



VOL. II.

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NO. VI.

LOST.

"Lost, what a soul might have won
For itself, and for the race;
Lost, what a soul might have done
Had it chosen the Truth to face."

From "SPIRIT MOTHERS."
"Unite or Perish"

Is the startling command with which brother Wilford J. Hull of "The Light of Truth" heads a recent editorial! The vibration which accompanied that Pronunciamento was so similar to the one "He that believeth not shall be damned" with which the church was wont to terrorize its victims inside its folds, that for a moment it seemed as if our chronology had gone astray, our dates got "pied," the 9 of our century bottom upwards, and that we really were living in 1601. However, reading farther, I found that his alarm is lest Spiritualism "perish from the face of the earth as a distinctive movement." Soul does not perish. Is this "distinctive movement" of Spiritualism vitalized and energized by soul? If it is, it cannot perish! If not, it must go down the stream of time with the wreckage of other soulless institutions. * * *

[Then, after further quotation and comment, the spiritualistic body is urged to center around some humanitarian work worthy of soul energy, and names the liberation of woman as such a work—says:]

"... The agonies of Earth caused by the unbalanced condition of the sex forces, are almost enough to throw our planet out of its natural orbit. A mighty host of Celestial Mothers have organized and come to Earth with entreaty, and power that cannot be gained or resisted, demanding woman's emancipation from all the chains that bind her. * * *

I assure you, Spiritualists, you will not have any great further success or harmony until you do take up this humane work with a firm and earnestly determined will for its accomplishment. The great souls on the spirit side of life who were the Projectors of the Movement are going to hold you to it; you cannot escape it, and you surely ought to be ashamed to wish to do so.

This surely is a humanitarian work! In the language of another:

"Each village has its martyrs,
On every street some house that is a hell—
Some woman's heart angelic, pure and sweet
Breaks with each passing bell."

But the liberation of woman involves the sex question, the abolition of legal marriage, and an entire change in our economic system, and while many Spiritualists accept all this as individuals, as an organized body they ignore or reject the only question that, solved, can keep them from perishing.

ANOTHER JESUS SENSITIVE.

It is strange how many women are ready to defend the character of a man who, if at all, lived nearly two thousand years ago. Mabel Gifford, after eulogizing my work, asks:

"Is it necessary to mix up the bible with your work for women? Bible believers consider the bible holy, and love and reverence it. Many a woman who would read your paper with interest, would abhor it, and not look at again after reading a lot of desecrating suppositions about the bible.

"Even supposing Jesus was simply a good man, there

would be no appropriateness in supposing he was a partner of the magdalene. Good men do not go about now a days taking up the unclean, disease infested magdalene of the street to enjoy themselves with, and of those who do, we don't say they met in mutual, loving sex relation, but that they indulged in the lust of a degraded nature. Lust is the opposite of love; neither the man nor the woman seek the other for love, but the one for physical gratification, the other for gain. If Jesus teaches anything it is true love for humanity.

"I am free of the church; I believe in and advocate freedom in marriage both for the man and the woman, and I believe in and advocate individual freedom for all, but all this does not cause me to value less highly the bible. I have read it all my life, and find in it Love, Truth, Wisdom, and Power. The more I meditate on it the more light I see. The letter of the book, the literal narrative does not trouble me. I see only the conditions of the people of those times, and that bits of history are used to embody grand truths.

"We should not expect a revelation of truth to be written by the Jews or any other people in any language but their own, or using any history, customs, and country but their own. The highest revelation of truth a man is capable of receiving is God's word to him, but it may also symbolically contain in the letter deeper truth which later generations may find in it. Also, the people themselves wrote in symbolic language both to preserve history and to instruct the people in the ways of wisdom.

"Supposing the wars and cruelties of the present day were used to picture the conditions of human nature and its progress from now to better conditions; suppose all that the ministers have said in favor of it and believed it was God's will were put into a book; the language would be more refined than the language of those days, but in other respects how much more civilized?"

I will take sister Mabel's last paragraph and add another supposition. Suppose that 1900 years from now a large number of the people looked upon the book thus written as "holy?" and other people, who had the power to see the deeper life of things, should object to a criticism of said book because so many people by a long course of training have been hypnotized into believing such book to be God's word, what would she think of it? Put blinders on a horse and the range of vision is shut off; it must be guided. The bible, or rather, the belief that it is "a holy book" acts as a mental blinder to multitudes of both men and women, and I have no desire to have my paper read by those who will first take it to the dissecting table of authority and cut up its living truths to fit the narrow range allowed by the blinders. The first thing is to get the blinders off, and if that is not possible let them hug their chains till they tire of them. When truths are to be told needing a mental force to make the vibrations so strong they will help to form the character of coming generations, I certainly shall not lower my voice for fear of waking church-babies.

Sister Mabel does not seem to see that the very true statement she makes in the last paragraph quoted is one of the strongest reasons that can be given in favor of destroying as soon as possible the idea that the bible, or other so-called sacred books should be judged by any other standard than other books are. Suppose they do contain deep truths in symbolic language, it is what is on the surface that the multitude of worship-

pers follow, and until those bloody wars of aggression are taken from under the protection of the banner of "holiness" and shown up in their true colors we shall have similar cruelties. That which justifies the children of Israel in taking forcible possession of the land of Canaan justifies all the atrocities committed by our nation upon the Philippines. And yet I am told that I must spare the bible if I would have my paper read.

I was told over four years since by that anomaly, a Christian Spiritualist, that vinegar caught no flies—this because I told truths that he called vinegar. As I was not in the fly-catching business, that statement did not trouble me. There is too much effort to gain numbers at the expense of principle by those who are afraid the flies will be driven away.

As to that defense of Jesus, it really amused me to find sister Mabel supposing that a man whom so many women loved would find it necessary, if he desired intercourse, to go to the street magdalene. Human nature was not so different then from what is now.

There is one thing certain. We must get off our sentimental dais and stop measuring another's life by our standard. The attraction that is mutual, is just as legitimate, though it last but an hour, as are those which last a life time. We are desecrating sex love, that love from which all other loves spring; if we designate what we call its lower manifestation as lust, we simply poison the atmosphere around those who have not yet developed the ideal we have formed, and they cannot rise. No honest man or woman can be degraded by a natural, mutually desired relation so long as they respect themselves, but yet who count yourselves the pure ones, will not let them do that unless they regulate their lives by your standard.

SOMETHING TO PONDER OVER.

From the Correspondence of the Boston Traveler.
To the Editor:

Probably some of your readers are familiar with Lois Waisbrooker's little paper, "Clothed with the Sun," but most likely the vast majority never heard of it. But whenever this veteran worker for human freedom puts book or paper before the public, they are sure to contain something that will compel men and women to do some thinking. To illustrate my statement, I will give a quotation from an article published in a supplement to her paper last November, under the caption, "My Ideal of Love in Freedom."

"I shall never forget my emotions when I first found that the character of the tones of the voice could be photographed. Of course there is a scientific method of doing this, for the conditions must be such as to catch and hold the vibrations. This is done by speaking into a tube over the opposite end of which is fixed a delicate, sensitive film prepared for the purpose. It has been demonstrated by the experiments made in this line that tones of anger, envy, selfishness, etc., give the forms of bugs, worms, and other repulsive things, such as represent disgust or cruelty. But loving tones, tones that are expressive of kindness, benevolence, and other desirable qualities, vibrate in the form of flowers, and I once saw the likeness of a perfect rose taken in this way. I often wonder why the significance of this demonstrated fact is not more widely considered, then acted upon."

Lois Waisbrooker, at the age of 74 (75) has taken up her abode with the little group of men and women at Home, State of Washington, who are seeking to erect a social structure of which equal liberty is the foundation stone, and her voice will henceforth be potent with theirs in sending forth showers of flowers to delight a waiting world. Hasten the day when the "focus of bugs, worms, and other repulsive things" no longer issue from the mouths of human beings.

J. T. SMALL.

Provincetown, Mass.

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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, in connection with the one in the last issue, for the principle involved is one of vast importance. The sooner we learn that there are no special commissions from an almighty power, the better it will be for all concerned.

KORESH, A MODERN CHRIST.

continued from last issue.

To commence, I will repeat what has previously been said, to-wit., that the laws of mind must be the same in all worlds or states of existence, otherwise, we have no basis from which to reason.

Keeping this in view, I will take up and elaborate some of the statements made in the June issue, repeating first the quotation made in another column from "Spirit Mothers."

"The agonies of Earth caused by the unbalanced condition of the sex forces are almost enough to throw the planet out of its natural orbit."

The Koreshan claim is "mental and physical celibacy" to reach immortality. In other words, to live forever, we must entirely ignore that which is life. So far as the welfare of Humanity is concerned the claim is false as is the purpose behind it, that purpose to absorb our creative life, out of which a class of spirits hope to build new bodies and thus bring about what Koresch prophesies, the ushering in of a "new genus," a new race of men. Please read and mark well the significance of the following passage: "The material for this new genus is the mortal humanity already in existence."

Another quotation which is taken from the July Arena for 1895. "The age of consent" question is being discussed and A. C. Thompson, a Kentucky legislator who opposes a change in the law, and practically recommends the church as the place of safety for young girls, says:

"It is a fact, and one capable of easy demonstration, that there is a close relation between religious emotion and sexual desire—the natural desire and the acquired emotion taking the places of one another, on occasions unconsciously, and without volitional effort on the part of those in whom the transformation takes place. * * * The young girl, yearning for she knows not what, will in ninety-nine cases out of a hundred, find perfect satisfaction in religious emotion."

I stand amazed before the immense significance of this "demonstrated" fact, this law of the correlation of the religious and the sexual feeling, and I may without hesitation that spirit or mortal teach-

ing the conservation of the sex life except for offspring, as a religious duty, is either ignorant of the power and scope of sex or is deliberately working to hold us in the fetters by which we are bound. I should as soon think of trying to stop the sun in its course through the heavens as to attempt to mark out a channel for this life stream of the universe, and then presume to call all that overran the prescribed limits impure.

But to go back to the satisfaction proposed for the young girl, religious emotion. Let us look at this idea a moment. It is a fact no thinker will dispute that where there is action there is waste of some kind, that there is a something set free which is like to that which is acted upon. It follows then, when sex desire is changed into religious emotion, that there is in the action which transforms it, a fine element, a sex aura, set free. What becomes of this aura? Is it not appropriated by those who so stir the emotions as to absorb the desire? Most assuredly it is, and right here lies the secret of the power wielded by the church.

With all these facts before you is it possible that you ask how! The how is so apparent I feel like saying as the children do, if it was a bear it would bite you. But, as many have only raised the blinders instead of taking them off, so cannot see clearly yet! I will illustrate and compare still further, for surely, when you once realize what the full meaning of the transformation of sex desire into religious emotion means you will then begin to see the importance of the despised sex question.

I will first make another statement, to-wit., that sex is the source of all life—the fountain out of which all life springs. This statement cannot be set aside. There is no life anywhere, or of any kind that is not the result of the interaction of the two factors that in the higher orders of life we call sex. Called by different names in the different divisions of nature, positive and negative, attraction and repulsion, etc., but always the same all-pervading God-force, the creative power.

But, out of this indisputable fact, there arises another of equal weight. Sex as the source through which life manifests, must also be the source or element of power—of all life—of all power. The winds and the waves, the earthquake and the volcano cannot be quoted against this statement for science demonstrates that life is everywhere—the air we breathe, the water we drink, both, as shown by the microscope, are filled with living forms, and indeed, that which has no life cannot feed life, and these tremendous manifestations of power are the effect of life seeking its equilibrium.

Sex, the source of power. It follows then, as an inevitable result that those who control sex control everything. The church claims the right, as does the state, to control the human sex life, hence their power. But it is the church, visible and invisible, that I am now dealing with.

We have seen that the law of mind must be the same in all worlds or we have no data from which to reason. In fact, there has been but little reasoning done in that line; we have taken personal statements as authority and have suffered disappointment because of it. We also find that dropping the physical body does not change the character, and the spirit world directly connected with us, is inhabited by those who were once denizens of this life.

Now take the laws of mind as manifested here under our competitive system. Look at the constant struggle to retain power by those who hold political control—the subterfuge, intrigue, double-dealing, false pledges, etc., and then remember that there is a struggle there as to the rulership of this planet. You don't believe it! Why, the attitude of those who claim this world for Jesus shows this assertion to be a fact. The church teaches that this conflict is between God and the devil, and calls on the faithful to "come up to the help of the Lord against the mighty." My reply to such a call would be: "fight your own battles." But when it comes to the enslavement of humanity in the name of Jesus, or in any other name, I am ready to help strike

off the fetters, to help to secure self-government.

That such a conflict is going on cannot well be disputed by such as have evidence of a spirit world and as I see the law, this must go on till the desire to rule others is outgrown, but till then the question there as well as here, by those who are in power, will be, not what will be best for the people, but what will aid us in retaining our place and power? How can we continue to hold the people?

I know the picture is not as bright as it might be, but "Truth is kinder than lies."

The most of our Spiritualists, if I understand them rightly, accept the idea of there being just the class of spirits I have named but seem to think that they themselves are in no danger; in their estimation, their "guides" are all right; they trust as implicitly and follow as blindly their unseen counsellors as do the masses their political leaders.

Remember please, that the laws of mind are the same in all worlds. Such a class of people as has been named, they, through their leaders hold control here, and we are subject to the conditions they impose whether we will or no. These people are not bad in the every day walks of life. They are kind neighbors, warm friends, honorable in dealing one with another, and with political opponents in all that does not affect the interest of their party; if it does, look out, for if you expect either truth or honesty you will be disappointed.

An incident or two from life will illustrate this point. A friend, an honorable man, once told me how his party won in the last county election. He said: "We found we must do something or be beaten, so we started a lie on our candidate, but made it appear to come from the other party. It was so evidently false it won the sympathy of the people and we elected him."

This man, who would have been horrified at the idea of telling a deliberate lie in any ordinary matter, laughed over this as a good joke, but mark this: it was the sense of justice in the people to which the lie, falsely placed, appealed. One more incident of the many that I might relate. Two years since on my way from San Francisco to Los Angeles, as we neared the latter city I fell in conversation with an intelligent, middle aged gentleman and from a remark I made he called me a populist.

No, I replied, I am not in sympathy with any political party, and then pointed out the apparent trickery by means of which the party in power had succeeded, the party to which he evidently belonged. He made no attempt at denial; he simply said, it is the only way to win. When we came to the city he told me where to get off to reach the place I wished, went with me to where I left the first street car line, waited till the next car came, helped me on board, told the conductor where to leave me, and all with the respectful tenderness of a kind son to his mother. I could but feel that he was a good man in everything except where the success of his party was concerned; but there anything that would win, treachery, lies, no matter what, were justifiable.

I have roomed with Catholic families and was always treated kindly; and yet I knew that were the Pope to so decree they would not hesitate to kill me. We thus have here in this life good men and women so far as neighborly or business interests are concerned; they are honest, truthful, kind, this with each other personally, but these same good people will sanction treachery, lying, hypocrisy, any and everything that would not be tolerated in private life, if they think the interest of their party or their church is in danger.

We find, as before said, that this kind of people, through their leaders, hold the reins of government here, and what reason have we to think they do not there? "Oh, but the higher spirits will not permit it." Why then do they permit it here? If they can prevent the natural results of undeveloped conditions there, they can here. It is ourselves and not the spirits who must decide this matter. So long as we submit to such rule here, so long we may,

but when those who profess to have advanced ideas organize under such rule, and claim its protection, they thus connect with the same class of spirits and will get as much taffy as that same class are in the habit of dispensing here; and this will be especially true of those who are en rapport with, and working for the church here.

In a recent issue of *The Light of Truth* I find the following which the editor desires to see adopted at the coming National Convention of Spiritualists as one of the tenets of their belief:

"Fifth. That Spiritualists submit as proof of the infallibility of spirit guidance that the world universally accepts certain truths first uttered to man by spirits, for example, magnetism, telepathy, hypnosis, pre-natal culture, mental healing, the science of vibration, etc."

The audacity of this claim amazes me. It is only equalled by the claim that all advance in civilization is due to Christianity. The inference that we can discover nothing by our own natural powers, that we are helpless babes in the hands of the unseen is an insult to ourselves, is destructive of that genuine self-respect which is the basis of true manhood and womanhood. There is, in this claim of infallibility for the higher spirits an admission that there is a class of spirits who cannot be trusted. We are to aspire to the higher spheres, "and we have but to place our hands unresistingly in theirs" * * * "The first greeting from beyond the spheres is to magnify the soul, its use and force, and a reducing to normal proportions the realm of the intellect."

These two quotations from the proposed ground that Spiritualists are desired to occupy are enough to show the class of spirits behind them. Those in the invisible realm who work for the church as leaders, are as double-dealing as they are here where the interest of the church is concerned, and that is just what the church asks, that we "unresistingly" put ourselves under its guidance, and that our reason shall be held in abeyance to its claims. Then look at the extravagance of the language. "Greeting from beyond the spheres." That must be the place of which the Methodists sing:

"Beyond the bounds of time and space."

Oh, dear! what's the matter with me! Does my intellect need trimming? I never thought I had any too much, but perhaps I have, for the above really seem to me to be nowhere.

Then the promises of these "from beyond the spheres" are equally extravagant. They are to lead us "peacefully" into universal brotherhood. Had they added: with the Pope as our father, they would have told the whole story. We shall not have universal brotherhood till the church yields her claims, and she will never do that peacefully. We shall not have universal brotherhood so long as one man claims the right to rule another, or any spirit claims the right to rule mortals.

Yes, there is a conflict over the rulership of this planet. Before the advent of Christianity the gods of the different nations were content to rule their own people, and when at peace, they treated each other as neighbors and equals, but the Jewish Jehovah would destroy the nations root and branch, to make place to his chosen, and but for the disobedience of those same chosen and the intellectual sharpness of some of the doomed, it would have been done. How mad this god was because Saul spared Agag. There is not a more diabolical act recorded in history than that of Samuel under the control of Jehovah. "And he hewed Agag in pieces before the Lord." It really was "The Lord," who did it. Samuel was but his "unresisting" tool.

Let those worship him who will; I do not acknowledge his authority.

But the question is, why do you spend so much time on Spiritualists and their mistakes?

Because so much depends upon a correct understanding of our relation to the unseen life, (and I am not their enemy because I tell the truth.) We want something more than personal statements, no matter how true the facts stated may be. Yes, there are beautiful things, beautiful homes, beautiful and grand spirits over there; and we have beautiful things, homes, and

grandly beautiful souls here with us, but all this does not give us an insight into the causes which produce poverty and crime. There is no way to reach the whole truth, other than by the application of universal principles.

If we measure the unseen by other laws than we use for the seen when the law of mind and the character of the inhabitants are the same we are liable to all sorts of mistakes. That there is a conflict in the unseen realm, such as I have named is inevitable in the present development of the planet. Christians claim the whole earth in the name of Jesus. The spirit of that claim is well expressed by bishop Hamilton when he says: "To exist, Christianity must be the only extant." Believe or be damned; accept or die, is the natural language of such a claim; and while the Church exists as its representative universal peace is impossible unless that claim is realized. The very nature of the claim forbids it.

From close observation, I have become satisfied that there is a class of spirits who, with their leader, who assumes to be Almighty God, are seeking not only to rule us, but through re-embodiment to take possession of the earth and rule here in person. They are seeking, not the redemption of Humanity, but a literal kingdom for themselves. Instead of being grandly benevolent they are supremely selfish as to their ultimate aim. That is, they serve and suffer for the sake of the reward, are taught so to do. Instead of being sorry for the condition of those who persecuted them for "righteousness' sake" they are to "rejoice and be exceedingly glad" because of the reward that should come to them. The man who does not believe in a future life and yet seeks the good of others is an example of unselfishness.

But the class of spirits who seek to possess the earth teach love, self-sacrifice, etc., as a means to the desired end, and blind obedience being absolutely required, there is nothing they so much fear as an independent thinker and the exercise of the intellect except in the service "of the master," hence, the "greeting from beyond the spheres" requires a "reduction" of the sphere of the intellect.

I recognize in "the new genus" of Koresh this class of spirits from the claim that Humanity itself must be destroyed. We must yield up our bodies that the finer elements, by the aid of chemistry, may be transformed into bodies for them. Beautiful, unselfish idea, isn't it (?) and yet for ages this self-styled Almighty has worked steadily to that end. Will he accomplish it? No. Mother Nature, through the law of sex, and the Freedom of Woman, is evolving the conditions of re-embodiment of which we have a glimpse in the temporary materializations that occur.

The law that governs these is free to all who know how to handle it, and respect sex as the regenerative as well as the generative power. But the subject enlarges before me. It needs more time and space than I can spare, so I will leave it where it is.

A CASE IN POINT.

We who believe in freedom, claim that there will be less abuse of sex in freedom than now, in fact, that there will be no abuse when the principles of freedom are understood and lived. A gentleman of my acquaintance is a case in point.

As told by himself, he was almost a sex maniac, always wanted a woman at night, has indulged as many as five and six times during the night, always sought a house of prostitution when he went into town and drank more than was good for him.

For the last few years he has been associated with those who believe in freedom, who believe sex to be pure unless made otherwise by our own impure thoughts, who never descend to innuendo or other vulgarity in connection with the sacred functions of life, and mark the change. The abnormal condition has disappeared. The man carries with him an atmosphere of cleanness and purity; no whiskey; no tobacco, and he never approaches a woman with sexual intent, says if she desires him it is her place to let him know.

Now what is the philosophy of all this? This man has a fine, sensitive organization, and he was simply starving for a social element he could not get in ordinary society, a cleaner, purer element.

"Prof. Herron dares distinctly to assert the truth that no man and no god is good enough or wise enough to follow as Authority. That to be merely obedient to Authority is to have the soul of a slave." That—Authority has always been Truth's deadliest enemy, never its protection—always its tomb."

There is more backbone, more hope in expressions like the above than in all the promises made by spirits who desire us to put "our hands confidingly" in theirs and be led. Oh Spiritualism, child of the morning, how hast thou fallen!

Testimonial For Zandavesla.

Dear Madam: The Lady's readings reached me all right. The one marked L. is wonderfully accurate. Could not have been better if the lady had always known the subject. In nearly all points the same may be said of the reading marked N. He wishes to thank

her for the wise advice given, and hopes he may yet realize what she says is possible. I can most heartily recommend her to any one wishing a reading.

Geo. W. Nickerson.

Onset, Mass. June 17th 1901.

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UNDER THE SYSTEM.

BY ENOLA STARR.

Continued from last issue.

"Must have his money!"

"That is what he said."

"Must have his money," Sarah repeated, this time to herself. "He is in financial trouble" was her next thought, and with it came a relaxing of the nerve tension that had nearly taken her breath for she could see in it a possibility that he did not mean to be cruel, could see that necessity might be forcing him to the step.

How readily we find excuses for those we love, and Sarah Middleton loved her husband devotedly.

"I shall not be left wholly destitute," continued Julia, "for whatever the place brings more than the debt and necessary expenses I shall have, but it is so hard to leave the home that Henry prepared for me."

"Sarah sighed in response and for a few minutes there was silence. Presently Julia repeated:

"Yes, it's hard, but I see no way to prevent it, unless"—looking up at Sarah like one who catches at a forlorn hope—"you can persuade him."

"O, no, I would not dare speak to him about it," replied Sarah.

"Would not dare! he's not unkind to you?" exclaimed Julia in surprise.

"Not in the least; he has never given me even a look of displeasure. But I have seen him when offended with others and I could not bear such looks, certainly not now; and, as he never talks with me of business I could not broach the subject."

Julia said no more but her tears flowed afresh and the two wept together.

On her way home Mrs. Middleton did a great deal of thinking. There certainly must be some excuse for John somewhere if she but knew what it was. Why did he not talk with her about his business? He had always provided an abundance and she had not thought about it before, but it did not look exactly right. Why should a wife be cared for like a child? However, she decided to treat John as she always had done and trust to the future to make things clear.

She succeeded so well in controlling her feelings that her husband believed Mrs. Bonner had told her nothing, but while making no outward sign, to say that she felt smothered doesn't half express it, but she did not even dream she was weaving into her child's nature that which would not be suppressed.

People supposed, when they saw the Bonner place advertised, that Mr. Middleton would bid it in, and Mrs. Bonner's friends went prepared to bid against him so as to bring the place up as near to its real value as was possible. What then was their surprise to find that he did not bid, and when it was suggested to him he simply looked at the man and said not a word.

"As close mouthed as ever, but he has some scheme on hand into which he intends to put that money; you may bet on that," was the comment when it was found that he persisted in not bidding.

Mrs. Middleton managed, through Mrs. Bonner, to get hold of as many of the details of the sale as possible, and when she summed up the different items of cost attendant, she remarked: "So many to take a bite from the widow's mite."

Thus, for over three months before Helen's birth, her mother was constantly in an atmosphere of her own questioning as to the why of many things that seemed to her so very wrong, and Helen, from the time she could talk was always asking the what and why of things.

Her father, one day when she had been even more inquisitive, than usual, called her a little interrogation point.

"What is an interrogation point, papa?" and she would give him no rest till he got a book and pointed out one. She looked at it curiously for a moment then began to laugh.

"What is there so funny about it Helen?" he asked.

"Why, papa, you called me a little interrogation point, and I am a great deal bigger than that, and I don't look like it either, what does interrogation mean?"

"It means asking questions." She had just commenced going to school, and the next evening when she came home she remarked in a complaining tone;

"My teacher interrogated me so much to-day it made me tired."

Mr. Middleton enjoyed the child's odd speeches and queer questioning while she was small, but as she grew older and began to ask him about matters that he did not consider woman's business it was quite another thing. When he said in reply, "That is nothing that should interest girls," she would say:

"Why, papa, why should not girls know as well as boys?"

One day when she had been exasperatingly persistent, he exclaimed:

"Oh dear, I am afraid, Helen, you will grow up to be a 'Woman's Rights' woman, and I had rather see you die!"

"What is a 'Woman's Rights' woman, papa?"

"A woman who wants to do as men do."

"Well, if she wants to why can't she?"

"Oh, dear!" was his response, and he took his hat and left the house, and Helen turned to her mother with:

"Oh, I wish I knew it all, then I should not have to ask."

"You would be very wise if you did, but wouldn't it be better learn what you wish to know from some one else, and not trouble your father so much."

"I don't see why, mother, and he's just the one I want to ask."

One evening when she had been asking some very annoying questions Mr. Middleton turned to his wife with:

"I can't understand, Sarah, how it is that a girl of yours and under your training, should be so little like you."

"I think I understand," she replied in that quiet tone which means so much. She felt the reproach his words implied and thus instinctively defended herself.

"Will you please tell me?"

"Some other time," she answered in the same tone, and he said no more.

"Will you tell me too, mother?"

"Yes, Helen, when you are older; I don't think you would understand now."

From this reply to the child, the man got an idea of what his wife meant, but he did not refer to the matter again and she volunteered no explanation.

The climax came between Helen and her father when she was about fifteen. It was during school vacation and she had been to spend the day with her then particular friend, Carrie King, the minister's daughter. When she came home she went right to her father and asked:

"Papa, is it true, what Carrie tells me about you? It made me very angry and asked her how she dares say such things of my father."

"What did she say?"

"She says that Mr. Brown owes you money, that he has been sick and can't pay you, so you are going to sell his home, she says her father says"—here the man opened his mouth as if to speak but Helen's last words kept him silent, as he wished to bear what the minister had to say about his business—"you are a hard, selfish man, that you have three places now you have gotten in that way—oh,

father! say it isn't true, for I want to love you, and I can't if you are a bad man," and her voice quivered with pain.

"Are you done?" he asked in an unmoved tone. "You are a fine young lady, dictating to your father the terms upon which you will love him."

The cool manner in which he treated that which she felt so keenly, exasperated Helen and she retorted in a way that caused him to order her to her room, and to stay there till she learned her place.

"You may shut me up," she said, as she turned to go, "but you can't make me love you, nor can you break my heart as you nearly broke mother's before I was born."

"Helen! Helen!" exclaimed her mother, while John Middleton turned white to the lips.

"What does this mean, Sarah?" he asked as Helen left the room.

"Oh, John, don't look at me like that, and I will try to tell you!"

"I have loved only you, Sarah, and have always tried to be kind; and"—

"And you always have been, John!"

"—and after all these years to hear such things from a child, to know that you have told her what you kept from me is not a pleasant thing to think of," he continued, not heeding her interruption.

"I have never told her anything, John, that I did not expect to tell you, but it was not a pleasant thing to talk about, and she reminded me of my promise but you did not."

"Your promise," he repeated.

"Yes, have you forgotten the night when you said you could not understand why Helen was so unlike me, and I said I thought I understood, and would tell you another time?"

"Yes, I remember, now you speak of it, but you said nothing further and I would not ask lest I should annoy you."

"And as you did not refer to it again, I thought you did not wish to hear, but I will tell you now."

She then went on to relate what we have told the reader. When she came to where she had refused to believe him intentionally hard but attributed the enforced sale of the Bonner place to financial trouble, the sternness of his features relaxed and he thanked her for her kind thoughts of him.

"You were right," he said, "about the financial conditions. I stood where the least breath of suspicion as to my ability to meet all demands would have been my ruin; that \$300 helped me to pass the most difficult point, and I managed to pull through without there being a suspicion of the danger of failure."

"I knew you did not mean to be cruel, John, knew there must be a good reason somewhere for what you did, and that's what kept me up."

"No, I did not; I hated to sell Julia's place but I could not well do otherwise."

"And what of those since?" she asked.

"That experience hurt me so I thought I would never take another mortgage, but men come and want money, and I must have security; if I did not I should lose the most that I lend, and should soon come to want myself. So we become hardend to the necessities of the case and push our claims without regard to the effect upon others."

"Oh, John," said Mrs. Middleton, with tears in her eyes, "if you had only told me all this before?"

"I did not wish to lay my burdens upon you, Sarah, and you hid your feelings so completely I had no idea you were suffering. Do you really think, then, that what you felt had the effect on Helen that you claim?"

"I certainly do. There were so many things I wanted to understand, and she

sometimes startled me by putting the very thoughts I had into words."

"You may right," he said thoughtfully, "though I have always believed such an idea a mere notion, but the question now is, what course shall we take with her; I certainly shall not allow her to talk to me as she has to-night."

"I will talk with her and I don't think it will occur again. She was half wild with anger and disappointment to have you treat as you did what was so serious a matter to her."

"I don't think I understand either my wife or my daughter," he replied in a tone of sadness.

The next hour Mrs. Middleton spent with Helen, and in the morning when her father came to breakfast she said in rather a hesitating way:

"Good morning, father, I am sorry for what I said last night, and will try not to forget myself again."

"Very well, see that you don't," was the only response; and she never did.

But she never called him papa again, and she asked no more questions. He felt at times as if he had lost his daughter, as he confessed to his wife in his last sickness.

Helen felt so terribly over the idea of her father being a "hard, bad man" the only thing that reconciled her to making the concession she did was the conclusion to which Mrs. Middleton had been gradually coming, and in which she was confirmed by her talk with her husband; to-wit., that the system under which we live is more responsible for the wrongs done, than the people individually are.

The girl caught the idea; it started a new train of thought, and from then on she studied the system, so, at the time our story opens, she was well prepared to show its evil tendency. We will now return to the time of the expected guest.

Night came, and with it John and his friend, the latter a plain, pleasant spoken gentleman showing not even a taint of aristocratic birth, unless genuine good manners is considered an indication, and that will hardly do, as it would reflect unjustly on those who are counted plebeians.

The introductions over and seated at the table, Helen began to take mental notes. She watched the stranger closely without seeming to do so. Mr. Barton, however, sensed a something that made him feel less at ease than with her mother. After the second day, finding no indication of assumption because of birth and position, she became her own natural self, for, in spite of her prejudice against the aristocracy, she could not well help liking the young man.

Mrs. Middleton was also much pleased with him, and even Chloe had her word of commendation.

"And is that your big bug of an Englishman?" she said, "well, he's not as handsome as Mister John, but he's mighty nice. I met him on the garden walk, he bowed and said 'good morning' as politely as if I had been the queen's self. He don't act as if he felt himself better than other people."

To be continued.

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