

The Alpha.

ENTERED AT THE POST-OFFICE AT WASHINGTON, D. C., AS SECOND-CLASS MAIL MATTER.

Human Rights before all Laws and Constitutions.—Gerrit Smith.
The Divine Right of Every Child to be Well Born.

VOL. X.

WASHINGTON, D. C., APRIL 1, 1885.

NO. 8.

WOMAN'S RIGHTS.

MRS. E. L. MASON.

Much attention has been attracted to an article in *The Sentinel* of the 25th and 27th instant bearing on the question whether, by her exercise of a citizen's privilege, American womanhood would be secured in making the best use of her abilities for herself and for her family. Comfort was brought to the soul of more than one intelligent woman by the strong words of John Johnston and the comprehensive annunciation of Gen. H. C. Hobart's views of the desirability of woman's enfranchisement before the law. For a sense of safety came with the recognition that these representatives of the army and bar were unscathed by the fear which overwhelmed the Washington minister named Patton—the fear, clothed in the assertion that “if women have liberty they branch off into skepticism and immorality.”

This man stands in a high place and from there announces such things as his degree of ability and sense of fitness permit. This follower of the woman-honoring Christ, who was borne, sustained and embalmed by her when man betrayed, sold and crucified him, claims that she is to be labeled “dangerous” unless kept so brain-bound that in her stupor she dumbly will receive whatever degrading remarks concerning herself such a one as he may choose to utter.

If it had been said that woman would quickly elevate practice to the dignity of preaching and the work of human upbuilding to the place of esteem now held by wordy antagonisms, this might have been a brave way of telling a beautiful truth. But as concerns what was said, 'twould seem no woman, who is not in the way of having opprobrium heaped on her at home, would put herself in the way of receiving it as she sits with her children in church. And it is probable that not even every man who, at home, may ‘take his fling’ at his wife's intelligence and integrity, will care to salary another man to do this for him.

Days of priestly arrogance climaxed long ago. To-day only pure religion, undefiled and undefiling (because full of reverence for the mothers of the race) ought for a moment to be tolerated by one of the women constituting two-thirds of the membership of the churches. If women want “Ghostly Fathers” to stand between Jehovah and their souls, they can find those in the Roman church. And there a certain equilibrium is

sustained by the presence of the lady superior and the mystical mother of Divine humanity, which secures and bespeaks veneration for womanhood—a veneration not attained by one who, Chinese-fashion, desires to cripple American womanhood, lest clear intelligence should be skeptical of his presentation of truth as he succeeds in understanding it.

We have not yet in this country elevated the ministry above the Maker. So, if disrespect of woman is the animus of even one minister's preaching, the sooner the intelligence of the country observes whether there be others who thus declare womanhood to be worthless and witless, the sooner it will be known who is implanting that disrespect for women, the legitimate expression of which furnishes news items in the brutal abuse freely wreaked by passion on the victims consigned to it by such teaching.

But it is the quiet Sabbath morning, and we do not live in Washington, where this president of Howard University there (for colored men) has an opportunity during the week to teach them how low and vile and treacherous is American womanhood. We live in Milwaukee, where loyal words are spoken by men loyal to themselves; for we are they, and they are we, because we are all tied up in one bundle of life. And whatever is elevating and exalting for woman, is clear gain to her sons and husband that she should possess. “For we are all tied up in one bundle of life!”

So this question of woman's rights formulates itself (does it not?) into the question of the right to be right womanly, the right to do right humanly. All agree that woman's place is with her children, and that home is her kingdom. But home is where the loved ones are, and that realm to-day stretches from the Atlantic to the Pacific ocean. Nay the lines which girdle the globe are, to the woman of to-day, but as the streets opposite the old doorstone, up and down which the children used to play. The quiet of the early settler is gone, and with it should pass away the careless ease of the mother whose children no longer play securely close to nature's heart. The hurrying crowd, the tearing railroad train, have swept those children out to deeds and dangers undreamed of in the quiet past; and is it marvelous that the educated woman of to-day, with her enhanced mental activity, standing alert in the leisure which man's mechanical contrivances have invented for her—is it marvelous that, being true motherly, she recognizes that this splendid and far extended system

of intercommunication, while annihilating time and space, has also annihilated woman's right to ignorance and repose? Is it marvelous that as the woman of this age looks on the strife and clatter, the turmoil and glamour of social conditions, she discerns that greed and vice are sucking into maelstrom depths those over whom she is set to have watch and ward? She sees the loved ones outside of the walls of the house—they have put out to sea; they are edging round the whirlpool to ruin—and her mother wit and wisdom is now called, not to the duties of the spinning-wheel, but to the quick creation of counter currents of such new attractions—such depths of new and purer life as shall turn back on its course the whirl of evil and, stilling the surges of licensed passion, create, indeed, a national home, full of true family conditions, “first pure, then peaceable.”

What would you? Shall the womanhood of such an age as this dally, weeping and wringing her hands as she helplessly peeps forth from her cottage by the great sea of American life while the ever-widening eddies of vice, lashing the doorstone, have already undermined the foundations of the home of which she is called queen?

It is the verdict of the wise that those who have a stake in government should be represented. Has not then the home-maker, woman, a stake in government beside which a mere money consideration will not dip the scales? Is it not something to have in trust for her family an inheritance of integrity, health, cleanliness of brain fibre, genius and that soul sight which pre-empt a claim on the best things of an unborn age? Is not this heritage for the youth of our land something to have at stake? What then, is it to have it, not simply unrepresented by a vote, but to have it misrepresented and bankruptingly taxed by the million drafts with which misrule is doing its best to drain this exchequer? Is this according to justice or the true science of social economics?

I wonder why man tells woman she is a home maker, helpmeet and religious, and then proceeds to state (as one man in the world once did) that because of these gifts woman is not fit to take part in politics? What then is this thing from whose administration the helpful, the home-maker and the religious must be excluded because of these gifts and graces? The dictionary tells us (and that is a stronghold for witless, worthless women) that ‘politics is the science of human government,’—and human government, we know, is a science to the creation of which Jehovah gave the united powers of Divine love and wisdom, when ‘he set the solitary in families,’ and declared ‘it is not good for man (the thinking being) to be alone.’ The golden age is before us, in which no teacher will teach that ignorance is innocence, nor that fear is faith, nor that stupidity is spirituality.—*The Sentinel, Milwaukee, Wis.*

Let thy chief terror be of thine own soul,
There, 'mid the throng of hurrying desires
That trample o'er the dead to seize their spoil,
Lurk vengeance, footless, irresistible
As exhalations laden with slow death,
And o'er the troop of captured joys
Breathes pallid pestilence.

GEORGE ELIOT.

THE DISABILITIES AND LIMITATIONS OF SEX.

BY ELIZABETH CADY STANTON.

DELIVERED AT THE SUFFRAGE CONVENTION IN WASHINGTON,
D. C., JANUARY 21, 1885.

When the system of co-education was first proposed, the wise in their own conceit said, It cannot succeed; the girls will necessarily fall behind their classes. The experiment proved the reverse. Then it was said, The girls may compete with the boys in the rudimental branches, but in philosophy, the languages, the higher mathematics, they must fail. The girls, however, by taking the prizes in these higher branches, soon proved their equal capacity. Compelled to admit the facts, it was then said, If the girls pursue this course of collegiate study, it must be at the risk of a lamentable physical depletion, not only for themselves, but their descendants.

When, however, it was proven that the girls in colleges, with regular employment and intellectual ambition, were more healthy than those in society, and that a larger proportionate number of young men fell behind their classes on account of ill health, then these wise ones, driven from all their supposed strongholds, betook themselves to the realm of speculation, and declaimed on the general “disabilities and limitations” of the feminine element in humanity.

The possibility of any limitations of power in the opposite sex never seems to occur to any one. The sphere of that half of the race is supposed to be boundless, and its capacity illimitable. Those who declaim on the inequalities of sex show themselves as ignorant of the first principles of life as would that philosopher who should undertake to show the comparative power of the positive as against the negative electricity, of the centrifugal as against the centripetal force, of the attraction of the north as against the south end of the magnet.

These great natural forces must be exactly balanced, or the material world would relapse into chaos. Just so the masculine and feminine elements must be exactly balanced, to redeem the moral and social world from the chaos that surrounds us. One might as well talk of separate spheres for the two ends of the magnet as for man and woman: their true place is together everywhere. Having different duties in the same sphere, neither can succeed without the presence and influence of the other. To restore the equilibrium of sex is the first step in social, religious, and political progress. The tendency in the past ages has been to exalt the masculine portion of humanity, because, in the infancy of the race, superior physical strength made man more valuable in supplying material resources and in doing the rough work of the world. Hence, those who could not fight with wild beasts, hew down mighty forests and rocky mountains, build pyramids and guide the enginery of war, did not appreciate the more refined work of mother, wife, sister, daughter, nor the gentler influences continually flowing out from these, softening the asperities and mitigating the miseries of life.

The tendency of the masculine element is centrifugal, to boundless exploration, to endless change, to the nomad

life. The feminine is the centripetal force, that has made the family, the tribe, the community possible. This element is not necessarily in the form of woman; it predominates as well in the most refined, spiritual, scholarly men; it is the repository of the religious sentiment, the conscience of the race. Its voice sweet, and clear, has been heard in all ages, above turmoil, conquest, and persecution; but its protests against violence and injustice have been too often unheeded and forgotten.

All the talk we hear about the "limitations of sex" is outside the realm of science and philosophy; but, as women themselves believe in these oft-repeated assertions of their "disabilities," it is well to consider the data on which they rest.

"You must admit," said quite a well-informed woman to me not long since, "that we are handicapped by nature—that we have many disabilities, and are very circumscribed in our limitations." "True," I replied, "all living things have their limitations. The fish cannot fly in the air, the bird cannot swim in the river. Sick men and women are alike handicapped by disease and suffering. But every living creature in its normal condition can fulfil its destiny. The healthy, well-developed woman has no 'disabilities.'" "Her dress is certainly one," said a slender being, buried in a velvet-cushioned chair, absorbed in a piece of flimsy embroidery. "Her dress!" I replied. "A woman is not born with petticoats, high heels, lapped ribs, and a dozen hairpins stuck into her scalp. Such disabilities are of her own choosing; they have nothing to do with a normal woman in freedom. Our judges in the Supreme Court of the United States, and our priests and bishops in gown and surplice, could not in such attire run a race, play base ball or cricket, or do any grand and lofty tumbling in a gymnasium, but who would reckon these robes of state as 'the disabilities' of these professions?" "But," said another, "granting what you say on this point, you must admit that motherhood is a disability." "Do you call it a disability," I replied, "to give life to an immortal being?"

The "Magnificat" has been chanted for centuries round the globe. A prominent place is given to this hymn in the vespers of our churches, both Protestant and Catholic. This song of praise by the Virgin Mother in thankfulness for the Incarnation, and uttered while she was yet the tabernacle of the Son of Righteousness, proclaims motherhood to be woman's chief honor and glory; and yet, in direct contradiction to this dogma of our faith, motherhood is regarded as a "disability," and spoken of as such, perchance, by the very lips that join in the "Magnificat" every Sunday in our temples of worship.

There would be more propriety in enlarging on the "limitations" of the male sex, because man cannot be a mother, than of the sex that possesses that capacity. Sorely, maternity, which calls forth some of the most tender sentiments of the human heart and quickens into life all the dormant forces of woman's being, is an added power and development, and not a "limitation."

"But it unfits her," says another pertinacious reasoner, "for much of the world's work." "Yes," I replied,

"and it also fits her pre-eminently for much of the world's work. A large share of human legislation would be better done by her because of this deep experience. Every special calling has its special advantages and disadvantages."

The student, the author, and the statesman have all their limitations. As their profession does not develop the muscular system, they are not fitted to dig for gold and coal in the bowels of the earth, to dive to the ocean depths for lost treasure, or to guide balloons above the clouds. They cannot rig a vessel, go to mast-head in a storm, make a steam engine, or run up and down a fire escape to save trembling women and children in the hour of danger. They cannot cook their food, mend their clothes, nor with their own hands make comfortable shelter. Behold their "disabilities and limitations"! Neither could the cook, the tailor, the aeronaut, the fireman, the miner, the diver, fill the position of the student, the author, the statesman. It is only in very exceptional cases that these classes interchange employments. Women have shown themselves capable in emergencies of doing everything that man has ever done in all the higher departments of intellectual achievement in which they have had training, as well as in those employments where physical strength is needed. With proper drill and a dress adapted to the work, there is nothing required of a human being that woman cannot do. The two things that Horace Greeley declared impossible for a woman were to pilot a ship across the sea and sing bass in the choir, yet she has in several instances accomplished both these feats.

In choosing our employments we must all alike accept the limitations necessarily involved; but there is no reason why custom and public sentiment should handicap its victims with an indefinite number of artificial disabilities that have no foundation in nature. It is impossible to estimate the extent to which civilization has been blocked in all ages by the repression and persecution of the feminine element in humanity.

NOBLE TESTIMONY.

The following passage from Elder F. W. Evans' letter to the *New York Tribune* is in order:

"WOMAN'S RIGHTS: May we not discern in these passing events in a kindred nation of our own race a light, showing the direction wherein our future strength and safety, as a people, lieth? England adds two millions to her voters. Why may not the United States double her voters? Let us not put our trust in horses and chariots, nor in gold and silver, nor yet in forts and iron-clad monitors, which 'make the meat they feed on,' create the wars they fight in; but in the living God, in doing right, in breaking every yoke, and letting oppressed woman go free, by increasing the number of our voters and freeholders. Make woman a citizen and co-legislator with man. If we do not move in that direction, how can we keep in the van of the grand procession of governments and civilization towards the West?"

OBJECTIONS.

I had just finished the above when my attention was called to an article by a valued correspondent of the

Journal, in the issue of February 21st, entitled "What Will the Outcome Be?" The grave questions involved can not all be now stated, but are indicated, in part, by the following sentence:

"Not a thought is given to the indisputable fact that in our overwhelming majority of cases where new fields of work are opened to women, men are pushed out into idleness to make room for them, and to the still more deplorable and shameful fact that this is accomplished by the women being willing to work for a half or less wages than was given to men."

Again, in speaking of collegiate and scientific schools, the writer asks concerning the 40,000 young women students:

"To what purpose will this enormous amount of female scientific attainment be put in the coming career of their lives?"

Here your correspondent only reiterates the old stock opinions of conservatives from time immemorial, regarding the sphere and status of woman. The masculine side of creation is but one-half of mankind, yet it has always assumed the entire control of the other side. It just begins to be understood that in this play of life half the actors are women; that in all things they are the equals, counterparts, and co-partners of men. This is recognized in proportion as a people have emerged from barbarism.

The normal condition of man is in active employments, especially in the open air and sunlight. His life is abnormal, even unto disease and death, if spent otherwise.

We are crowding out men! Yes, with the greatest delight. That is where they belong. In active fields of commerce, manufactures, and above all in agriculture, men gain subsistence, compensation, vigor and health. That is what the fathers of a race require. Opportunities for the full exercise of the manly faculties are boundless. No limit can be set to the glorious powers of discovery, invention or achievement. Shall he dawdle behind the counter, at the desk, or in the manufactory of articles requiring delicacy and dexterity? Women belong in such places.

Health of mind and body require woman to be actively and usefully employed. Following her desires and tendencies she naturally gravitates to indoor life and intellectual pursuits.

We believe that "the irrepressible sex desire is to marriage and a home." Unfortunately there are tens of thousands who can not marry and have no home. What shall we do with such? Drown them in a humane way, as Henry Bergh does stray dogs in summer? Turn them out to get their living like the forty thousand prostitutes of this great city? Or give them schools and work, the same as men? Is not womanhood above and before wifehood and motherhood, as much as manhood is before husbandhood and fatherhood?

The progress and development of the race demand the full unfolding of woman. Her condition is felt with tremendous power in the home and upon her progeny. She is therefore entitled to mental training and discipline before engaging in the activities of life, whether she marry or remain single.

RESPECTIVE VOCATIONS.

The vocations of the sexes should be determined by their respective tendencies, adaptation, and capacity. The boy finds that he can be taught by his mother—and we welcome that fact as remarkable evidence of the law of progress.

The tables are turned. Women can fill all indoor and sedentary pursuits. They are filing in to take their own places, while men are marching out into their provinces. And we rejoice to see on one side so much generosity, on the other so much dignity. As the procession goes on, the aspiring and spiritual influences of the feminine nature will maintain the true, noble, and pure relation between the one side and the other. Valor and heroism, delicacy and chastity, will not then be senseless terms, and the ecstasy of a manly life will consist in practicing these virtues instead of preaching them.

DIRECTION vs. REPRESSION.

So many people seem to think that the advocates of sexual purity mean the repression and even annihilation, as far as may be possible, of not only the sexual feelings and impulses, but of all love and friendship between the sexes, and that to live a life of continence is to live a cold, unmoved and unmovable life of asceticism.

A late writer says: "The opinion that the conjugal embrace should never be used except for reproduction is a coarse and narrow-minded view of the subject, such as would naturally occur to a pessimistic mind."

I quote the above, not for the sake of controversy, but merely to show how little the ideas of a truly continent life are understood. This writer represents a class of persons who condemn without really understanding the case.

Just here let me say—I hope so plainly that even "the wayfaring man, though a fool, may understand"—that sexual congress for reproduction only, or Alphaism, if any so please to term it, does not mean the repression or subjugation of a single faculty, function, or sentiment of the human brain or body. It means the normal action of each and every one, that the full benefit may be derived therefrom and happiness follow. It means the direction of the various forces of the body and brain in their proper channels, under the guidance of an enlightened reason. It claims that the sexual act should be held sacred to reproduction; that it should be subject in all cases to reason, and not blind passion. The teachings of THE ALPHA would lift the sexual act from all degrading association, and place it where nature places it, as the highest gift from God to human beings. No act that is in the power of mankind to perform involves so many and far-reaching results, or so changes the relations of the persons engaged, or brings into active exercise so many human faculties as the act of procreation. Therefore should it be kept from everything impure, degrading, and selfish. When performed with a pure motive and for its legitimate purpose it is as holy as a prayer.

An act is pure or vile according to the motive that prompts it. Performed with a selfish end in view—to gratify a selfish, unreasoning passion—the reproductive

act is degrading, and fraught with evil to all concerned, as the experience of hundreds will attest.

But this is not all. The advocates of sexual purity are not ascetic. They believe in love and friendship between the sexes, and their intimate association on a pure plane in every-day life. They believe that the more of real friendship and love there is between men and women the less there will be of passion; that the cultivation of the higher faculties will tend to direct the sexual forces into the affectional channel, which is their normal action, and promote the happiness of all. They believe that reason, not passion, should control the man; that no child should be born of passion, but of love, and that passion should give place to love, and that by means of love the whole being can be brought into harmony with itself and its surroundings.

They claim that ignorance and selfishness have prostituted the noblest gift of humanity, and that only knowledge, reason and love can redeem it and restore it.

This, in brief, is ALPHA doctrine; neither vile, coarse, nor narrow, but

"Broad as the universe, boundless and free;
Pure, and free only to do what is right."

RITA BELLE.

ADDRESS OF A. M. POWELL

AT THE ANNUAL MEETING OF THE NEW YORK COMMITTEE FOR THE PREVENTION OF IMMORAL LEGISLATION.

The special function of the committee has been to watch and to endeavor to thwart the efforts which from time to time had been made in recent years to introduce in this country, with modifications, European methods of regulating and legalizing social vice. It was also a part of the committee's mission to co-operate, as far as practicable, with the International Federation for the Abolition of Government Regulation of Prostitution. I am reminded that the present year will complete a decade of the committee's work. Ten years ago a committee of the legislature deputed from Albany came to this city to prosecute an investigation concerning the causes and increase of crime. A conspicuous feature of their report was a recommendation to license and regulate the social evil. Soon after a deputation from the International Federation, Rev. J. P. Gledstone, and H. J. Wilson, Esq., of England, came to New York, and our committee, as a voluntary association of a few opponents of the regulation system, came into being. We had no thought of continuing for a decade, and expected long ere this to have felt ourselves discharged as a committee. In one form or another, however, the regulation propagandism has continued; hence the need of our continued vigilance. Sometimes it has found expression in medical societies or medical journals, sometimes in the meetings and reports of the American Public Health Association, in Boards of Health, in presentments of grand juries, in the proceedings of municipal councils. It will be remembered that one of the later municipal attempts at regulation was in Cleveland, Ohio, where, thanks to the vigilance of women physicians, earnest Christian temperance women, ministers, and others, the scheme failed; that subsequently a kindred effort was made at St. Paul,

Minnesota, a chief official pleading for it on the remarkable ground that if regulated houses of prostitution were provided for visiting merchants it would promote the business interests of the city. Still later, in July last, the subject of licensing prostitution was agitated by the city government of Sacramento, California. It had adopted a "high license" for gambling-houses and a kindred measure was proposed for social vice. Our committee promptly forwarded for distribution various publications and documents giving light upon the subject, as we have done from time to time in other cases as the need has thus been made apparent, and, as we have reason to believe, with useful results. In Sacramento, as elsewhere, when the regulation proposition was brought to the notice of the public, much indignation was aroused, the protests were numerous and emphatic, and it has not as yet been consummated.

I invite your attention to a bill pending in Congress proposing new and greatly enlarged indefinite powers for the National Board of Health. It applies to contagious diseases in very general, comprehensive terms, and is liable to grave abuse. Its passage was strongly urged on the ground of the danger involved to the public health from the apprehended cholera visitation the present year. The committee has proposed an amendment defining and limiting the jurisdiction of the National Board, which would be offered and supported by friendly Senators and Representatives should the bill be pressed to a vote before the adjournment of Congress.

The important work of the International Federation in Great Britain and on the continent has made rapid progress. Its principles, which are those of the committee, as practically a New York section of the Federation, have been formulated in the following propositions:

- 1st. The moral law applies equally to both sexes.
- 2d. The natural rights of man are also those of woman.
- 3d. The State, which represents justice, ought never to sanction evil, still less to make a compact with vice. The State ought only to exercise its control for the public good.
- 4th. Prostitution is a fundamental violation of the laws of nature and of hygiene. Its organization is, besides, at variance with the laws of the State, which punish excitation to debauchery.
- 5th. The State ought to prohibit all collective organizations of prostitution, and prosecute the business in all its forms as well as its abettors.
- 6th. The State ought to be vigilant in the execution of penal provisions concerning the protection of minors as well as outrages upon public morality.

It is not enough to abolish the discretionary régime of the "police of morals," neither to suppress all measures or institutions tending to give to immorality a kind of official toleration or legal sanction. It is necessary to raise the moral standard, to counteract the prejudices of the world and its conventional language upon those things which pertain to morality, and to exercise the same regenerative influence in the domain of domestic education and public instruction,

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RITA BELLE.

ADDRESS OF A. M. POWELL

AT THE ANNUAL MEETING OF THE NEW YORK COMMITTEE FOR THE PREVENTION OF IMMORAL LEGISLATION.

The special function of the committee has been to watch and to endeavor to thwart the efforts which from time to time had been made in recent years to introduce in this country, with modifications, European methods of regulating and legalizing social vice. It was also a part of the committee's mission to co-operate, so far as practicable, with the International Federation for the Abolition of Government Regulation of Prostitution. I am reminded that the present year will complete a decade of the committee's work. Ten years ago a committee of the legislature deputed from Albany came to this city to prosecute an investigation concerning the causes and increase of crime. A conspicuous feature of their report was a recommendation to license and regulate the social evil. Soon after a deputation from the International Federation, Rev. J. P. Gledstone, and H. J. Wilson, Esq., of England, came to New York, and our committee, as a voluntary association of a few opponents of the regulation system, came into being. We had no thought of continuing for a decade, and expected long ere this to have felt ourselves discharged as a committee. In one form or another, however, the regulation propagandism has continued; hence the need of our continued vigilance. Sometimes it has found expression in medical societies or medical journals, sometimes in the meetings and reports of the American Public Health Association, in Boards of Health, in presentments of grand juries, in the proceedings of municipal councils. It will be remembered that one of the later municipal attempts at regulation was in Cleveland, Ohio, where, thanks to the vigilance of women physicians, earnest Christian temperance women, ministers, and others, the scheme failed; that subsequently a kindred effort was made at St. Paul,

Minnesota, a chief official pleading for it on the remarkable ground that if regulated houses of prostitution were provided for visiting merchants it would promote the business interests of the city. Still later, in July last, the subject of licensing prostitution was agitated by the city government of Sacramento, California. It had adopted a "high license" for gambling-houses and a kindred measure was proposed for social vice. Our committee promptly forwarded for distribution various publications and documents giving light upon the subject, as we have done from time to time in other cases as the need has thus been made apparent, and, as we have reason to believe, with useful results. In Sacramento, as elsewhere, when the regulation proposition was brought to the notice of the public, much indignation was aroused, the protests were numerous and emphatic, and it has not as yet been consummated.

I invite your attention to a bill pending in Congress proposing new and greatly enlarged indefinite powers for the National Board of Health. It applies to contagious diseases in very general, comprehensive terms, and is liable to grave abuse. Its passage was strongly urged on the ground of the danger involved to the public health from the apprehended cholera visitation the present year. The committee has proposed an amendment defining and limiting the jurisdiction of the National Board, which would be offered and supported by friendly Senators and Representatives should the bill be pressed to a vote before the adjournment of Congress.

The important work of the International Federation in Great Britain and on the continent has made rapid progress. Its principles, which are those of the committee, as practically a New York section of the Federation, have been formulated in the following propositions:

- 1st. The moral law applies equally to both sexes.
- 2d. The natural rights of man are also those of woman.
- 3d. The State, which represents justice, ought never to sanction evil, still less to make a compact with vice. The State ought only to exercise its control for the public good.
- 4th. Prostitution is a fundamental violation of the laws of nature and of hygiene. Its organization is, besides, at variance with the laws of the State, which punish excitement to debauchery.
- 5th. The State ought to prohibit all collective organizations of prostitution, and prosecute the business in all its forms as well as its abettors.
- 6th. The State ought to be vigilant in the execution of penal provisions concerning the protection of minors as well as outrages upon public morality.

It is not enough to abolish the discretionary regime of the "police of morals," neither to suppress all measures or institutions tending to give to immorality a kind of official toleration or legal sanction. It is necessary to raise the moral standard, to counteract the prejudices of the world and its conventional language upon those things which pertain to morality, and to exercise the same regenerative influence in the domain of domestic education and public instruction.

Everywhere that it can the Federation labors to

strengthen and to multiply, not only rescue-work, but further and above all preventive efforts.

There are still formidable parliamentary hindrances to the complete repeal of the contagious diseases acts in Great Britain; there has been, I regret to note, retrograde regulation action by the government authorities in Geneva, Switzerland, and the municipal outlook for repeal in Paris is in some respects less encouraging than it was a year ago. But the work of the Federation is exerting a powerful influence for good in Italy, Switzerland, France, Germany, Belgium, Holland, Sweden, and other European countries. Whatever is done to abolish State regulation of vice on the other side of the Atlantic will be an important added safeguard for our own country.

In conclusion let me direct your attention to the "White Cross" movement, in the organization of which under the auspices of the Protestant Episcopal Church, an auspicious beginning has been made in this country. It is a timely and valued preventive, educational auxiliary, destined to extend widely, to render most valuable service to the young, in purifying and elevating the tone of public opinion and in advancing an equal standard of morality for men and women.

SPEECH OF REV. A. H. LEWIS

AT THE ANNUAL MEETING OF THE NEW YORK COMMITTEE FOR PREVENTING IMMORAL LEGISLATION.

One day in July, 1882, I stood where the *Cloaca Maxima*, greatest of sewers, pours its turbid floods, drawn from all parts of Rome, into the Tiber. Dating from the time of the Tarquins this underground highway for filth has sullied the waters of the Tiber for two thousand years, and still the stream flows on. We often wonder at the volume, the virulence, and the ceaseless flow of the currents of social vice and its attendant evils. We can neither understand the nature of this current nor be prepared to combat it successfully without knowing its source and the ultimate remedy. To say "It must be so in the nature of things" is not enough. That is only a "half-truth," and is well calculated to lull into a false security. I shall speak briefly of the relation between social vice and religion.

Historically, a potent, if not the most potent fountain of this corrupt and corrupting stream, is found in the perversion of natural religion. This perversion clothed prostitution with the cloak of religion, and made it a concomitant, or an act of worship. We of the West, and of this century, who have not made this question a special study, have little conception of the extent to which female virtue was *religiously* prostituted in Asia, Egypt, Greece, and Rome. The Hebrews with their revealed religion so much above the surrounding nations, were not uncontaminated. The facts and the shames which were common, from the Euphrates to the Tiber, from the cataracts of the Nile to the gates of the Bosphorus, may not be mentioned or explained even in this select company. This religious element gave to the social evil an unmeasured power. When woman was taught that the sacrifice of her virtue was a religious requirement, and men rejoiced that the all-fructifying Sun-God looked with pleasure upon their

lustful indulgence as a part of his worship, shame gave place to duty, and the fires of lust never went out.

Christ came and proclaimed a truth so far above the age that it seemed to the masses as an inaccessible mountain peak. He said: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Thus Christianity opened the fountain of absolute spiritual purity, for the cleansing of the corrupt stream of natural religion, and for the healing of the nations. The immediate effect of this upon the social purity of the earliest Christians was marvelous. The early Church was purity amid foulness, light amid darkness. After the middle of the second century, heathen converts, heathen philosophy, and heathen customs, crowded into the church. Three things at least combined to check the pure tide, and to favor the continuation of the old currents. (a) A philosophy which taught that all sin was connected with the body alone, and that the soul remained pure, even though the body ran to excess. (b) The doctrine that the forgiveness of sins, and salvation, were dependent on outward acts, ceremonies; a theory which long ago developed into a still more revolting idea even now extant, that the character of those who minister as the priests of religion does not vitiate the value of their ministrations, if all things are done according to the ritual. (c) The early development of disputations concerning things unknown and unknowable; intellectual conceptions and abstract notions concerning theories relative to God, truth, duty, and the like. At this point came the union of church and State, after a heathen model, and the consequent struggle between the "Orthodox" and the "Unorthodox;" the test being not so much in character as in creed. These influences led in the development of the "Dark Ages," with their night of decline and impurity. All this checked the normal development of Christ's theory of spiritual religion and left the old impurity with the larger share of the field. The same result is seen at the present time in the representative story of the man who said: "Yes, brethren, I have broken all the commands of the Decalogue, at different times, but through it all I have never lost my religion." So it has ever been: while men wrangle over forms, ceremonies, and philosophies, vice fattens on human lust and weakness. This fact is sadly supported by the statements of Dr. Sanger (*History of Prostitution*), wherein he shows that of two thousand cases in the city of New York, more than nine hundred fallen women had been professed Christians in Protestant communions, and more than nine hundred in the Roman Catholic communion, while less than seventy of the two thousand were "non-professors."

Many factors enter into the curing of the social evil. To prohibit the sale and use of intoxicants, to provide a wider sphere and better wages for women who must earn their daily bread, to raise the standard of purity among men, as in the "White Cross" movement, to prevent the infamous schemes of the regulationists, which put a premium on vice, and make prostitution one of the legalized industries of the land, to provide a home, temporary or permanent, for the outcasts, as is done so grandly under this roof; all these are steps in

the right direction. But above all these rises the question of the power and the attitude of the Christian religion. In the primal perversion false religion fostered the vice, sanctified it. In the corrupted currents, after the second century of Christianity, it became more and more possible for men and women to be religious without being pure. With the past before us and the evils of the present around us, it ought to be plain that this religion of the blessed Christ, as a power to purify the currents of human life, is the only permanent ground of hope. It can be for the healing of the nations only as it is made a guide to purity of thought, and hence of action, rather than to accuracy in ceremonies, or orthodoxy in creeds. Faith in fundamental truths is essential. A few simple ceremonies are necessary, but the true orthodoxy is that of life and character. It is the indwelling of the Divine Spirit in each soul. The pulpit, the press, the physicians, the teachers of the land, need a new baptism of personal purity, and of the bravery which accompanies it, that they may teach without any uncertain sound the truth that "the pure in heart," alone, shall see God.

YOUNG-MAN-AFRAID OF-HIS-WORK.

No, my dear young man, this "journey of life" does not lie all the way through verdant valleys and flowery meadows. The way is not thronged with generous-hearted friends and rich uncles ready to die and leave you their money.

It is not always bright with the sunlight of pleasure. You will not find a bed of roses to recline on every time you are weary. Don't expect it, or you will very likely be disappointed. You will find that about the time the path gets past the school-house it switches off into some rather rough country. You will very probably find some rough hills to climb and some rough gullies to cross. The briars will tear your nice clothes and the stones will wear out your fine boots, and you will have blistered heels and stone-bruises in plenty before you get through.

You will find storms too—storms that will snatch you bald-headed, as like as not, or powder your hair with the white dust of the highway.

There is only one way to avoid all of this. That is to sit down a whining beggar by the wayside, despised and self-despising. But if you are going through, you must brace yourself up for hard climbing. You will find plenty of roses by the way, but they grow among thorns, and if you would gather them you must not be afraid of a few scratches. There are plenty of pure springs and cool fountains, too, but they flow from the mountain side and you must climb to them.

All the fruits worth having are near the tops of the trees. You can have your game suppers and your quail on toast too, but the game is wild, and the birds roost high, and you can't put salt on their tails to catch them. You can have all this, we say, but just as like as not when you get it you'll have no teeth to chew it with, so you mustn't build too much on that.

Yes, young man, the glaciers of our life are hard to climb, and you'll never make the trip without a guide. The name of the guide is "Work."

Tie yourself to him, young man, and he'll put you

through all right. He is rough and rugged, as all mountaineers are, but don't be afraid of him on that account. Don't despise his homely garments. He is a brave, true-hearted fellow, who has led thousands safely through, and will do the same for you if you trust him. —*Greenfield Republican.*

A SENSE OF HONOR.

There is little doubt that the thing which most needs to be preached to this generation of Americans, by ministers of the gospel, by both clerical and lay instructors of the youth, by all who have public interest or private authority, is—a sense of honor! It must be shown and insisted upon that every position in life where one person is employed by another to do a certain work imposes an obligation to fulfill the duties of the place with an honorable and disinterested regard for the interests of his employer. It must be shown that this view of employment applies to the cook, the errand boy, the cashier, the legislator, the Governor, the President. This is a trite and apparently simple and somewhat stupid view of the opportunities of a "smart" and ambitious American of our day. But, unless this commonplace view of responsibility is laid hold of by increasing numbers in the future of our country, we will not say that our society will go to pieces, but we will say that our calamities will increase, and that we will get into troubles and not soon out of them, compared with which the dangers and distresses of the past will seem almost insignificant.—*The Century.*

ANNIVERSARY MEETING.

The New York Committee for the Prevention of State Regulation of Vice held a parlor meeting and subscription anniversary for 1885 in the parlors of the "Isaac T. Hopper Home," No. 110 Second avenue, on Thursday evening, February 26th, the president, Mrs. Abby Hopper Gibbons, in the chair. Prayer was offered by the Rev. Dr. A. H. Lewis. Addresses were made by Aaron M. Powell, Rev. Dr. B. F. De Costa, Rev. Dr. A. H. Lewis, Dr. Emily Blackwell, and others.

Among those present representing the Committee of the State Charities Aid Association for the relief of the poor in their homes were, Miss Grace H. Dodge and Mrs. Theodore C. Williams, who gave very interesting and valuable concurrent testimony concerning the good results of labor bestowed among working girls, with timely warning and suggestions as to their choice of companions, their associates, and what is involved therein. There were also in attendance a considerable number of women physicians. Letters and messages of sympathy with the work of the committee were presented and read from absent friends, Rev. Samuel May, Jr., of Leicester, Mass.; Mrs. Armenia S. White, of Concord, N. H.; Mrs. Maria Weston Chapman, of Weymouth, Mass.; Mary Grew and Mrs. Burleigh, of Philadelphia; Mrs. Lowell and Mrs. Shaw, of Staten Island; Mrs. Tacie P. Willets and Mrs. Herman, of New York; Miss Abbie W. May and Mrs. Kate Gannett Wells, of Boston; Mrs. J. Ellen Foster, of Iowa; President Scovel, of the Wooster University, Ohio, and others.

The meeting closed with a few cheering words by the president, Mrs. Gibbons.—*The American Bulletin.*

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AND CIRCULATE IT?

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THE ALPHA.

VOL. X.

APRIL 1, 1885

No. 8.

THE upper House of the Tennessee Legislature has passed a bill making it a crime to rob womanhood of virtue. Though the bill came from the committee "recommended for rejection" the vote stood 27 for to 6 against. Strong, manly speeches were made in its favor.—*Union Signal*.

The passage of the bill and the speeches are a credit to Tennessee, and they do honor to the civilization of the nineteenth century by the passage of such a bill.

THE *Woman's Journal*, Boston, Massachusetts, is the only weekly paper east of the Rocky Mountains devoted to Woman Suffrage, and to the work, wages, and education of women. It is an eight-page weekly, edited by Lucy Stone, Henry B. Blackwell and Alice Stone Blackwell, with Mrs. Julia Ward Howe, Mary A. Livermore and others as occasional contributors. It reports the progress of the work everywhere. Besides the special subjects of which it treats, it has always a story, a children's column, and poetry. Specimen copies sent free.

A VENERABLE friend writes: There is now all over this State a condition of very great discouragement touching the financial ability of "the middle classes," to pay for periodicals, however much they would like to have them. I presume it is so all over what we call the United States, and I doubt not over the entire surface of the earth, wherever inhabited by those calling themselves civilized. Let us be hopeful and not lose faith because others appear indifferent toward what we

know is essential for the welfare of the human race everywhere. This one name which I send will, I hope, be like a seed planted in good ground. V. N.

WHY should we ever doubt the guardian care that extends its blessings over those that faithfully strive to accomplish their highest duty or live their ideal good? We have recently felt troubled about the wherewithal to meet our pecuniary obligations and mourned over our light ALPHA purse. When, lo! white-winged messengers came flying from various directions, freighted with cheerful words and something *more substantial*. One from Pittsburgh; Penna.; from Coudersport, same State; from Puget Sound, and from over the deep sea, our English cousins sent their contribution. So we brace up and go rejoicingly forward with our work. Shall we ever again doubt and hang our head and heart when demands are large and income small? We wish we could say with hand on heart "No! we never will doubt again," and stick to it. But, alas! these mercenary tempers that rise and fall with every change in the atmosphere. It will be safest not to make a vow, but we are sincerely grateful for this lift over a tight place.

"MEDICAL WOMEN."

Women physicians are in demand all over the world. The medical education of women in France is making rapid progress. The names of 78 women were upon the register of the Paris Faculty of Medicine at the commencement of the school year, and 12 more are waiting for admission. Of this number 13 are French, 47 Russians, 11 English, and 3 Americans. A very strong effort is being made to secure opportunity for women to study medicine in the Medical College of Bengal, India. Madras has already opened her colleges to women. In our own country there are over 2,900 women practicing medicine. England is fast falling into line, while China, Japan, Turkey and other nations are sending to us for women doctors as missionaries. All this progress within thirty-three years, when the editor of THE ALPHA "shocked her friends" and "disgraced" her family by winning a diploma and opening an office in Cincinnati for the treatment of children and the diseases of her own sex. Yes, the world moves.

A FRIEND writes in a private letter: "This has been a wondrous year of growth for me. I have had 'Emerson' as teacher and thought out the 'Way of Life;' the world will get the result by pen and tongue. Yes, I am preparing myself as a metaphysical healer. I have theoretically held the principles for years and did not know that they could be systematically used. They can, and by their aid remove crime and disease. The

'Mind Cure' is the greatest practical reform of the age. I am preparing a simple primary text-book upon it, and will have it out this summer if possible."

Well, we shall await the coming of this text-book impatiently. We, too, have held the principles for twenty-five years, and, in a certain fashion, practiced them, but all effort to make a systematic application has been generally unsatisfactory, and our efforts to obtain reliable and practical information have been equally futile. Our souls are in a waiting attitude. "Those likewise serve that stand and wait." Surely our friend will give us of his wisdom. Surely if the heavens have opened and let down a new blessing on earth, if humanity has developed into a new capacity to receive a larger part of the divine mind, it will be revealed to our waiting soul.

"THE SILENT MISSIONARY" seems to be a lady who, out of her experience with children and youth, is fully persuaded of the importance of giving positive and clear instructions on themes that are rarely if ever mentioned, although they are the most important of any branch of instruction. Without a name she gives her address "The Silent Missionary," Lock Box 14, East Stroudsburg, Pennsylvania, and asks for moral and pecuniary support from all friends of purity.

Some time ago she issued a small pamphlet, entitled "Troubled Mary," addressed to any young girl that is tempted or has formed the habit of secret vice, in most delicate language and affectionate in tone, but very plainly setting forth awful consequences of such indulgence. Later has come "a letter of warning and advice to parents" called "The Missing Sermon." And true it is and sad as true, that this sermon is so commonly missed in the education of our youth. This sermon is sent to every one whose name and address is known—if she has any assurance it will be kindly received and used for the good of such young persons as are in danger, through ignorance, of falling into the pernicious habit of self-abuse. This habit of secret vice perverts every function of life and every source of happiness to the human heart.

These words of warning are mostly quotations from men and women of intelligence, science and experience, and are reliable, and the fatal results to mind and body of such indulgence are set forth with terrible strength and force, but none too strong or forcible; for no words can portray its fearful consequences—nervousness, imbecility, idiocy, insanity, and a loss of all that distinguishes humanity and raises him above animal life.

We are only too grateful to any one that will enter this field and raise a warning voice that may prevent

this catalogue of woes. We hope all true lovers of their kind will lend a helping hand to The Silent Missionary and remember her address, Lock Box 14, Stroudsburg, Pennsylvania.

"ZENOBIA, Queen of Palmyra, A. D. 292, claimed her descent from the Macedonian kings of Egypt. She equaled her ancestor, Cleopatra, in beauty, and far surpassed that princess in cultivation, chastity, and valor. Zenobia was esteemed the most lovely as well as most heroic of her sex. In complexion she was a brunette. Her teeth were of a pearly whiteness, and her large, black eyes sparkled with uncommon fire, tempered by a most attractive sweetness. Her voice was strong and melodious. Her superior mind was strengthened and adorned by study. She was familiar with the Latin tongue, and possessed in equal perfection the Greek, the Syriac and Egyptian languages. She had drawn up for her use an epitome of Oriental literature, and familiarly compared the beauties of Homer and Plato, under the tuition of the sublime Longinus.

This accomplished woman gave her hand to Odenathus, who from a private station raised himself to the dominion of the East. Thus she soon became the friend and companion of a hero. In the intervals of war Odenathus passionately delighted in the exercise of hunting. He pursued with ardor the wild beasts of the desert, lions, panthers and bears; and the ardor of Zenobia in that dangerous amusement was not inferior to his own. She had innured her constitution to fatigue, disdaining the ease of a covered carriage, and generally appeared on horseback, in a military habit, and sometimes marched several miles on foot at the head of her troops.

The success of Odenathus was in a great measure ascribed to her incomparable prudence and fortitude. Instead of the belittling passions that so frequently perplex a woman's reign, the sturdy administration of Zenobia was guided by the most judicious maxims of policy. If it was expedient to pardon she could calm her resentment; if it was necessary to punish she could impose silence on the voice of pity. Her strict economy was sometimes called avarice, yet on every proper occasion she appeared magnificent and liberal."

This noble woman advocated and was a living exponent of the doctrine of "continence except for procreation," and was, we believe, the first woman on record that advocated a perfectly chaste life and the control of her own person as a wife. This chaste living was undoubtedly the secret of her success in life. The conservation of vital force served to invigorate her mind, clear her judgment, and gave her physical strength for endurance and deeds of valor.

This noble woman was the mother of three sons and two or more daughters. One of her sons was made king of a province in Armenia, her daughters married Roman noblemen, and her family was continued down to the fifth century."

"Why is not Zenobia's character more widely known and her name more popular?" asked a lady. "She was certainly, for her day and generation, a most wonderful woman."

Yes, a truly wonderful woman, we reply. But not the type of woman the church and society admire. The Rev. Knox Little and others nearer home cannot tolerate a woman that is not yielding and forgiving and blind to the faults of her "natural protector." Self-abnegation and self-abasement are what is required. How is it possible for such a woman to be the mother of noble, just, and generous men? Can we marvel at the race degeneration of the present day? Let us have Zenobias in our generation that will govern themselves and their households wisely and intelligently, and will valorously chase away ignorance, darkness and error, however venerable, and usher in the dawn of a new era, an era of justice and wisdom and purity.—C. B. W.

A lady signing herself "Nora" wishes to know "If disparity in the ages of husband and wife say, from twelve to fourteen years, will affect offspring injuriously?"

2. How, in this generation, is a pure-minded young girl to know if the man of her choice is truly congenial?

3. Can you give a girl, that desires to be sensible and regards the marriage relation as sacred, some plain, practical (physical) rules by which she may test the man who offers her his heart and hand?

Well, Nora, these are sensible and practical questions. We are glad you have felt their importance so deeply as to seek knowledge on these subjects.

First inform yourself thoroughly and settle your mind as to your duty in this relation to yourself, your husband, and last, but by no means least, your duty to offspring.

Great disparity in years between married couples is certainly undesirable. It makes some difference on which side, the husband or the wife being the older. Generally women are a little older at the same age than men. (Why this is so we cannot say unless, it be the "little health" of women, as a result of bad habits, bad dressing, too much exclusion from sunlight and pure air, and the ridiculous practice of using only the upper half of the lungs in breathing; all of which is under our own control and must not be charged to Providence.)

Much of the disadvantage to offspring from disparity in years of parents must depend upon age, habits, health

and temperament. We have observed that the children of old and feeble men with young wives are not as vigorous; they are pale and delicate. It is supposed they are not as long-lived and have less power to resist disease and less recuperative energy.

The second question is not easily answered. If young women could always study their lovers' characters without a glamour of passion or partiality, there are many signs that might lead to correct conclusion. If he is clear in his conversation, generous in his sentiments, clean in his personal habits, self-respecting without egotism, and willing to wait patiently for favors till he has earned them by frankly showing his heart and life without reserve to the woman he would marry, and if you are strongly attracted to him it would be safe to trust such a man. These rules of frankness and truthfulness apply equally to the young lady who is sought after and should be most conscientiously observed.

A reliable help and guide in reading character is to study the atmosphere everybody carries about with him, an atmosphere or aura of his own, which is an emanation made up of his character and acts in everyday life.

Women are especially endowed with a faculty called intuition, the gift of seeing and knowing things. It is, according to Dr. Evans, "The knowledge we derive from the universal soul or mind." We don't know exactly how we know certain things, but we know them, and if we give heed to this intuition it will lead eventually to the right way and the right conclusions. But, like conscience or the striking of an alarm-clock, if habitually unheeded, it falls through neglect into disuse and our senses cease to take cognizance of its promptings or warnings. All persons living pure lives have this faculty more or less developed, and it should be our unerring guide in all important matters of life, especially in the most important of all, that of choosing a companion to occupy the most intimate of all relations. It is not right for any one to reason or force themselves into marriage relations in violation of the promptings of intuition. If there is intuitive repugnance or a consciousness that your heart is not wholly satisfied, if you are not quite content in the presence of such a friend and he does not appeal to your highest and best self, beware.

Of course the standing and reputation a person has attained among his associates should have some weight, but should not supersede intuition. It is a good sign if a man is a good and affectionate son, if his conduct is respectful and delicate in his association with women, more so when alone with them than in the company of others.

"Nora," have I answered your queries satisfactorily? May I hope you will find one or more of my suggestions useful, and may you be guided by divine wisdom is the prayer of
C. B. W.

WOMEN—THE STRIKE AT YONKERS.

The strike of the 2,500 carpet-weaving women up at Yonkers was a very plucky thing. Their wages had been cut thrice within a year; they had to bend their necks to a hard set of mean rules; they had to work under a spy system; they were black-mailed under the disguise of fines; and they were not allowed to form a Union or belong to the Knights of Labor. The immediate provocation of the strike was the dismissal of some of their number on account of their membership in the Knights of Labor.

Their action was a surprise to the factory lords and its unanimity was wonderful to behold. If they had not much of an organization, it was evident that they had in them the stuff for it, and were full of the spirit of it. They acted under one impulse, of one accord, which showed that a keen sense of their wrongs was universal among them. They had all squirmed, again and again, under the cutting of wages; they had all felt the humiliation of the rules under which they were held; they all felt the spirit of resentment in their bosoms when they were forbidden to join a Union for self defence. Only the signal for a strike was needed to give them all the organization necessary for falling into line, with a full understanding of the justice of their action.

Smith may fume as he pleases; this sort of thing is not done in this kind of way by any great body of people, and especially of women, until their wrongs have become well-nigh intolerable. Smith may carry out his threat of bringing these working-women under the yoke again, for all we know; or he may merely stand at one side till necessity drives them back to his factories; but they have at least made a protest against Smith's despotism, which may be what the Concord skirmish was to the Revolution.

In not a few cases of this kind, women have shown great pluck and perseverance. We remember how the mill-women of Worcester stood out a few years ago; we recall the brave stand of the female telegraphers in this city two years since; and we have seen within a few months the spirit of the women in the hat factories in South Norwalk.

Now good luck to the carpet-weaving women of Yonkers!

A New York reporter interviewed one of the women strikers. She said:

"I have worked until it is no use to try any longer. It is impossible to live under these cut-downs, fines and cruel rules. The first cut was 10 per cent.; the next was 10 per cent.; there was a third cut of 10 per cent.; and so it went along until we were paid less than one-half the price we got a year ago. Then, again, we are docked on all hands. For instance, one thread dropped, we are fined \$1, more or less, though the goods may not be damaged so as to lower the market price. If a weaver happens to drop a thread, the fine varies from \$2 to \$5. The inspectors try to find out defects in the carpets, and \$1 is charged for every fault found. Then we are watched continually in a way that is often enough to make a woman blush. They watch us also to see if they can discover any one who belongs to a Union or who talks Union."

"This strike is between the weavers, pickers, setters and printers of the factory. It is against the last 10 per cent. cut down, and to put a check upon the docking system, and to secure the reinstatement of the girls who were discharged on the suspicion that they were Unionists. More than half of them all belong to the Union."

Smith has offered a reward of \$100 to any informer who will give him the names of those who brought about the strike. The strikers are to be taken back only after another reduction has been made by those who are grinding out their lives, and these 2,500 women and men will have no redress if their present uprising be a failure.

I have learned that the fines in this factory amount to about \$15,000 annually. One-fifteenth of that sum would pay for all damage.

The man Cohen, who is one of the supers, keeps himself in the Getty House, thinking that the safest quarters just at

present. This Cohen has been doing the dirty work of watching the operatives in the city and out of it.

The above extracts are from John Swinton's paper, New York, and reveal what wretched tyranny capital has the power of exercising over labor and how it is done more or less by capitalists who are too short-sighted to discern that justice will assert itself sooner or later and call for retribution. Two thousand five hundred women employed because they commanded less wages than men, and then subjected to such thumb-screw indignities as related by this poor woman.

This strike, the manner and reason for it, shows true womanly dignity and they should be sustained by all loyal and just citizens. They deserve it at our hands as much as our revolutionary forefathers deserved the recognition and support they received from France and Germany. These women have raised their hands and staked the support of themselves and children against a more aggravating and exasperating oppression and tyranny than was involved in the tax on tea or a denial of representation. These women must be sustained and a lasting rebuke given to such grinding avarice, such espionage, such blackmailing and denial of personal liberty. Surely we have honor and justice and wealth enough left untainted by the world to come up boldly and firmly to rebuke this Smith, and sustain these women in such a heroic burst of indignation with such an overpowering popular opinion that such a monstrous injustice could never occur again in this favored land. In the meantime think what it will cost per diem to feed and shelter two thousand five hundred women who are already reduced in physical strength and courage by a long and systematic process of oppression, "overwork" and "under pay." This is a just demand upon our sympathy and our purse as seldom comes to light. It is much more imperative than our great public disasters by fire and flood that have made such effectual appeals to the purses of our business men and women.

A private letter says: "These helpless women are receiving some assistance from other organizations and get some credit at the stores. They are having a hard time of it. One would think that other women, as well as men, would take an interest in this case, but these are tight times for all wage working women and there is no system of united help * * * I regret that it is such a tremendous job to get any one to take any interest in this case or any other like it."

Why should it be? All capitalists must know that without the bone and sinew of the wage class their capital must fall into disuse and decrease in value, and only by honest co-operation with labor can merchandise

be produced or commerce be sustained. The day has forever passed when "hands" can be worked without heads and hearts. The schoolmaster has been abroad too long; diffused intelligence has raised the laborer above the dull, plodding, stupid being of the past. They have a keen sense of injustice and wrong—a disheartening weariness that with all their toil they do not make any headway towards bettering their condition. What have they to hope for against their powerful foe, capital, which *should* hold an attitude of fraternity only? Who can look upon this growing antagonism without a presentiment of awful retribution, a sense of danger and undefined horror that may overtake us all? In God's name, let it be averted.

JAMALPUR, INDIA, BENGAL, *February*, 1885.

EDITOR OF THE ALPHA: I am sincerely happy to read your well-conducted and philanthropic journal, THE ALPHA, which I receive from you from time to time, although not monthly. Your journal is so ably written, for the regeneration of humanity, that it should command extensive circulation in both the hemispheres—in every civilized town—especially in Indian cities, where the influence of the Angola Indians are in climax. If I remember aright, it was sometime in 1884 that I sent you a paper on the Hindoo system of sexual physiology, but I cannot exactly bring to my memory whether the same found a space in THE ALPHA. I could not write to you since as I met with some mishap. I beg to transcribe below the translation of a paper on Mohammedan Women, written by a respectable and talented lady of that community in her language. It may probably interest you and your numerous readers. You of course know that India has two principal communities, viz.: the Hindoo and the Mohammedan, each differing far and wide in religion, local habits, principles, &c., &c., or rather every point.

Yours faithfully,

RAJ COOMAR ROY.

LIBERTY TO MOHAMMEDAN WOMEN.

A glance through the internal condition of our families will show to what degradation want of education in women has reduced the families. In certain families they have become mere culinary machines. The affairs of the kitchen engage their attention from morning until evening. They know little more than to go on washing utensils, unmindful as to personal neatness. To them the world consists of rising in the morning, only to sweep and wash and get on to evening to repeat the same process. They have no part in the management of the family, nor any concern in its finance. Nor are they fitted for it. Their life, while with their parents, was spent in playing with dolls and other toys, amidst the fondling caresses of the parents, and when married and sent to live with their husbands, their destiny brings

them to encounter the hearth and the frying-pan; their constant fear is to see that the curries have neither too little nor too much salt. These poor creatures are forever under trammels. To eat and drink they require permission; to see and talk with relations, they must have permission; to see sights there is need for permission; to dress they have to seek permission. They can thus do nothing without permission and are constrained in every way. Their intellectual powers become inoperative. A major portion of their life is thus spent under circumstances worse than those of slaves, and under those very circumstances old age overtakes them. And if ill luck should get them out of the control of the elders they lose their heads. All through life their experience has been confined to the kitchen; even their natural powers of intellect have lost their force; they have grown in ignorance of domestic management, and have gained no experience in domestic economy. Life is beset with difficulties, and in these difficulties artful persons take advantage of the inexperience of the mistress of the family and rob her. This want of experience often reduces well-to-do families to poverty, and leaves the women no alternative but resort for a profession to their only art of cooking. But when unfit for this work, beggary becomes their only lot.

On the other hand in certain families where the husbands allow liberty to their wives, the result is that the latter begin to act as fancy leads them. Some get entangled in the snares of infidelity and superstition; some amuse themselves with fairy enchantments; some are busy with their pet schemes of making fools of their husbands, while others unmercifully tyrannize over their husband's relations—a tyranny such as would provoke the compassion of those that notice it. Nowadays there are to be found in our families but few women who have not abused the liberty given them. While such is the condition of our families, the question comes home whether liberty may be given to our women in regard to household concerns. If this liberty is to be denied, men will then only do violence to their own nature. They have enough of work, poor creatures, to do out of doors, *i. e.* work to earn a livelihood.

If they should also undertake the management of the household, considering their wives to be incompetent to be left to look after it, they impose a double burden on themselves. It is admitted by all that when women undertake housekeeping they do it with great economy and utmost satisfaction. In fact no man, however experienced and knowing, can approach the economy which a woman can command. It is beyond his power, for God has implanted in woman peculiar powers of housekeeping such as man can never hope to attain, with the hardest possible effort on his part. When the burden of housekeeping devolves on women, and they begin easily to bear it, equipped with liberty, they learn enough how to adjust the burden. Inexperience may, at the outset, occasion a few losses, but gradually the management will prove an excellent one, and will enable men to secure for life relief from this bother. If liberty is to be conceded what should be done to secure the due exercise of its rights? This greatly depends on men. It is their duty, that before they allow liberty

of any kind to their women they should make the latter deserve the liberty to be given them, so that there may be no occasion for and abuse of it. Do this and see how excellently women manage. The responsibility of the mismanagement, which we at present find in some families, rests chiefly with the men. If the men had given the best education they could to their women and children, these poor women would not have been what they are now. The women of our community are entirely trammelled; but to men are open at their free will all the ways of improving society and educating children. It is, however, a great pity not to speak of the education of girls—the education of boys even has become a matter of great difficulty. Even now there are persons among us who consider it an evil to educate women. If one could summon up courage to educate the women of his family, the education is confined to the parrot learning of the Koran (the Holy Book) and some work on rituals. In this is contained the whole learning, spiritual as well as temporal. Well, to what use can women of this kind be turned? How is it possible for them to acquire any ability of housekeeping? How can they understand their obligations? There are women among us who do not know how many annas or pice (current copper coin) make a rupee (silver coin). Domestic management is the government of a kingdom on a smaller scale. Education and ability are as necessary for the former as for the latter. Account and economy demand attention day and night. What quantity of each article of consumption is procured from the bazaar? What is every-day expenditure? What extraordinary charges are incurred, &c., &c., require to be noted, so that we may all understand what is our income and what our expenditure. If the expenditure should be found to exceed the income, reduction becomes necessary under certain items. If no account be kept there will be no knowing how much has been spent under the several items. In the first place our community is notoriously extravagant; to add to it there is no account kept to show where the money goes. The husband spends money and keeps it a secret from the wife; the wife returns tit for tat. This procedure brings them to the crisis when to-day the Jaghir goes under mortgage; to-morrow the auctioneer's hammer knocks the house down; day after comes the turn of the jewels and soon, one thing after another is parted with. At last clothing, once used by the ladies of the family, is exhibited in the bazaar for sale. Children who have been bred in the luxurious habits of spiey food find it difficult to get even simple rice for a meal. When they find their pockets empty and pocket-money a thing of the past, they begin to lay their hands on the mother's jewelry. The practice of these small pilferings gives them courage to stretch their hands to other's property, which often lodges them in the jail.

All these evils result from want of education in women and their mismanagement. If lessons had been given in housekeeping there would have been no occasion for the abject degradation to which we have been reduced. So long as there is no account of income and expenditure, domestic economy is out of the question.

Thus it is clear that men are bound in duty to educate

their women and fit them for life and then to give them due liberty. I close this paper with the prayer that God may direct men in the right course, in that course which leads to the amelioration of our wretched condition.

What a picture of the women of India is here given, a systematic degradation that has continued all through the ages. They have no interest or individual responsibility in this life and are denied by their religion immortal life. Without mental or moral responsibility, drudges to the appetites of men, and incubating machines—not mothers—how is it possible that such a motherless race can be free and noble and so highly intellectual as to furnish a philosophy or a new religion that can be grafted or incorporated into our Western civilization, are queries that are daily forced upon us by the present "craze" for Eastern lore, that has taken us like a whirlwind. Marvelous tales of miraculous cures are related by enthusiastic converts and teachers. But so little that is tangible is revealed that many honest investigators still grope in darkness. When fermentation ceases we shall be able to judge better of the value and flavor of the wine of life which is ripening for us. Let us possess our souls in patience.—Ed.

PROFESSOR STUART, M. P.

The members and friends of the International Federation in all countries, but especially in Great Britain, are to be most heartily congratulated upon the election to the House of Commons of Prof. James Stuart, of Cambridge, one of the ablest and most influential officers. Profoundly impressed with the importance of the mission of the Federation, and thoroughly consecrated to its service, with rare discrimination and tact, to Professor Stuart, conjointly with Mrs. Butler, is due a large measure of the success and the influential hold it has attained in Great Britain and on the continent. From the vantage ground of the House of Commons, and as a co-worker therein with Mr. Stansfeld, his influence for good will be still more helpful and effective. It will extend also to America.

OUR TRIALS.

Who speaks of trials of this life
Will often think of fire and flood;
But we've in mind a greater strife,
To stand the contest for our God.
How stand, we asked, consumed or bent,
Unruffled, perplexed, and sorry too?
Yea, though our strength be wholly spent,
We stand if willing still to do.
'Tis not the mighty things that prove,
The Christian's valor, or gives name
That wins applause, commands the love
Which is the laurel of his fame.
Nay, little deeds of gentle care,
Forbearance in minutest way,
Portrays the greatest mind to bear,
And doth the world of power sway.
To stoop for insects in our path,
Nor tread upon the trailing worm,
Such have a God, who fear his wrath,
And win His mercy in return.

CANTERBURY, N. H.

MARY WHITCHER.

MISS CLEVELAND'S LECTURE.

DIVIDING THE HUMAN RACE INTO THE BOOSTERS AND THE BOOSTED.

The *Evangelist* of June 28, 1883, contained the following report of a lecture by Miss Cleveland, the present mistress of the White House. The great address of the commencement at Elmira Female College was that before the alumnæ by Miss Elizabeth Cleveland, sister of the President. This was so good that we give our readers a full abstract. She somewhat resembles Anna Dickinson in looks, but her delivery was very effective. Her subject was "Altruistic Faith," and for her illustration of this she took Chedidja, the first wife of Mohammed, who was rich, a widow, and much older than he when she married him. When asked why he did not in later years put her away and take a younger wife he replied that he loved her best, because she believed in him when all men despised him. This was the fervent effectual faith of one soul in another. It was her faith that wrought out Mohammed. There is faith in God, in self, and in humanity. The first produces the others. Give this full growth and the others will have full sweep. Our creed should be enlarged to add to "I believe in God, the Father," I believe in myself, or in you. This threefold faith should be taught.

Faith in others is faith in humanity, first in the abstract and second in the concrete. The first is that general attitude of mind which is hopeful and expectant of humanity. It looks to a goal of final good. It is not pessimistic. It believes that life is worth living infinitely, and infinitely worth saving. But it must not stop with the abstract. Life is laid out in definite door yards. A whole milky way of generalities may not give a rushlight to any human being. It must touch humanity in the individual if for good. It must look into almshouses and asylums and prisons and the darkness of the cities' night.

The faith which believes in another does not require negatively, first, that its professor be a female, yet it is oftener found in a woman than in a man. Men believe in themselves, and are occupied with themselves. Second, this is not inseparable from the bonds of matrimony. But she would have a woman moderately married. She need not be a buttonhole bouquet to a man, nor be dead in love with him. They may have faith in each other. Third, it is not hero worship; it will serve, but not worship. It believes that he can be and do one thing. This was illustrated by Mrs. Carlyle. Chedidja believed in Mohammed. Affirmatively, this faith is that faculty of mind by which one discriminates what I am good for and best for. It sees that this, and no other, is your way. It discerns the ordinary and the extraordinary in you. It divines you; it appreciates you. Whence this faith? It is the gift of God. Chedidja is a Theodora. Miss Cleveland did not believe in self-made men.

There is at least one Chedidja in every life. Your own faith will at times need the support of another. This will be when all men despise you and you despise yourself. You will have much hunger and thirst, and will crave wealth and health and affection, but your keenest craving will be for recognition to do something, to be somebody, to accomplish

something, to do a good peace of work, to do your best. It may be at housekeeping, or dressmaking, or in literature, or in art. It is in you and it ought to come out. You all have human testimony to this. Some one will say to you: "Go on and you will conquer." You may listen to and obey that voice. She despised self-sufficingness. You can get along alone, but you have no right to get along; you were born to show not how little, but how much you can do. We want more life and fuller, and need all the help we can get. Men would fail but for Chedidjas. She would make a new classification of mankind, and divide them into boosters and boosted. The boosters are the important, and do the most good. It may be well to boost a man, but better to boost a woman. Be Chedidjas and do the thing next to you, and by your faith assist others. Altruistic faith is most reasonable.

She chose as her embodiment of altruistic's faith, Chedidja, wife of Mohammed. And yet, while accepting Chedidja as a pattern of what a wife should be, Miss Cleveland warned wives against being too much wrapped up in their lords, though she expressed no objection to the disparity in the ages of Mohammed and the rich widow of Mecca. She "would have a woman moderately married," she said, "not a buttonhole bouquet to a man, nor dead in love with him." Exactly what she meant by this rather peculiar view of a wife's feelings and relations to her husband we cannot make out, but she seemed to imply that the wife should be a calm and fair critic of her husband, honoring him only for what seemed to her deserving of honor, and carefully maintaining her own poise—the rule of the head rather than the rule of heart. She would not have the man a hero to the woman, for she did not believe in hero worship, and said that altruistic faith did not involve that, but was only the "faculty of the mind by which one discriminates what I am good for and best for." "It divines you, it appreciates you," she added. That is, this faculty, if we rightly understand Miss Cleveland, measures you exactly as you are, and helps you to go on in the way it discerns to be fittest for you, and allows itself to be distracted by no illusions of mere sentiment.

That is a view of the proper attitude for a wife which is by no means attractive. It dispenses with the tender emotions and sentiments that make romance and throw a poetic glow over a conjugal union which love brought about and of which love is the lasting support. It transforms, so it seems to us, a marriage into a partnership, each member of which coolly weighs and estimates the other, "discerns the ordinary and the extraordinary," and, without idealization, gives only so much respect and honor as are deemed requisite. It allows no full surrender of the feelings, but demands that the woman shall be only "moderately married," and cautions her not to be "dead in love" with her husband, lest her faculty for discriminating as to his merits and abilities should be clouded and rendered partial.

But Miss Cleveland does not represent her sex in thus speaking, and fortunately we do not hesitate to say. Women want to be "dead in love" when they marry, and are never completely happy as wives if they cannot make heroes of their husbands and lifetime lovers. Such a hero and such a lover was Mohammed to Chedidja.

The remarks quoted are from the *Evangelist* and give exactly a man's view of the picture drawn by Miss Cleveland. They don't exactly like it, and yet how vastly to masculine advantage would it be if women could take a clear, sensible view of the character and outfit of the men they love, and not undervalue their own individuality by so doing.—Ed.

CORRESPONDENCE.

COUDERSPORT, March 18, 1885.

FRIEND MRS. WINSLOW: For five years I have read THE ALPHA. I have been able, through all these years, to bear with the grace of a Christian all that has been said disparagingly of woman; but the deep injustice, yes insult, paid to her by Dr. Patton is almost unbearable. I have never written an article for publication in my life, but for many years I have been reading and observing, the result of which has assured me that men of largest understanding are most willing to listen to the counsel of mother, wife and sister. Whereas men who have failed in every undertaking in life are most afraid of the so-called petticoat government. Work on, you with many talents. All over the land prayers are to be heard coming from the down-trodden in behalf of this great cause. Men must and will be led to see and acknowledge the right, for there is good in every human heart, and God knows just where to find it.

JENNIE W. NICHOLS.

WISCONSIN, February 18, 1885.

EDITOR ALPHA: A friend having been kind enough to order THE ALPHA sent to me, I cannot well do less than write you a few words of encouragement and commendation. THE ALPHA occupies a position distinctively its own in the field of journalism, and, judging from the few numbers I have seen, it is doing good work. I am a young man and desire to stand up and be counted as one who favors a higher moral and physical education for all people. If we can and will care for our bodies as God would have us do, we cannot help reaching a higher moral standard, and if, on the other hand, we cultivate and improve our moral and spiritual powers, our physical condition will doubtless be much improved. Man is so constituted that his body and spirit act and react on each other more than many people suppose. I wish to thank you for the publication in your paper of several articles opposing the use of tobacco; also for some especially to boys on proper care of their bodies.

Sincerely yours,

W. F. S.

YREKA, February 20, 1885.

MY DEAR SWEET FRIEND: You cannot know how much encouragement your kind letter of the 8th instant gave me. It brought tears of gratitude to my eyes and filled my heart to overflowing, not only that you appreciated my poor little effort in behalf of "our boys," but at the account you gave me of unfolding the holy mystery of the function of gestation and other pre-natal conditions to that little boy. It revived a hope that I have cherished for a long time, *i. e.*, that before many years more roll round, there will be classes established in every city and town, for the express purpose of teaching not only children, but our youth of both sexes, the exact and lawful truth regarding the sacred question of sex, together with instruction, for those old enough to comprehend, on the subject of maternal and paternal responsibility. Of course the greatest care will have to be exercised in selecting teachers for these all important branches of education. And no doubt it will be difficult to find a sufficient number, who, if qualified, will be willing to assume the necessarily arduous positions. Because it will be no desirable task to combat the ignorant prejudice and brave the criticism that such an innovation of long-established customs will be sure to excite. But God speed the day when the pure light of knowledge and truth of these holy laws will banish the sin and shame which their very misapprehension and concealment has so long fostered. How I wish that *my boys* could have had the opportunity of receiving the instruction given this one at *his* age. Oh! it makes me weep, with a pitiful regret, when I think of my own ignorance when I left the parental roof as a bride, and of the sad blunders and mistakes through which I have gained the knowledge which should have been mine in theory, before ever the duties of motherhood were assumed. How strange, how incomprehensible, that the very knowledge so absolutely essential for the welfare and redemption of the human race has been so religiously withheld. The question has so often arisen in my rebellious heart, why God did not give Adam and Eve proper instructions regarding these laws, when he walked in confidential converse with them in the garden of Eden. How much sin and misery might have been avoided if our first parents had been taught clearly the only true laws of right and proper generation? Regeneration, subsequently, if needed at all, would have been made much

easier surely. And the earth, though it might not have been multiplied and replenished quite so rapidly, would have been more than recompensed by the *quality* of its kind. I had intended sometime writing a short article in regard to organizing classes of instruction on the subjects mentioned, and your letter seemed to lead right up to that point. There may have been articles written on those questions, or rather pointing in that especial direction, but if there has I have not seen them. I am just beginning to feel that I can seriously buckle on the armor of duty and enlist in your noble work, to some extent at least. But I fear I am not capable of rendering any very great assistance; still I know that every honest thought exerts a little influence, and if only it is the right thought will help our cause. But we are so slow to grow and unfold our powers, at least some of us, that no wonder the wheel of progress turns so slowly.

J. P. C.

DEAR MRS. WINSLOW: How this mental-cure treatment is growing! It seems to have leaped ahead, with giant strides, all of a sudden. Tumors, cancers, consumption, everything bad, is claimed to be cured by it. There *is* something in it, for I know of several rather remarkable cures. But I don't indorse or swallow whole everything that is said. For instance, when Dr. W—— says he can breathe the foulest air and eat the grossest food, stuff himself like an anaconda in fact, without any bad result, I don't swallow that statement without several grains of salt. I take a good deal of stock in the mental cure, but not in such statements as that. I know that pure living conduces to pure health and *vice versa*. You can't put your finger in the fire without being burnt; and you cannot practice licentiousness and live like a glutton and be equal to the purest and most abstemious. The theory is monstrous, and calculated to make people of low tendencies live a worse life than they otherwise might, thinking that at any moment they choose they can be freed from all bad results of such living. But no more about mental cure now. My work is waiting. May you long be spared, my dear friend, for the work you are doing is a grand work, as well as unique. Yours,

B.

THE TAPESTRY WEAVERS.

BY ANSON G. CHESTER.

Let us take to our hearts a lesson, no lesson can braver be,
From the ways of the tapestry weavers, on the other side of the sea.
Above their heads the pattern hangs, they study it with care,
The while their fingers deftly work, their eyes are fastened there.
They tell this curious thing, besides, of the patient, plodding weaver;
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is tossed and turned,
And he sees his real handiwork that marvelous skill is learned.
Ah! the sight of its delicate beauty, how it pays him for all its cost;
No rarer, daintier work than his was ever done by the frost.
Thus the master bringeth him golden hire and giveth him praise as well,
And how happy the heart of the weaver is, no tongue but his own can tell.
The years of man are the looms of God let down from the place of the sun,
Wherein we are weaving always, till the mystic web is done.
Weaving kindly but weaving surely, each for himself his fate.
We may not see how the right side looks, we can only weave and wait.
But, looking above for the pattern, no weaver hath need to fear,
Only let him look clear into heaven, the perfect pattern is there.
If he keeps the face of the Saviour forever and always in sight,
His toil shall be sweeter than honey, his weaving sure to be right.
And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master, it shall say to him,
"Well done!"
And the white-winged angels of heaven to bear him hence come down,
And God shall give him gold for his hire—not coin, but a fadeless crown.
—Orphan's Friend.

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