

The Alpha.

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

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"WHAT WE HAVE TO DO."

BY ELIZABETH KINGSBURY.

Continued.

It is a condition of existence in civilized society that provision be made for the wants of the rising generation; in other words capital must and does precede production. Now the producers and the capitalists are divided into two classes, it is the question of the future to fuse them into one class. Producers must by patience, self-denial and thrift become capitalists. This can only be accomplished by co-operation, as has been pointed out elsewhere. Co-operation has a legitimate field for exercise in domestic matters as in commerce, if domestic matters be taken in the broadest sense of the term to include the maintenance of offspring.

Whatever the difficulties that stand in the way they must be surmounted if we are to have a better state of society. We must not weary of repeating that there can be no great, pure, national life while women are enslaved and denied the free and full expression of their opinions; there can be no free and full expression, nay there can be no formation of honest conviction until women are independent. But how can women earn their independence without another's help; how can they ensure an independent position for their girls unless they have the command of money? It has been said that in spite of the enormous increase of population in England, the dearness of food and house-rent, and the general high cost of living, skilled workmen, though always increasing in numbers, positively, if not relatively, are a gain to the community pecuniarily considered. Experience has proved the fallacy of the old doctrines of political economy which taught that the tendency of population to increase beyond the means of subsistence constituted a large population into a source of national poverty. Experience has proved just the reverse to be the fact, for wealth (the purchasing power of the means of subsistence) has increased at a quicker rate than population. In other words the intelligence of man, quickened by the pressure of the struggle for existence, has, by improving the methods of cultivation, caused the soil to yield an increase that the old school of economists never reckoned upon. But there is one condition that we must bear in mind. The constantly increasing numbers that are fighting for subsistence must be skilled laborers. The intelligence that has revealed the secret of making the earth bring forth a bushel of grain where once a peck grew must keep pace with the

increase of population. While we can say with pride that our skilled laborer is a source of wealth to the nations, that he produces, in fact, more than he consumes, though he enjoys luxuries his forefathers little dreamed of, and is therefore no mean consumer, no such cheering account can be given of his unskilled brother. In England, where no liberal provision has been made for the education of the people, and where technical training has been grossly neglected, the unskilled laborer has become a serious obstacle to progress and prosperity, if not a source of danger to society at large. He is always on the borderland of want, his poverty and misery are demoralizing and he often slips into the abyss of crime. Though working for a wretched pittance his work is dear for his ignorance and low standard of morality makes costly supervision necessary. His very existence is a check on enterprise, for to him is given that low class of work, for which alone he is fit, that were it not for his presence, would be better and more expeditiously performed by machinery. The badly paid, half fed, beer sodden loafer who goes to swell the crowd of "unemployed" is not a beautiful, though a very costly, object. How much men pay for the privilege of following their own sweet will. How expensive is the habit of ignoring the just claims of each generation to mental and moral, as well as bodily sustenance. As the unskilled laborer is yearly becoming a source of demoralization to the land of his birth, and yearly sinking into greater misery and a lower depth of degradation, so the unemployed woman, who is his feminine counterpart, is likewise hurrying on the decadence of the nations, and her sex's ruin, no matter in what class she may be found. In the higher ranks the unemployed woman confirms and increases the tendency to extravagant luxury, thus paving the way to licentiousness and vice; in the middle ranks she swells the hosts of discontented, useless parasites who fatten on the produce of others industry; in the lower ranks she falls into the sweltering mass of dissolute pauperdom; and in all classes she recruits the ranks of prostitution. Is it not then time that mothers should unite to banish idleness and ignorance and to secure for their children, especially for their daughters, and the most helpless and the most preyed upon, the advantage of an education that shall enable them to win a position of honorable independence. "How I envy our servants" said a rich man's daughter the other day, "they are surely more to be respected than I am, they can earn their living and need marry no man for a home." And the girl's envy was right; better be a servant with twenty pounds a

year, and good board and lodging, with the feeling of honorable independence, than an educated woman with nothing to look forward to but becoming the chattel of some man, who may or may not turn out an indulgent master, but who never can make up for the loss that mind, heart, and soul have sustained in being born in a state of servitude. The first study that the women's union would have to perform would be the formation of a strong public opinion among its members of the imperative necessity of fitting all girls for a career of active labor. Remunerative work includes all work which it behoves society to get done when society is so constituted that there is no slave labor. Remunerative work therefore includes all necessary domestic work, with the rearing and educating of children. Mutual help and protection must have self-help as its necessary correlative, and self-help cannot carry any one far who is dependent on the kindness of another for daily bread. To repeat—The International Women's Protective Union would encourage its members to learn some trade or calling, and would by means of a loan society furnish the money for so doing to such of its members as were unable to procure the necessary funds for this purpose themselves. If the idea suggested in a former paper were to find favor, and household management were to become a branch of trade, the difficulty of training would be rendered a very easy matter to all those taking up domestic labor as their life's business, for without pecuniary assistance a mother could always contrive to get for her girls the necessary instruction. Where individual talent or inclination made it advisable to apprentice a girl to some trade, or profession, for which parents were unwilling to provide the necessary funds, the money might be advanced on loan to candidates on proof of fitness and respectability. It has been found by the English Loan Society, which has existed for some years in connection with the society for the advancement of the higher education of women, that money lent in this way, to enable young women to qualify themselves as teachers, has been punctually repaid by those, who, by this means, have been placed in a position to secure remunerative situations to which, without this temporary aid, they could not have aspired. As a matter of fact the losses of the loan society have been only those caused by the death, in one or two cases, of teachers or students before the expiration of the period for which the loan was granted. A loss very insignificant when compared with the good effected to the community and to individuals by the system. The Union would, of course, include all classes, from the highest to the lowest, and would soon become a power for good, by teaching women the perils and temptations to which girls in various ranks are exposed, and by showing them the proper precautions to be taken to prevent evil resulting from these temptations. Women thus united could effect for themselves what they have vainly endeavored to persuade men to effect for them. The mere existence of such an association would prevent many evils coming into being that now seem necessary parts of social life. As the first object of the society would be to enable its members to help themselves by becoming wage earners, so the second would be mutual defence and protection.

Self-interest is one of the most constantly operative of human motives, and one upon which we may most surely reckon, but when to self-interest we can add motives which urge the weak to defend the strong, which call forth sympathy, benevolence, and *esprit du corps* we have the most powerful combination that can be imagined. Now self-interest would certainly counsel women to unite in defence of their common rights, would counsel them to unite for mutual defence, help and protection were the possibility of so doing once fairly brought home to them. The watchwords Self-help, Mutual-help and Protection could be understood by all, and thousands who from sheer ignorance of the legal disabilities under which they suffer, refuse to join in the women's suffrage movement would gladly avail themselves of a union which promised advantages the least intelligent could recognize. A union of women for such legitimate objects as those put forward would probably arouse less antagonism among men than unions avowedly formed to extort justice. Mutual protection would necessarily include opposition to many of the dearly cherished indulgences of bad men, but this would not appear so visibly on the surface, and could not be so shamelessly objected to by the average husband and father. Such a union could ensure, with absolute certainty, the ostracism of the seducer and the protection of the seduced, so that despair and misery should not hasten the steps of the downward progress of one, while impunity performed the same cruel office for the other. By such a union a public opinion would be built up, for the first time, that would truly represent the unbiased feminine element; women would have a certain knowledge of what the maternal mind condemned, of what it approved. Such knowledge would have an immense value and an incalculable influence on practical, as opposed to theoretical, morality. Women allow themselves to be made the vehicles of the perpetuation of diseased conditions in new generations because the masculine part of humanity requires it of them, and because the feminine part is in a voiceless state of stupor. But let the maternal instinct find expression and such barbarity would cease. Let woman learn her responsibility and feel her power and she would soon find means to prevent the perpetuation of physical disease and deformity. But at the foundation of every social, domestic and moral reform lies the independence of woman. Until she becomes self-supporting there is no hope for her. The right to vote, the right to sit on juries, on the magistrates bench, in Parliament, in the House of Representatives, one or all of these things will do her no good, will do the world through her no good, while she looks for her bed and board to the exertions of another. Those who hold the means of subsistence will always rule. The mess of pottage is the one temptation which few hungry men can resist.

We are so accustomed to dwell on the poverty of the lowest stratum of society that many may think that the suggestion of a provision for the maintenance of children before birth is the dream of a visionary. We are apt to lose sight of the fact that "the poor" generally so-called, spend a much larger portion of their income

in luxuries than any other class of the community. It has been reckoned that the ordinary working man spends twenty-five per cent. from his earnings on beer and tobacco. Now it is needless to point out that no other class consumes so large a part of the gross income on personal indulgence and mere luxury. The facility with which the industrious laborer can save, even now when a wasteful, I had almost said wicked, system of thriftless house-keeping prevails, is proved by the quickly accumulated and enormous capital of the various trades unions and friendly societies of great Britain. It has been remarked over and over again that the children of the working classes have far less difficulty in procuring pennies for sweets than their little brothers and sisters in the so-called well-to-do classes. Long before the wife of the struggling doctor or poor curate has thought of asking the price of new potatoes, in the early spring time, she will see, if she go among her poorer neighbors, these appetizing tubers in daily use among the working population. The clerk, shop-assistant and school teacher have generally sprung from families with traditions of respectability and gentility which must be kept up. They have been bred into the habits of self-denial and restraint which are the foundation of individual prosperity and national greatness. Unlike the lower orders they have not suffered from the demoralizing influence of indiscriminate charity and a laxly administered poor law; they feel the pinch of poverty but know the secret of preparing for a rainy day. If this class objected to the proposal to provide for the future family there would be small wonder, but the hard-working clerk's wife, with her educated instincts, repressed by the daily and hourly demands on her time and strength, is just the woman to whom we may look with assurance to do what she can to secure a better future for her daughters, by timely provisions for coming needs. She knows what it is to have the anxiety of a small and precarious income, with the constant burden of a growing family eating the joyousness out of her life and making her old and weary before her time. For her there is no friendly dispensary to lighten the expenses of illness, no hospital, no free school. She is above living on the labors of strangers, many of whom are struggling, like herself, to live a life of honest independence, while paying taxes to support the families of men who are drinking and smoking away health, energy, and income in the nearest public house. The decent middle class mothers will not be loath to join a union that promises to help their girls to avoid the rocks on which their own happiness has been shipwrecked. And the mothers of the working classes, how much they want the guidance and protection that women who have enjoyed greater social advantages alone can give them. How great is their need of kindly lessons in thrift, forethought, and self-respect. Gambetta said that the industry and thriftiness of French women had been the salvation of France. Sometimes one is led to fear that the extravagance and thriftlessness of English women will be the undoing of England. And yet how easily might a better state of things be introduced if systematic effort were made. A benevolent gentleman, M. de Malaree, with the love of the people at heart, set about getting thrift taught by means

of school banks, in France, and after spending some time in studying the best methods of proceeding, by finding out what the experience of other nations could teach, he achieved the following results: In ten years* over 21,000 school-banks had been established, with 442,020 depositors, whose weekly average deposits of fifteen centimes amounted in January, 1884, to over ten million francs—10,248,226. The annual report of the Minister of Public Instruction for 1885 showed a still greater progress than the preceding. There were then 23,222 school banks, 488,624 depositors, and a gross sum of deposits amounting at the date of the report to 11,285,046 francs. In England very little pains have been taken to establish school banks, probably owing to our successful Savings and Penny Banks for adults, but—to quote again from the excellent article of Miss Agnes Lambert—"In 1875, through the zeal and practical judgment of Mr. Banner Newton and Mr. Oulton, school banks on a sound basis, were started in the elementary schools of Liverpool in connection with the Liverpool Penny Savings Banks Association. The annual report of the Association for the year ending the 20th of November, 1885, shows a total of 58 schools with banks attached to them, numbering 17,385 depositors, who during the year, in the course of 305,670 transactions have deposited £7,023, withdrawn £5,004, and transferred £1,919 to the Liverpool Penny Banks. On the 20th, 1885, the school children of the elementary schools had an aggregate sum in the Liverpool Bank of £2,559 6s due to them." After considering these facts and seeing what children can do, without any burning need of salvation to urge them on, it would be absurd to say that women could not find the money which would be necessary to carry on successfully the war against dependence that it would be the chief object of the Women's Union to wage. The habit of accumulating money, for a worthy object, would be of service to women, who are, in many respects, mere children in social development and require the training of children to fit them for their great work of social regeneration. The fact of their ignorance of the power of money for evil as well as good must be remembered. The senseless manner in which too many women waste their husbands' resources and set a national example of folly, must be kept in view, and then a fair estimate may be obtained of the service that would be rendered to feminine development, and the world at large by the establishment of a Union sufficiently comprehensive in its aims to call forth the enthusiasm and support of large numbers of the wives, mothers and daughters of the English speaking race. There are at present very few women who have sufficient inducement to withstand those temptations to vanity and pride that beset them at every turn. Why save when there is nothing that one particularly cares about to save for? It is true that all invested savings are a source of wealth to the country and of welfare to the working classes. But this is a truth that the generality of men are far from comprehending, and which the majority of women do not realize at all. Then the legal status of woman that forbids all indi-

* "Thrift Among Children," *Nineteenth Century*, April, 1886.

vidual existence apart from the husband is a direct hindrance to the healthy growth of those virtues of foresight and thrift upon which the well-being of nations so largely depends. But let honorable parentage be founded upon a fair provision for the future of offspring, to which the mother as well as the father is called upon to contribute by the voice of public opinion, and let each woman belong to a sisterhood pledged to promote the welfare of her sex, and an adequate object for accumulation has been given, and with it the power to resist the allurements of fashion's latest freaks. Certain it is that far greater injury is done to the communal by the exclusion of women from wide national interests than is generally believed. Where the character of the mothers suffer from the limited range of interests, the mental inheritance of the coming generation is impoverished, and the moral tone of men falls below its normal state. Where there is an inability to found a home till late in life, and a natural disinclination when youth is passed, and with it love's young dreams, the root of stability and healthy growth is wanting in a people. May we hope that the danger that we see approaching among the old European nations does not threaten our kinsmen in America? Students who watch the signs of the times will not disdain the lessons of the cheap press or refuse to consider the evidence that comes to them of "rocks ahead," even through a newspaper cutting.

FOR GIRLS.

I once heard of a little boy who defined "right" as "everything he did not want to do," and "wrong" as "everything he did want to do," and I sometimes feel as if I were constructed on this plan. Ever since I first read "For Girls," that excellent book of Mrs. Sheperd's, I have felt as if I must write what I felt about the part of it selected from "What Women Should Know," but have waited, hoping some one else would take up the unpleasant task. It seems like presumption in me to criticise unfavorably a book that is spoken of with unqualified praise by those who have given the subject of which it treats much more time and thought than I have, and yet I cannot help hoping they will yet come to look at it a little differently from what their unqualified indorsement of the book seems to indicate that they now look at it.

The great body of the book, "For Girls," cannot be too highly recommended, and this is doubly true of the "Addendum" and "Appendix" found in some of the later editions; but the recommendation of Mrs. Duffey's books and the extracts therefrom seem to me exceedingly harmful.

Josh Billings once said, "It's better not to know so much than to know so many things that ain't so." I was forcibly reminded of this when reading the extracts from "What Women Should Know."

In order to show what seems to me the wrong of these sentiments I shall have to quote quite at length. After several sentences exhorting girls against undue familiarity with the other sex, which is all very well, Mrs. Duffey proceeds as follows: "Now, all this is not for the sole purpose of preserving men's future wives for

them pure and chaste, but to protect the purity of men themselves. Young girls do not know, but I sometimes think they ought to know, that the passions of men are much stronger and more easily inflamed than their own. A levity of behavior thoughtlessly, and inasmuch as she does not know the consequences, innocently pursued by a young girl, has excited the passions of her male companion almost beyond his control, so that, though he has given no evidence of it in her presence, he may have gone from her side directly to the arms of a fallen woman. * * * So let young girls be very careful, and feel that they have not only their own moral safety, but that of their companions of the other sex in their keeping. * * * There are men who just out of simple curiosity, try to see how far they can go. They like to test girls without really meaning any harm. If you stand on your dignity they will find you are to be trusted, knowing that if you will allow nothing of the kind in them, of course you would not in any one else." (So?)

"There is little danger of hurting the feelings of such men; indeed, they are watching to see if you will repulse them, and will respect you for so doing, and ever after hold you high in their estimation. * * * Young ladies realize too little the influence they may exert over the other sex. They can lead them just where they please."

It seems as if the simple reading of the above passages ought to be enough to bring condemnation on them from all who urge an equal standard of morality for men and women; but since it has been proved so I cannot any longer forbear lifting my voice against the publication and recommendation of such sentiments.

I am aware that it may be waged that since they appear in books only intended for girls and women they cannot do any harm, as boys and men will not see them. To this I would reply that, in the first place, perfect honesty is the best and safest treatment for all questions, and in the second place boys and men are quite as likely to be interested in something intended for girls and women as in something intended for themselves. If I wanted to say to my boys, "You haven't the slightest responsibility in sexual matters, but are perfectly justified in taking all the liberty with any girl that she will allow," I could not choose better language to use for that purpose than that employed by Mrs. Duffey in telling "women what they should know." It is high time that all who are working for social purity settle these questions.

If it is true that, while a girl is single and free, she must act towards a man in such a manner as to restrain him from making improper advances to her or from flinging himself into "the arms of a fallen woman," where is the security from the ravages of his lust in the familiarities of marriage after the law has given her into his keeping and taken from her the power of restraining him? This puts a woman in the terrible position all through her married life of keeping up a conflict with a man's sexual desires and her own too. Is it not enough to ask of her that she take care of her own passions? Should less be required of the stronger sex than of the weaker? Such talk makes me feel what is

perhaps true that men are only brutes, and cannot be held to any higher accountability than brutes in sexual matters.

Nevertheless my advice to young girls who value their happiness as wives and mothers would be to have no companions among young men who are not competent to take care of their own passions. The man who "goes straight from your side to the arms of some fallen woman," has, Judas-like, "gone to his own place." There is where he belongs, and not in the society of self-controlled women. It is time to do away with this keeping of men who cannot keep themselves. They are not the sort of men who make safe husbands. The purity of men should be put into their own keeping. If they have none to keep or are not themselves competent to keep it, it is much better for you to know it before marriage than to find it out to your sorrow and ruin afterwards.

I am sure no right-minded girl can understand me to mean that it is right to "test a man," and "out of curiosity see how far you can go." There are women of small passion themselves who play on the sexual passions of men for amusement. No one can despise and condemn this sort of behavior more than I do. Hoping I have spoken unmistakably on this point let me ask of what value is it to be "held high in the estimation" of men who would, perhaps, do the very thing they respect you for not doing? I would not have you regulate your conduct with a view to securing the "respect" and "estimation" of men who "just out of simple curiosity try to see how far they can go." This sort of philosophy simply makes hypocrites of men who unmask themselves as soon as the marriage ceremony is performed. So I bid you by all means beware of men in whose society you find it necessary to "be very careful," or that makes you "feel that you have not only your own moral safety but theirs in your keeping."

Society and propriety have taught girls to restrain their passions for themselves, and therefore many of them are ignorant that they have within themselves dormant passions, which, if awakened and allowed scope, might prove unmanageable. This is well as far as it goes. But what do we see on the other hand? Society and propriety (?) have taught young men to put their passions also into the keeping of woman. What wonder that with this double burden put upon them women have miserably, *miserably* failed to maintain "social purity!" And it is because of this that I feel that I must cry out against a perpetuation of the sentiments which seem to uphold two, and widely different, standards of conduct for men and women.

If it be true, as Mrs. Duffley says, "girls ought to know that the passions of men are much stronger and more easily inflamed than their own," is it not also true that a beneficent Creator must have given them a proportionate power of control over them? If not, may the devil help us—for *such* a God either will not or cannot—out of this horrible jungle, where the wild beasts of lust are devouring us.

If not, let us cease our cry against Mormonism and against what we falsely call "prostitution," for if man is born with passions which he cannot control with-

out the help of woman, who has enough to do to take care of herself, these are the right states of society.

If I am wrong in the foregoing, I trust to be set right through our dear ALPHA.

CELIA B. WHITEHEAD.

INSPIRATION.

Every Christian has to live two lives—the life within and the life without. The inside life is the far more important. A defective life without and a complete life within is much less deplorable than for one to have a false impression of what the true life is, while he has a pretty thorough outward conformity to what he conceives it should be.

It is doubtless to be regretted our ideals should not be wrought up into form and shape in our conduct; but where this realization is not complete the defect is less serious if the conception is to what is the will of the Lord is perfect, and the motive and the inspiration to realize it is full. Better be at fault in one's head than in one's heart. Better be imperfect in illustration of the true idea, than to be lacking in conception of what the true idea is.

I would have every Christian grow outwardly from the inward. It is a much better way of growing than the opposite way. One cannot by rites, ceremonies and observances develop in himself the graces of the Holy Spirit, for these graces are Divine conferments. They cannot be created by any effort which the individual may put forth.

To me what a Christian needs is to be so related to *Jesus* through the Holy Spirit of *truth* as a medium that he shall be transformed or regenerated and *radically* changed in all his inward consciousness of what makes up true methods of living on earth.

When he is thus changed all his observances become useful and sacred to himself and to others, because they are the outward exponent of his inward spiritual condition. Let us be careful of the life within, resting assured that if we put Him on and His life becomes ours we shall then adorn His doctrine by holy lives and godly intercourse. Intelligence without inspiration is becoming the spiritual stupidity of professing Christians, and is among the most alarming of the signs of the times.

That intelligence of every kind is running "to and fro" through the earth seeking lodgment wherever it can, moulding into shape and form all the institutions of society, civil government, and shaping individual activities and personal morals so as to make them apt and well adapted to the necessities of human existence, is very much to be rejoiced over; yet it is sorely to be regretted that the knowledge of God which comes by inspiration does not at all keep pace with man's intellectual and moral development.

It is delightful to see the human brain quicken and show perceptive power; but it is very mournful to see the human heart, with its immense capacity to love, lie still as though it were dead—stirred to genuine and permanent inspiration only occasionally and with feeble throb.

Does not the forbidding of honorable friendships

between men and women encourage intercourse which is not honorable?

Is there not something essentially *base* in the current doctrine that intimate acquaintance between a man and woman implies criminal intentions?

The Bible teaching inspiration means much, when it said woman was to be the man's "help-mate." Truly it is woman's duty and privilege to make man better.

The great Napoleon realized this when he said the fate of the child is always the work of the mother.

I do not mean to say we educate our moral nature by our food and drink; we cannot prevent growth if we nourish the germ planted in the embryo, for there woman stamps the principles of purity, and like Hawthorne's "Birthmark," the little crimson hand on the beautiful face had "grappled with the mystery of life, and was a band by which an angelic spirit kept itself in unison with a mortal frame."

The woman of the nineteenth century who has the moral courage to educate her *faith* and the *purity* of the marriage bed is a benefactor of the rising generation.

I shall always breathe a prayer of pure incense for dear Dr. Caroline B. Winslow, who has risen out of ostracism, and, like Raphael's beautiful virgin, put her heal upon the slanderous insinuating tongue, and stands to-day with Mrs. Kingsbury, of London, a *landmark* in the nation of thought.

Oh! that we had more of these *mile-stones* to point out the way to our boys and girls. Many mothers of the future will look back and say, *God bless her*. She taught my child "how to be saved," when his parents, teacher, minister, and doctor failed.

These are serious questions not to be ignored, and mothers should erect a nook somewhere in every home for honest thought, and the study of cause and effect.

The Bible is written for all classes of mind, and do we value its precepts unless we strive to reach its higher life?

Plato envied the dying Amaxoras, who made this prayer: "Give us what is good for us whether we ask it or not, and withhold what is hurtful even though we ask it most earnestly."

Then do not entertain a fear,
But that we all are happier here,
That we the higher life have found,
And many the saintly ones are crowned,
And never speak of us as dead,
Forever from your vision fled,
But think of us with joy and pride,
As having lived, but never died.

We are none of us sufficient unto ourselves, or complete alone. We need the aid of each other to supplement personal deficiencies, and develop all sides of character, and the unfoldment can only be harmoniously produced through spiritual culture and proper associations.

Let our prayer be to rise above barren theories or dogmas and seek truth affirmed, practical duties important to a true life and a well-developed organism wherein the basis will be so clear and comprehensive that it may be easily understood by all who seek the knowledge with a pure heart and may all find the true home of the soul.

We ask of man to take the high obligation of the

"White Cross." Shall we not as a band of true women obligate ourselves to so live and cultivate the powers within us which are immortal, that we may be sufficient to help others into higher conditions that they may understand the true mission of their lives.

We are an army marching on in perfect discreet order in the battle of life, conquering all superstition, ignorance, and crime. Our mantle of charity covers the whole world and we shall pity even those who envy us. "Eye hath not seen, ear hath not heard, neither hath it entered the heart of man to conceive all of the divine beauty, happiness, and perfect joy" that awaits us if we so live that beautiful, progressive life beyond and now.

Life is a pilgrimage. Let us kindly help each other along the tiresome journey, for soon perhaps shall we put our sandals off and lay our weary burdens down by the cypress trees that shade death's peaceful river. And when that tremulous hand comes, as it must to each and all, precious will be the memories of kind words spoken and the good that we have done. Let us widen then all the fraternal relations of life, cultivate the holier sanctities of the soul and direct the sad and tearful to the infinite possibilities that lie invitingly before them. Let us remember the Christian graces, faith, hope, and charity, forgiving others as we hope to be forgiven, and blessing others as we hope to be blessed of God, and the angels that do the Divine will.

Let us not forget that religion, that sweet trust in God, that sincere, soul-felt prayer that the baptism of the Christ-spirit, and the blessed ministries of angels will prove a help to us in every time of trial.

Let us abide in the vine, ever keeping in mind the new commandment of Jesus, "Love ye one another," "by this shall men know that ye are my disciples if ye have love one for another," "blessed are the pure in heart, for they shall see God." This is the time of unrest—the moral drift period of the world. The cycle of myth and dogma is closing. The second coming is overshadowing us. Jesus with his holy angels in the clouds of heaven, calling as never before, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Come, make ready to inherit the kingdom prepared for you from the foundation of the world."

MRS. H. L. HYDE,
Lincoln, Ill.

GERMAN AND AMERICAN WOMEN'S INDEPENDENCE CONTRASTED.

[The address of Madame Clara Neymann on the above subject delivered at the National Convention was by all who heard it conceded to be one of the most intellectual and inspiring ever delivered on a woman-suffrage platform. Miss Anthony says Madame Neymann constantly reminds her of the Polish patriot Ernestine L. Rose, "than whom no greater orator ever spoke on this or any other platform."

This gifted speaker is devoting the strength and wisdom of her mature years to lecturing on various subjects connected with the uplifting of humanity. Her present address is West End Hotel, Philadelphia.

The following extract forcibly shows the influence of the advocacy of woman's equality]

There is one vast difference which explains the different attitude between German and American women fully. The German girl is brought up from early childhood with the idea that she is inferior to her brother. While she is restrained in all her movements and actions, he is free to go and travel about wherever his fancy takes him, while she is made conscious all the while that she is the lesser of the two. She learns to rate his im-

portance constantly higher, while his educational advantages are superior to hers. The gulf widens. For him no sacrifice is too great to afford a thorough and substantial education; for her the merest trash is good enough. Thus habit, public opinion, institutions—all work together to convince the girl that she is by nature designed to be man's subordinate.

The American girl receives different impressions. She has everything better than her brother. While he must go out early to work and earn money, she is indulged in all her whims and fancies. In many instances she has a better education, longer years for study, and grows up to find herself, when she is twenty-one years of age, the superior of her brother and her male friends. Now the distinction commences. The State, the law, steps in and says: "All your training, your superior knowledge, counts for naught henceforth. He and they will decide for you everything that pertains to your happiness." You say you have no faith in their judgment; that they cannot represent your wishes and your ideas. "Well, you may flatter, you may bribe, you may coax, you may beguile them, you may use threats, you may use your sweetest smiles—everything is allowed and pardonable. Only the simple expression of your opinion candidly, openly, at the polls we must deny you, for this is against the letter of the Constitution, and of the wishes of Mrs. Grundy, and her host of admirers."

I ask you, friends, dare you bring such flimsy arguments before the tribunal of justice? A gentleman, a physician, with whom I spoke the other day about the woman question, said to me: "Your demand is just enough, but look how bold our women are in comparison to your German women, how pernicious their doctrines that women ought to do the same work as men. Look at the homes of the wealthy, or even of the large middle class; what shallowness and pretense among the women; how they shrink from the responsibility of motherhood; how they spend their days in idle gossip, in hollow amusements; how they waste their hours in frivolities! See what extravagant, unhallowed lives they lead!"

Sad and true enough! For there is no aristocracy so pernicious as a moneyed aristocracy. There is no woman so dangerous as she who has privileges and no corresponding duties. There is nothing so wasteful as wasted energies, nothing so harmful as powers wrongfully directed; and the gifts and powers of our wealthy, well-to-do women are wrongfully directed. They are employed in the interest of vanity, of worldly ambition, of public display, of self-gratification. And from whence arises the misdirected ambition? The harm is caused by the false standard man holds up to woman. Would men no longer admire the shallowness of such women, they would undoubtedly aim higher. Woman craves for sympathy and admiration, and as long as men bow before beautiful, heartless coquettes, so long we will have them. On the one side man subordinates himself to woman's whims and caprices, and on the other side she is made conscious of her dependence and subordination in all that pertains to the higher interests of life. And, while he makes a slave

of her, she revenges herself and makes a slave of him. See how these women hold men down to their own level; for women who have no higher aspirations than their own immediate pleasure will induce men to do the same. There is an even-handed justice that rules this world. For every wrong society permits to exist, society must suffer. Look what fools men are made of by foolish women—women who were brought up with the idea that they must be ornamental, a beautiful toy for man to play with. See how they turn around and make a toy of him, an instrument to play upon at their leisure.

What we ask in place of all this indulgence is simple justice, a recognition of woman's higher endowment. In giving her higher duties to perform, nobler aims to accomplish, in making her a responsible human being, you will not only benefit her, but regenerate the manhood of America.

Woman's influence upon man is more potent than she herself fathoms, and when the law has clothed her with the regal power of suffrage—for this is the only regal power in the country—she will devote herself to the sterner duties of life, and hand in hand with man, she will tear away the parasitic form that seems to keep her up, but drags her down.

To make our suffragists responsible, as the physician would do, for the sins of American women, is simply atrocious. For it is from these that every reform for and among women has started, it is they who teach and preach and provide simplicity, purity, devotion, and who would gird all womanhood with the armor of self-respect and true womanliness.

The examples of Mrs. Stanton, Miss Anthony, Lucy Stone, Mrs. Howe and others have created a type of womanhood broader in their sympathies, grander in their aspirations, nobler in their deeds than the most heroic women of antiquity. That such women have to come before the public, before the Legislatures, and pray for such rights as are freely given to every uneducated and unenlightened foreigner, is a burning shame, and reflects badly upon the intelligence, the righteousness of our Legislatures and our people.—*Woman's Tribune.*

MRS. NANCY E. STORIE, of Tobias, Neb., writes that she has a book in manuscript setting forth the Bible doctrine of "continence." But she needs some competent person to revise, correct, and edit it. Any person feeling an inspiration for this work will please communicate with her at the above address.

We print an extract from the manuscript:

"Webster's definition of 'effeminate:' womanish, voluptuous. Now take the word 'voluptuary,' and how does he define it? 'Given to the enjoyment of luxury; indulging in sensuality.' Now take the word 'sensuality,' and see its meaning. 'Indulgence in carnal pleasures.' See word 'carnal'—'sensual, lustful.' Now, are we women willing to rest under this definition of our character? I, for one, am not (Nancy E. Storie). How many will sign with me, and see and have a more enlightened definition of the word 'effeminate?' It may imply all these obscenities, but it cannot begin or end with being womanish or like a female of any sort."

**IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT
AND CIRCULATE IT?**

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All communications, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

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A SPECIAL OFFER.

One copy of "For Girls" given to any new subscriber for THE ALPHA sending \$1.50 before August 1, 1886.

Or \$1.00's worth of Moral Education pamphlets will be sent to any new subscriber to THE ALPHA for \$1.50.

One copy of "Life of Mr. Stead" to any new subscriber to THE ALPHA sending \$1.25 before August 1, 1886.

MAY WRIGHT SEWALL, of Indianapolis, has written "A Report of the Industries of Indiana Women," a work to supplement the International Exhibit at New Orleans. It is a creditable showing of the industries of women in that State. But, as Mrs. Sewall says, "The women who spend all their time, strength or skill in housekeeping and child-bearing, although of fundamental importance, cannot be collected, classified, labeled and set forth in show cases." It is a well-written and neatly gotten up work, and does credit to the author.

OUR June issue was 10,000 copies more than the regular number of THE ALPHA, and they are well distributed over our continent and other countries.

This month (July) we again print 5,000 extra copies, which may be increased to 10,000 as was the June num-

ber. We hear of so many heathen practices in dark corners that need the purifying influence of light and knowledge for their conversion. THE ALPHA is a good missionary, and we hope to keep its light diffused in this way for months to come, thereby bestowing and receiving blessings.

OUR hearts have been uplifted with joy and our spirits refreshed by a visit from Alex. and Zadel B. Gustafson, of London, and co-workers in the grand moral reformatory work of the present day. As husband and wife they are co-workers in the highest sense, blending and harmonizing with zeal and earnestness the noblest forces of their lives to live and work out their God-given convictions of divine purity and to help guide humanity into true and pure living. Personally, we can hardly venture the poor words at our command to describe the grand inspiration that fell upon our souls as we felt their earnest grasp of hand and heard the soul-stirring words regarding this mighty and important work. Surely, we were in the presence of God's angels, honored with the work of soul redemption (for it is only by consecration to *pure living* that the temple is made worthy for the indwelling of God's spirit, and the soul can take its first step in the higher life). We shall always carry in our hearts beautiful memories of these two beautiful souls—the one reminding us of the Greek goddess Juno mortalized with a soul grander in its conceptions of human needs and human responsibilities; the other with a true, manly, *clean* soul set in a framework as beautiful as the Apollo Belvidere. Together they are working with heart and with hand to help carry on this great reformatory work. For all the inspiration and zeal we have gained from this brief intercourse, we shall lift up our hearts and thank God with greater courage for our future work.

IS IT MORAL IDIOCY OR INSANITY?

Idiocy is defined as a *defect* in the organization; a natural absence of or a marked deficiency in sense. This condition is generally congenital or inherited, although mechanical injuries have resulted in this deplorable defect. But by far the greater proportion of idiocy results from defective inheritance from either parent, or unfortunate prenatal influences and environments during gestation.

Insanity is a *diseased* condition of the brain and will power, which distorts a part of or the entire mental or moral perceptions, often the result of prolonged application in one direction, or may be induced by grief or misfortunes. This affliction can hardly be said to be hereditary. But the *tendencies* to insanity are certainly

transmissible, so that untoward circumstances are sure to develop it. Madness is apt to appear in one or more members of a family for successive generations. Or it may fortunately skip one generation and crop out in the second or third descendant.

The lack of moral sense in many persons can only be denominated idiocy. What they never had, they cannot be accountable for not using. All about us are so many unbalanced minds, so many moral idiots who can reflect upon it and not be filled with a sense of insecurity. Such as these should not be allowed to range about and prey upon the weak and unprotected; indeed no one is safe from their depredation.

We have in our midst just such unsafe persons. They are everywhere. The police court last week had revealed to it a most unheard of crime: A man named David Gales took the eighteen-month-old child of Mary Williams for a ride on the Belt Line cars. He was absent two hours. On his return the mother asked, "What is the matter, the child has been crying?" Examination proved a criminal outrage by this insane monster on this girl baby. Its clothes were saturated with blood. The same day, in Alexandria, a minister was arraigned for seducing a child fourteen years old, one of his flock.

The same day, June 18th, four boys, named Edward Tobin, Edward Hogan, Michael Donovan and Jerry Murphy, each sixteen years old, went to the house of the Misses Tompkins, aged respectively eighty and eighty-five years, who resided on a farm near White Plains, N. Y. The three first-named ruffians entered the house and asked for food. The old ladies gave them bread and butter, which the boys threw in the face of the donor. They knocked down the two women and outraged their persons. They stole two chickens from the hen roost and walked off.

These young ruffians are legitimate children, raised in a thrifty and intelligent community, and had the common advantages of such surroundings. What could have been the quality of their parentage? And what the prenatal influences, that so poisoned the fountain of their lives as to make it possible for them to act in such a devilish manner? The account goes on to state that Hogan, Tobin and Donovan are bad characters, showing that they were unsafe persons to roam abroad; idiots and lunatics, that should have been put under restraint before these culminating crimes could have been perpetrated.

These old ladies are daughters of Vice-President Tompkins, who was President of the United States Senate during Monroe's Administration. Surely their rank, their gentle virtues and their advanced age should have secured them a peaceful exit from this life.

The record of crimes against women has swelled within a month by three other dastardly rapes in our vicinity. Two of these victims were young girls, aged, respectively, fifteen and sixteen years. Proving what THE ALPHA has often asserted, there is no protection for women at any period of life, from infancy to old age, and still further proves the necessity of political equality, that they may help shape laws to protect themselves and prevent crime. All punishment should be reformatory and preventive.—[Ed.]

MR. AND MRS. GUSTAFSON, of London, well-known reformers and philanthropists, are making a visit of a few months in America. They are authors of a valuable work on temperance, "The Foundations of Death." Mrs. Gustafson is special correspondent of the *Pall Mall Gazette* and a helpmate to her husband, keeping step with him in all his reformatory and literary labors. While they were in Washington a reporter for the *Evening Star* interviewed this interesting couple. Mr. Gustafson spoke on the temperance movement and the political outlook of England, &c., &c.

To Mrs. Gustafson as the representative of the *Pall Mall Gazette* the *Star* reporter addressed some inquiries regarding that paper and its famous editor, Mr. Stead.

MRS. GUSTAFSON SAID: That all the world should hear of him might happen to a man who was not in himself remarkable; but Mr. William T. Stead, of whom all the world has heard in an unusual way, is a very remarkable man. Only enormous courage, combined with peculiar sensitiveness, and invincible force of purpose could have enabled man or woman to attempt, much less perform, and survive the performance of such duties in behalf of social purity as Mr. Stead took upon himself last year, and carried through as nearly without the encouragement and support of his fellows as was possible to any concerted action, and in the face of the most weighty warning and dissuasion even from those who believed in the purity of his motives.

No sooner had he performed the task which cost him his health and very nearly his life than something happened in the great city of London, without parallel in this age and with scarcely a parallel in recorded history. As if a vast sewer had suddenly burst open through the entire length of the city, the whole people fell violently asunder in two great groups—the one composed of the moral cowardice, vulgar self-righteousness, false modesty, conscious villainy, and rapacious though scared sensualism from which the mask had thus been stripped; the other, composed of the pure hearted and earnest men and women who now first learned, through the *Pall Mall Gazette* revelations, what horrible wrongs were being done and who were resolute to root out the evil at all costs. Never had vice and virtue so abrupt and definite a separation, never had they so tremendous an impact. Bad men who had wealth, power and position, helped, and that quickly, to bring all the enginery of law, state, church, and the press to beat Mr. Stead down and stamp out the results of his work.

THE "CONSPIRACY OF SILENCE."

The influential daily press in the pay of these rich and powerful foes of the child-chastity Mr. Stead sought to save, entered into that dastardly "conspiracy of silence," the disgrace of which will grow deeper as the world grows older. Wealth, the same wealth which purchased maidenhood, was used in every possible way to smother the moral revolution which threatened insatiate lust with loss of supplies. Mr. Stead pressed forward without faltering or shadow of turning, and London was the scene of one of the noblest and bravest struggles between evil might and resolute right this world has ever witnessed. Great

meetings were held daily, in the very busiest part of the day, in Exeter Hall, in St. James Hall, and these buildings were crowded with the best and ablest men and women of Great Britain, with business men who would not usually be drawn at such hours from their desks and counters in the city by anything short of an earthquake! But the earthquake had come! Men were no longer merchants, they were fathers! Never have I seen human beings stirred by so profound and united a feeling, nerved by so fixed and resistless a resolution. Never have I seen women—not even here in my own country and when the Union was at stake—so moved out of their accustomed passivity to be the inspirers, coworkers and leaders of men. I shall hardly be credited, but those who were in London last summer will know I speak the truth. How was the world outside to know, when the London press kept silence as to all these meetings and lied wholesale about that splendid demonstration in Hyde Park, which they had to admit occurred? But silence was not enough. The world began to hear, so they must take fiercer measures. Mr. Stead must be prosecuted, something must be trumped up to hang a prosecution on! It was done easily enough. English law is full of

BAD MEN'S OPPORTUNITIES.

Here it was made to summarily and thoroughly serve the devil. But the decision which condemned Mr. Stead to a common felon's cell aroused such a storm of indignation that it was practically revoked, as we know, and he was placed in comfort as a first-class misdemeanant at Holloway. Meantime the amendment known as the Stead act had passed, and thanks to good citizens was well watched and enforced, and from his quiet room at Holloway Mr. Stead continued his work on the *Pall Mall Gazette*. Some idea of the great moral revolution he had organized was beginning to get noised through the world, and the criminal silence of the press began to recoil upon itself. The journal which its proprietor and Mr. Stead himself and the personal friends of both had feared might be destroyed by the severe test to which it was put in the interests of private virtue and national safety, weathered the storm and to-day it is probably known and respected at least by name to a larger proportion of humanity than is any other journal, and the vices it has set itself against so powerfully are to-day restricted within less and steadily lessening limits than London has ever before known.

ABOUT MR. STEAD.

Mr. Stead is in person small-statured, of delicate but somewhat wiry frame. His eyes are blue, and capable of intensely penetrating expression, very clear and sincere; his head compact and well modeled. His presence is one of mingled simplicity, strength and refinement. Those eminent men, who were Mr. Stead's friends from the outset of his struggle have remained his friends, and believe in him more fully than ever. Only a few days since Cardinal Manning, on a public occasion took the opportunity to earnestly reaffirm his high opinion of Mr. Stead's character and the great value of his work.

WE present the following letter for perusal that the friends of purity may rejoice together that a teacher of colored youth has been raised up who has courage, tact, and wisdom to guide those under his instruction into new avenues of thought, and new purposes of life, and with enlightened views on Christian ethics.

The glimpse Professor Ensley gives of slave life, and his reflections on religion and morals are instructive. It will be remembered that on a former occasion he wrote of his effort to discourage the use of tobacco among the students of Alcorn College and the success that followed his labors, to which he refers in this letter. As the work done and being done "substantially," may Professor Ensley live long and continue to preach and practice religion by the "new light."—ED.

ALCORN COLLEGE, RODNEY, MISS., June 6th, 1886.

DEAR DR. WINSLOW: It gives me pleasure from time

to time to tell you of the progress of our work here, especially in the way of moral education. I can't speak very much concerning it, only in a general way, beyond what I have written before. We certainly hold the ground which we gained, and I feel that we are gradually gaining more. But it is appalling when we survey the field and see that "there remaineth yet very much land to be possessed." Compared with the whole, that which we have seems so small that we hardly dare to claim a foothold. Yet we are encouraged because we feel sure that the most we have done is substantial. It is visible in all stages of development, from the bud to the full ripe fruit. We know that reforms move slowly, therefore we are in a measure content to labor and to wait.

I have hoped, as probably you have, that we might have formally organized a moral education society before this, but as yet the work has not taken so definite a shape for several reasons. In the first place the work has rested mainly upon me, and having never been a member of such a society, I had doubts as to whether I could successfully pilot one. Of course I know nothing about their methods, while I have rather an indefinite idea as to the aims.

In the second place I wondered if it would not be a good plan to prepare the way for it. The idea of such an institution is entirely new in this part of the land. I think it is very little known in the South anywhere. I was reared and educated in Nashville—the Athens of the South—but never heard of the society until I went to finish my education near Boston. I heard of it there, but my three short years of school life were so full of work that I had no time to inquire into anything but books on theology and ethics. "*Ethics*," I am half ashamed to write that word, because it does seem so inconsistent that a man should spend three years in the study of ethics and yet think so little about the practical workings of it, and not even get acquainted with the *Moral Educational Society*, which meets in his own neighborhood. From another view it is not so strange either, because I was brought up in that part of the world in which theology is one thing and ethics another. Religion is one thing and morality is another. Many a time have I heard it said: "Well, yes, he is a good church man, he is a Christian, I believe, but his morals are bad. He is not true to his wife; he will get drunk once in a while, and steal a little; he holds slaves; he sold his illegitimate daughter a few days ago, &c., &c." After any one or all of these things Brother B. was still a good Christian—a consistent churchman.

It is not strange that one brought up in the midst of this conglomeration of Christianity and Paganism should in the outset be somewhat blind to or unconscious of the presence of the true and the beautiful.

According to the new light it seems to me that theology and ethics, religion and morality, are in the highest sense one and the same thing. A possession of one is possession of both, poverty of one is poverty of both.

A rare opportunity for me to present the subject of moral education has presented itself to me this year, and I have not let it slip. We had a Y. M. C. A. recently organized, and a committee of the young men

waited on me and requested that I should give them one hour's instruction each week in the Bible. I thanked God for this opportunity, and at once began with the boys in the "Sermon on the Mount," in which you know there is a wide range for the moral educator. We had a long, frank discussion of "purity," of heart, life, thoughts, etc., and also of the "relations, duties, obligations, etc., of the sexes," and also of the good and evil consequences of observing and not observing the requirements of morality. The young men seemed exceedingly interested, and I feel that from our discussions all were helped. When I told them that a pure, virgin life was required of men, it seemed a real surprise to some—they could not take it in. Two of our most promising young men said right out in the class that they thought men ought to gratify their passions, for God had created them with such desires and they thought it would be sinful to crush them. One said he did not believe any person lived a life of purity. May I hint to you that this young man is a candidate for the Christian ministry. May I further say that he is an exceptionally promising young man. So far as we can see his morals are excellent, his deportment faultless—he is a first-class student. Finally, may I say that after that meeting he called on me and said he now saw his wrong and should henceforth live and advocate the pure life. Just what his former ideas of a true Christian life was it would be difficult to say. I do hope his change is real, for we think him a young man of rare promise.

These things do seem so strange, but how could it be otherwise. I am thirty-three years old, consequently I saw a little of slavery as I was not free till '66. I was body servant to the man who made me call him master. He professed religion, and I thanked God for it then, because he had whipped me so often that I was sure that the spirit of God would take the spirit of fight out of him, but I was mistaken. I went to church with him. He was baptized at 12 M., and at 3 P. M. he cursed me like a sailor and whipped me like a dog for nothing, yet in many ways he was a humane man. But my mother was his own daughter and he held her in bondage. This white man was educated and wealthy. But this student, of whom I have just spoken, is uneducated and poor. Put the sins of the two side by side, they are both black enough. The blacks in the South were apt students; most of their teachers were their white masters. They are still apt students. All things considered, they are with exceeding rapidity unlearning the lessons which four and a half centuries taught them. I am full of hope for this people. When I began to write I had no idea of writing in any such strain, but I was led on by sad reflections to say what I did not intend to say and to leave unsaid many things which I would like to say. I now see that I have taken enough of your precious time for the present. At another time hope to write you again.

With kindest regards from my wife, I am very gratefully yours,
N. HOUSTON ENSLEY.

Our inspired contributor and co-worker, Dr. Dorothea Hall, has from time to time enriched the columns of THE ALPHA with pure and original thoughts, framed in

wise and devout words, of which the following is no exception. Her articles in January and March ALPHA make the original suggestion that women should now, without the right of franchise, form themselves into a political congress—a second government organization—where all the leading topics of the day—capital, labor, monopolies, tariff, river and harbor improvements, educational, and moral interest, suffrage, and all woman questions shall be discussed. That this woman's congress confer with man's congress through well-selected committees. An influence would thus be exerted, personal exchange of ideas would establish a better understanding and the interest of the nation, by introducing the feminine and maternal element into the national housekeeping.

Below we give more valuable thought from the same gifted pen. Will not our readers and contributors respond, and by suggestions and agitation solve plans and theories that will crystallize into utility?—Ed.

RIVERSIDE, CALIFORNIA.

You know the complications of legislation combined with political treachery is a thing lowering to woman, and the cleaner she can have her hands from the tangled web, and yet lend her steady influence, the better. The idea of a woman's congress operating through a committee on the legislation is like a ghost to me that won't down. If you will allow me to tell you how I came by the idea I will do so. Yet I hesitate, from the seeming powerless incident, but the correspondence seems to be clear and decided as to the appearance itself. As the proposition was first considered for a woman's assembly at Washington, I was thinking of it, and talking the subject over with my husband as we were nearing our home riding from church. I jocosely said that the women would have to start a government of their own. By this time we had got to the hitching post, and as I looked down the hill near by through some shade tree, I saw two white marble statues—that of a large man and a woman side by side. For the moment I felt startled, as I called attention, but as my husband evidently did not see them, I dropped the subject and got out of the (pheaton) buggy, and went into the house, took off my wraps, sat down, and the whole idea seemed rational to me of what I had unwittingly said. The two statues vanished, but the meaning remains to me, foolish as it may seem to some. I have sent two articles to you since in which I referred to it, but it may not be understood.

I have something written for THE ALPHA, if it reached in time. The only way to prepare Riverside for a Moral Education Society is to get them used to the word. I find that the matter is being thought of with the W. C. T. U.

I meet with them and have brought up the subject in the column which they have in the local paper. After a time they may be brought to sustain an organization. If they read Miss Kingsbury it seems to me they cannot help but have their eyes opened to the necessity of do.

ing something for moral reform. The ministers won't take hold of the subject here yet, but they are nobly doing so in England. As the organ of the Social Purity movement, the *Sentinel*, gives accounts, I take it. In the Chautauqua course of education, Dr. Vincent has worked in a good word for chastity. I will send you it. A year since I wrote him to give attention to the subject of moral education in his course of study, if he could possibly work it in. He replied that he felt the importance of it and would bear it in mind.

Yes, I enjoy Miss Kingsbury's writing and bless every word of it. How favored to have such strong help. It is clear enough that the ALPHA doctrine is what the whole world must come to before things can be on a redeeming basis. The fall of Adam (man) is very graphically given in correspondence by the apple, etc., which has had its use no doubt in placing man intellectually on a higher plane at the expense of woman. Woman has been man's inspiration, and has given her nervous force and power for his benefit till it has ceased to be a benefit to him, and now the tendency is for woman to regain her position she enjoyed before the fall. It is her own work in her own way, and the matter is beautifully working itself out through her instrumentality.

These are grand, stirring times, and one should not be weary in mind doing, yet the spirit is more willing than is the flesh; these bodies need so much attention to keep in working order, must have sunshine, must have plenty of sleep in nice warm blankets, carefully prepared food, etc., so that one regrets at the comparative little time to work for the soul.

These are educational times, and the seed sown will no doubt spring up and spread its branches that the precious doves may take shelter from the heavy dews or the scorching sunbeams.

Don't we rejoice that the W. C. T. U. president, Miss Willard, has taken up the subject of moral education so earnestly. I hope the response will be as earnest and the work go on, so that we who have made it a life study and work can feel as though we can "stand still and see the salvation of the Lord." The work promises to be taken hold of in some shape or other, which is better than inertness. I was amused at that gentleman contributor to THE ALPHA, who so wisely expounded the riddle of the sphynx. The feminine individuality is entirely absorbed in order to perfect man.

Do you think that we can ever have a perfect manhood maintained by that means? Men grow more selfish as they attempt to absorb the individuality of woman. It is no uncommon thing to hear and see them express their magnanimity by admitting that they, man and woman, should stand side by side equal. You know, don't you, that that can never be. Woman's maternal capacity proves her superiority; both her physical and spiritual nature, together with the office she performs as mother, elevates her in the scale of being, and the perfected man is dependent on his appreciation of woman. Independent of himself with a view to his adaptation of his own character, to the perfect individuality of woman. This is an unpleasant position to take on the part of woman, yet according to the law of progress, it is a necessity if she is ever able to be con-

sidered on the plane of individual worth and elevation that true womanhood commands. True progress is a growth from the internal outward, and the inheritance must come to woman from her own exertion and natural growth. The grand thing to be accomplished is the best conditions to that growth.

This is richly given in those articles in THE ALPHA by Miss Elizabeth Kingsbury. What a boon those communications are for your readers; they surely must do good. I said that we could afford to stand still, &c., but I will take that back. We in reality cannot afford to stop for a moment, except to take a deeper breath that we may stand firmer and sustain an even balance. Your labors have truly been blessed. THE ALPHA tidings have gone east and west, north and south, and the pure currents have been set in motion from lofty, noble souls, that have penetrated the minds and hearts, arousing the latent powers to work for that redemption that the Master called them while yet on earth. Your editorial pathway has not led you quietly through groves of palm and fresh blooming roses without encounter with the piercing stings and annoying pricks that stand by the way. Still you have cause to rejoice and learn in thankfulness that Providence has chosen you for the work you have done.

With best wishes for your success in THE ALPHA cause and love to you individually, I remain

DOROTHEA S. HALL.

PRESCRIBING FORNICATION.

An eminent Cincinnati evangelist recently said: "The doctors of this country have said to many a young man: 'You can't be virtuous and be healthy.' Is there a doctor here that ever said that to a young man? If there is I want to look him in the face and tell him, 'You are a liar of the deepest dye.' My daughter, your daughter, has the same constitution as your boy, and I dare you by all the power of the Bible to walk up to my daughter and tell her she cannot be virtuous and be healthy! What does the doctor say to you old married men? Does he tell you that you can't be virtuous and be healthy?" To this the *Lancet and Clinic* indignantly replies that "the doctors of this country do not give any such advice as the evangelist asserts." We trust and believe that the great majority do not, but we fear that a small minority do; and we venture to say that the importation of European morals, along with European science and pseudo-science, has had something to do with it. In a blind scientific study of the "case," the doctor may forget sometimes that he owes a duty to society as well as to his patient.—*N. Y. Med. Record*.

A good subject to investigate and make doctors ashamed of such advice to men or women.—ED.

THERE is a great deal in first impressions. A great majority of people take a strong like or dislike at first sight. Oftentimes this feeling is changed, but still it generally influences the sale or display of articles examined.

MOTHERS' DEPARTMENT.

EDITED BY ALICE B. STOCKHAM, M. D., CHICAGO.

ELLICE HOPKINS TO VISIT AMERICA.

Every true reformer will rejoice that this gifted woman is to visit America in the fall, and no doubt will make engagements to lecture. No one has ever been more blessed with the gift of speech. In simple language she reaches all classes of hearers, but is especially noted for ability to speak to audiences of *men only*. Many of her lectures are published in pamphlets, samples of which can be obtained from the Sanitary Publishing Company, Chicago. From "Woman's Mission to Woman," we extract the following eloquent passage: "I appeal to every mother of sons. In Frederick Robertson's words there are two great rocks in a man's life, on which he must either anchor or split—God and woman; and I cannot believe in the existence of any mother worthy the name who can refuse to use her influence and teaching as a beacon to save from shipwreck, and guide into the haven where the rock becomes a shelter from the storm. I believe that if mothers do refuse to stretch out saving hands to their own sons, it is because while longing to save they don't know how.

"Now, what I would suggest is amiss in the teaching of men, for one thing is, that we leave them with no higher ground on which to overcome than self-restraint. Talk to an average steady young man, and what will he tell you? 'That he knows how to take care of himself.' He has never been taught that he has to do far more, to take care of the weakest and most sinful woman that comes in his path. His parents, if they warn him at all, and do not leave him to go unwarned and unarmed into the world, without even the most ordinary knowledge of the facts of his own body and his relations to the world he lives in, warn him against the strange woman; not a word is said to him about the strange woman being his lost sister, whom he has got to save, if needs be, from herself. He is never taught that chastity is just the law of service which he must keep to for the sake of others, for the sake of those who bear the same sacred weakness, the same gracious dependence on his strength as his own mother and sisters. In one word, he has to fight the terrible battle in the weakness of the old law of self-restraint, the old 'thou shall not,' not in the strength of the new commandment of love. Which of us does not know that the old law 'thou shall not' is weak through the flesh? Which of us does not recognize that the source of men's sin is the self in him which sets itself up as an end to itself; that so long, therefore, as his eyes are fixed on himself, even though it be on his own virtue, or his own goodness, he is and must be, in the reason of things, fatally weak? And that, therefore, Christ placed the fulcrum that was to lift up man's nature outside himself in the principle of faith, and made that fulcrum rest not on self-virtue, but on love—love to God, and love to his fellow-man—something, as we say, that takes him out of himself? Which of us has not felt a sin, that we have gone on carelessly yielding to when only our own character was at stake, become impossible to us when we were made to realize that it in-

involved injury to another, love overcoming where virtue was weak? I say it is no wonder that men are weak and selfish with such weapons as we provide them with in the conflict with evil in themselves. Christianity would be false, the Gospel a lie if they could so overcome.

"Teach him from his earliest years the sacredness of his body, that it is a temple of the Holy Ghost, not his own to do what he likes with, but subjected to certain physical and moral laws imposed by an Infinite Will, the violation of which must lead to its derangement and to ill results, which must fall on others as well as himself; for never let him think he can sin and suffer alone. And entreat him never to indulge in actions and talk which he would be ashamed for you to know, or which he knows would bring a flush to his sister's cheek. Teach him that the moral laws are just as certain in their action as the law of gravity, or any other physical law. Never teach him that a thing is wrong merely because the Bible says it is, but that the Bible says it is wrong because, as the violation of moral law, it will bear evil fruit to himself and others; that he cannot indulge in so much as impure thoughts without a certain amount of physical derangement, which, in its turn, will react upon him and tempt him to harm others by talk or deed.

"Above all, I would beseech you to inculcate in your boys an enthusiasm of womanhood, a sense that a woman, aye, even a sinful, degraded woman, is God's trust to a man; that chastity is that by which he fulfils this trust before God, that by which he becomes a fountain of life and home happiness, breaking which he sinks into a destroying devil.

"Do not let any one delude you into fearing, lest you should lose influence with your sons, that it will sully you in their eyes, as some mothers say, 'if you meddle with the subject.' On the contrary you will gain an influence such as you have never known before. Believe me, young men will respond to this higher teaching. They are often thoughtless about themselves, but till the world and the world's ways have hardened them, they are never wanting in generosity. A young man may be made to feel the hideous meanness of the bargain he makes, retaining his own social advantages, his friends, his refinements, all the bright prospects of his life, and leaving the curse of his wrong-doing to fall upon the woman, making her an outcast from God and man, cutting her off from the hope of wifehood and motherhood, exposing her to frightful disease, to live a degraded woman and die a dishonored death. What he has not felt wrong when his thoughts were fixed upon himself, will become nothing short of moral wonder to him when his thoughts are fixed on woman and her good, the old knightly manhood will yet be seen amongst us, that reverence for womanhood, which, to a man, is as 'fountains of inert water' in the bitter sea of life, to keep him 'a living soul.'"

"The dread of what may befall us is more insupportable than anything that is likely to happen."

"Real glory springs from the silent conquest of ourselves."—*The Home Guardian*.

Michigan Mental Science College.

This institution merits more than a passing notice in the columns of THE ALPHA, as among its beneficent ministrations to the world its public identification with the White Cross movement makes it a center of radiation for the defense of the helpless and afflicted.

The college is located at White Cross Hall, Detroit, Michigan, the home of its president, Mrs. Mary H. Plunkett, and was chartered for instruction in the new and peculiar science of Mental Healing. Mrs. Emma Hopkins, formerly editress of the *Mental Science Magazine*, is engaged as regular instructor. The course of study is very thorough, embracing a department of practical healing and a finishing series of lectures under the president.

A Mental Science Association is already formed in Detroit, numbering among its members some of the most thoughtful and influential citizens, and having its headquarters at White Cross Hall.

The department of practical healing is under the charge of Dr. E. B. Weeks, whose marvelous cures have filled Michigan with interest and gratitude. All the people at the head of this new movement are in earnest, and no organization for the promotion of morality and health ever started out with the loving effort of more good men and women than this one in Detroit.

Love's Light is the official organ of the college, and announces weekly mothers' meetings in connection with the social purity work, to which the faculty are devoting special attention.

WHITE CROSS HALL,

149 West McDougal Avenue, Detroit, Mich.

"OUR ENGLISH LETTER."

LONDON, May 22, 1886.

DEAR ALPHA: You will like to know that there was a great Purity meeting last night at Exeter Hall—the smaller hall in which it was held was crowded fifteen minutes before the time for the proceedings to open. Mr. Stead, looking fearfully thin and wrought upon, spoke for about forty minutes. The *Daily News*, in its short account of the meeting, after giving extracts of the speeches of some of the speakers says: "Mr. W. T. Stead seconded the resolution, which was unanimously agreed to." Is it not strange that this journalistic jealousy is not ashamed to show its childishness. Not an attempt to report a paragraph of the address of the man who certainly drew a large part of the audience, and whose utterances would be weighed and read by a large part of all who take interest in the purity crusade. As I am unfortunately too deaf to hear Mr. Stead speak, as his voice is somewhat low from suppressed excitement, I can only give you one glimpse of what he said. It was this: "Men must raise themselves to woman's standard of perfect chastity or they will drag women down to the slough in which they wallow." I do not quote words, only give meaning. This is a sad saying and ought not to be true, yet I fear that there is a great danger of its being realized. Women, married women especially, are sailing perilously near the wind, and girls often, from mere levity—more often from sheer ignorance—are just as fast as they can be without losing their place in society, and that is saying a good deal in a society that gets every year laxer and laxer in its standard.

The Rev. Hugh Price Hughes spoke splendidly; he said that he, with other workers—in the forefront of whom was that noble woman, Mrs. Josephine Butler—had for twenty years agitated the question of "Repeal." That no public question had ever met with more strenuous opposition from those in high places, with greater hostility from the press, or more deadening indifference from the public, and yet the repeal had been carried, the criminal amendment act gained, and the purity movement inaugurated. Now we must consider that not so bad, dear Dr., for slow-paced England. There is much to be done since that abomination of abominations, the C. D. Act, is still working its soul-destroying, body-enslaving mission in India and the Colonies, and till the Colonies get clear of one pollution we cannot, dare not, rejoice. Still much is to be done since the evil spirit is laid (feigning sleep) in headquarters, but by no means exorcised; but very much alive and quite ready to be at its old pranks, if the public but winks its eye in the weariness of watching. Still much is to be done while the daily press is silent or in the hands of the enemy, and while—horror of horrors—the mass of the mothers of England are blind, deaf, and dumb, making pretty mouths (and like the Swiss lady who went through the galleries of Europe with perfect comfort, by putting on double thick veils, "that the nudities looked sweetly hazy and indistinct"—my dear!) cover up their senses till they live in a thick fog to preserve their own precious purity, while their sons and daughters are swiftly sleighing down to hell—ignorance being the sleigh drawn by the fiery steeds, the unbridled passions of youth.

There was just one passage of Mr. Hughes's speech that made an Alphaite wish for the power of the gods to enable her to lift aloft a higher standard of purity than had yet dawned on these good, true, much-above-the-average men. The argument was that the provision of prostitutes for the army must be abandoned, and how—it was a question of money—millions of money are yearly voted for the services—a few more millions are needed—that soldiers shall not be expected to live in the unnatural state—(of chastity it is to be presumed, though the speaker did not say so)—the millions must be voted that the soldiers may be provided with wives. Even our best and purest men do not ask for a chaste manhood—soldiers are not to be compelled to live an unnatural life, soldiers are not to be permitted to have a camp-following of prostitutes, they are to have their wives. Truly, to the uninitiated in the mystery of the masculine mind, the question of the difference between tweedledum and tweedledee arises. I hope the future wives thus freely offered on the altar of purity a sacrifice to the Goddess Lubricity will know how to appreciate the honor done them. But courage. Was not the speech and the thought it clothed as good as could be expected of a man, and a man, too, who, from my soul, I honor for offering his best and holding on high such light as had been given him to guide his fellow wanderers? Is it for woman, to whom has been entrusted the moral guidance of the sons of men, to scoff at the rush light when they have neglected to raise aloft the flaming torch?

The Rev. Hughes spoke strongly of the fault that laid at the women's door for their chill silence and keep-myself-clean-at-any-cost attitude towards questions of morality. Women, he said, in substance, if not in these very words, condone and ignore the sins of men, and make the balance even to their conscience by bearing down with terrible weight of crushing scorn and cold cruelty upon their fallen sisters. And then he made a grand appeal to men. The man who cheats at cards, who lies, who forgets what is due from gentleman to gentleman, you turn the cold shoulder to, you exclude him from your drawing rooms, you turn him from your clubs. Is not the crime of seduction worse than these? Men, it is base, it is cowardly, it is cruel, and the time is come for you, if you value your own manliness, your own honor, to "boycott" impure men.

Let us heartily thank God for this band of workers, who in the midst of universal indifference, contempt, and contumely, have dared to face the poisonous snake, with its forked tongue of malice, to tread over the slimy crawlers that lurk in the damp, pestiferous swamp of lecherous cities and brave the tiger of lust in his lair. They have known how to draw down the power of the Most High into their hearts; they have found strength in weakness and courage amidst despair. The sight of outraged babes, the worse than slaughter of innocent maidens, whose greatest fault and greatest misfortune has been their ignorance and their too great trust in their fellow-man, has nerved them and been to them as strong armor in the fight; they have lighted anew the bright beacon of faith when its last flickering flames seemed nigh extinguished by the cold showers of infidelity, and shown once more to an astonished and a

mocking world that, explain it as you may, or leave it unexplained if you will, trust in the power of rightness (righteousness), faith in the unity of the laws of God does enable man to remove mountains, does enable the foolish, in man's estimation, to confound the counsels of the wise. K. M.

WHITE CROSS MOVEMENT.

An editorial in the New York *Sun* of Sunday, June 20th, on the White Cross movement, after sketching its history in England and this country, closes with the following dispassionate remarks, which have the ring of sterling metal, and are all the more to be prized as the utterance of a first-class leading daily journal.—Ed.

The conference of the secretaries of Young Men's Christian Associations, it will be remembered, lately voted that those organizations could not properly lend direct aid to the White Cross movement, though it is among young men that the army of purity especially seeks to get recruits. As we remarked at the time, this decision seems inconsistent, for associations whose avowed purpose is to induce young men to lead the Christian life should apparently hold their members up to the same strict rule of conduct that the White Cross pledge lays down. In other words, ought not these associations to be a White Cross army for themselves and of necessity? Can a man violate the law of purity and yet be a consistent member of a Young Men's Christian Association? We do not see how it is possible.

The Bishop of Durham writes to Bishop Potter what comes as a substantial rebuke to these secretaries. "We must be," he says, "before all things, positive, not negative. We must hold up the high ideal of the Gospel; must press this idea upon men's attention in season and out of season; must bid them realize the unspeakable sanctity of the human body as the temple of the Holy Ghost." Therefore he deprecates the negative method, "which occupies itself in exposing and expounding vice for the sake of denouncing it." He would prevent vice by arraying all Christian sentiment and practice directly against it, and by making it odious and disreputable in a man of religious or even of decent associations.

That is, the good bishop holds personal purity to be a prime requisite of Christian character, and he would have the church labor practically to promote it among all those who listen to Christian preaching and are under the influence of the ordinances of religion. For, as a matter of fact, lapses from sexual morality on the part of men are often regarded with lenity even by Christians, as, for instance, in the case of a famous minister with which the whole world is familiar. The woman is trodden upon; the man is crowned with honor.

Undoubtedly, outside of the church, men make a distinction in their favor in the matter of sexual immorality. They expect that an offence which is treated as unpardonable in a woman will be lightly regarded or wholly overlooked in a man, and they contend that the condemnation of the woman has a physiological necessity which does not obtain in the case of the man. But the Christian law holds both sexes up to the same rule of conduct, and demands that they shall each live according to the principles of the White Cross pledge. It condemns the man equally with the woman.

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