

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.

Concluded.

"Talk about revelations!" says the *Pall Mall Budget*,* "there are revelations enough in the case of Catesy, Maxwell Heron, reported the other day, to keep one's moral consciousness in a state of catalepsy for a week, if one only sees all that they signify. First of all as to the profits of West-end fashionable trades people. A dress costing by the books £81 to make, including materials, is charged £210; another costing £44 8s. is charged £170; for taking the train off a court dress, £21. Second, as to the way money of rich English-women is spent—£210 and 170 for two dresses, and £50 for painting the train of a court dress. Third, as to where the money comes from. "I paid Mme. Mercier £160 in notes all at one time." "The £160 I got partly from my husband, but most of it at Ascot." Is this the function of a court nowadays? If so, the court has a further function also—the making revolutions. A fine state of things, when the Queen is honored in the West by the obeisance of ladies clothed with the proceeds of the race-course, and served in the East by seamstresses who pawn their shawls to buy a Sunday dinner! Is not a women's union necessary? Shall the thoughtful women of our time tolerate a state of things that permits the *élite* of the land to fulfil their functions so and retain their place among the teachers by right of station. For the high and mighty of the earth (in truth, of the earth and earthy) do teach, whether for good or evil. The force of example tells all the more forcibly when the example is surrounded with the elegances and refinements that wealth can procure, when the grace of generations, sheltered from contact with the rude blasts of life, is seen in the bearing and shines forth in the winning smile; the little hand lures more surely to destruction that it is finely formed and delicately white. If *noblesse oblige* be forgotten there must come an awakening. All ranks have their responsibilities, and if the higher classes forget their duties as leaders they must be made to give place to better men, and be content to follow when they have proved themselves incapable of acting as advance guard. We hear a good deal now of the solidarity of the nations and it is time that this solidarity should be more felt if less talked about. Let women at least prove that they know the truth of that fact which merely serves as an elegant

theory to many would-be philosophers. Let them show that they understand, and mean to take account of, the solidarity that causes wilful waste to find its equipoise in woeful want. Let them find means to bring home to their sisters, round the thrones, that the painted trains and gorgeous robes carry with them, as they float along, pictures their wearers little wot of; pictures of starving children, ghostly spectres of tiny mortals dead and dying for want of human care and mother's watchful eyes; visions of girlish forms lured to destruction by a too eager desire to follow in the footsteps of the great ladies, who surely God Himself had set over them to show them the way in which they should walk; and hovering above all the shadowy form of her whose life and joy has gone in the ceaseless stitch, stitch, stitch, of another woman's skirt. Knowledge is power, says the old proverb, but we want to add a word and change a word to make the old saw do its strengthening work with our sisters to-day. We want *knowledge of our power*. We are too like "dumb driven cattle" and inclined to think that as we find the world so we must take it. We see many things are wrong, but are slow to see that it is our business to set them right. What should we say of a nousekeeper who took this view of a disordered house? Yet are we not the God-appointed, man-acknowledged housekeepers all the world over? If in the nomadic stage of the race's development, the squaw, seated in her wigwam, surrounded by the primeval forest, felt in a silent, mysterious way, that the powers that raged and swayed without her dwelling were beyond her control that within her power was limited, and without it was non-existent, she but recognized the inexorable fact. We too have an inexorable fact to recognize. The reign of brute force is over, and the subtler strength of moral and spiritual power has come into being. The housekeeper's domain can no longer be confined to four walls. The market place if it be muddy will bring dirt to her well-scrubbed floors. The saloon and the drinking bar may turn her house into a pandemonium. Should we not laugh at the housewife who excused herself for serving tainted meat to her husband on the plea that since the good old days, when every well-to-do family fed and killed their own pigs and sheep, the quality of the meat was the affair of the butcher and not of the housekeeper. Yet, the provision of food for the nourishment of the body demands of the woman an active participation in business that is carried on beyond the precincts of home; and all practically acknowledge this. Shall the wife who permits tainted meat to be offered as nourishment for the body, be subjected to scorn and ridicule, and she who allows

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tainted food to be prepared for the nourishment of the mind and soul of her dear ones, be complimented on her womanly modesty and feminine submissiveness. Some people have a very vague and very false idea of what womanliness means. They forget that the lioness is ready to die in defence of her rights as the guardian of her cubs and therein manifest a feminine characteristic. Let us not be led into the error of mistaking moral cowardice, love of easy acquiescence and intellectual sloth, for exclusively feminine trials; females unfortunately have no monopoly of these characteristics, and there is no word less fitted to describe them than womanly. Liberty is always symbolized as a woman, and perhaps the American poet best describes the essential characteristic of a true woman, and therefore of womanliness when, in his address to Liberty, he says: "Thou must never rest, for thine enemy never sleeps." Our idea of queenliness is made up of a gentle dignity that holds itself somewhat aloof from all vulgar contamination, of a proud restfulness born of sovereign sway, and nurtured by perfect self-reliance and unquestioned independence. Queenliness contains within itself all that makes true womanliness, with a certain grace superadded. How foolish then to confound the timid, self-indulgent shrinking of her who refuses to take up the responsibilities that are thrown at her feet, when the gift of life is bestowed with the beautiful creation of the Deity, strong with the strength that comes from the Source of Life; capable, steadfast, patient, fearing nothing, hoping all things spending and being spent in the service of humanity. To woman then we may appeal. To women we say organize, unite together for defence and mutual protection, for war against evil, for conquest of good. The union of the wives, mothers and daughters of the land must precede the introduction of the much needed reform proposed above. Were the old dowery of linen and household stuffs, that in many parts of Europe still goes with the bride, to give place to a funded provision for future offspring, it might happen, if women were still unprotected by women, that a lapse of virtue, since its consequences would no longer cause the same pecuniary trouble to relatives, as it now does, might come to be regarded as of less vital importance, and therefore be more easily condoned. Such a result would be disastrous to the interests of all mankind, so that it becomes necessary to lay stress on the need of social organization that shall make virtue easy and vice hard to practice. Of course it would be highly improbable that a girl who had been brought up in the new school of thought—where the imperative sanctity of the rights of the coming generation had been so impressed upon the inner consciousness as to secure a provision for the maintenance of the unborn child—it is highly improbable that such a one would fall an easy prey to the wiles of the seducer, or to the temptations of passion. Still no precaution should be neglected, that promised even in a remote degree to insure the sanctity of sexual honor, or to raise the men and maidens of the future from the slough of sensuality that now engulfs them in thousands. Happiness, or the increase of happiness, is the end which all reformers propose to themselves when advocating any given course of action, and what can

promise a greater increase of happiness than the introduction of a social organization that shall bring the benevolent sympathies into healthy activity, shall give full scope to the "mothering" tendencies of women, shall, through the timely exercise of thrift and forethought, build up a noble, self-helpful independence, which shall be the inevitable forerunner of the emancipation of the physically weaker, but morally stronger, sex. Madame de Stael defined happiness as a constant occupation for a desirable object, with a sense of continual progress. This desirable object, which is the corner-stone of the temple of happiness we are all striving to build from the cradle to the grave, will be found, intensified with every human and every inherited tendency, in the provision for the maintenance of future offspring. Nest building has long been the great incentive to exertion and self-denial with men, and it would be proved to be a far better preparation for a useful and worthy life for women than husband catching, to which too many of the sex seem drifting for want of something else to do. We find ourselves in a busy world, we are conscious of active forces pulsating for soul-satisfying employment; can we wonder or judge harshly of some, unmindful of the dignity of independence and womanly delicacy, snatch at the only calling that is universally recognized as open to them, and into which they can enter without trouble and opposition from relatives and friends? So many long for liberty to be spent in the service of humanity, so few have courage to strike out and swim against the stream. If we could once induce women to unite for mutual help and protection how many difficulties would disappear from our path. The youth of both sexes would be protected from the assaults of the lascivious, for we must not forget that the unprotected daughter, who to-day falls a victim to the greed or lust of her master, will to-morrow reverse the programme and in her turn become the prowler and destroyer.

The fund-holding, money-earning wife, sustained and encouraged by sympathizing sisters, would no longer be the down-trodden, soulless nonentity that she is to-day, but the friend, companion and respected helpmeet of her husband. The mother would no longer see, in silent acquiescence, her sons well educated and well started in the race of life, while her daughters were trained into simpering ninnies, fitted out for the struggle for existence with a few miserable accomplishments, satisfied to perform their part in the world's theatre, "where each has his part to play," as stalking drapers' advertisements; but would delight in the presence of sons grown to manhood in tender reverence for the rights of womanhood, and daughters bright and healthy from active participation in the joys and sorrows, in the hopes and fears, of their rightful, God-given, open-hearted brothers, whose virtue they could strengthen, whose counsels they could share, whose advice they could seek. As charity begins at home, women have to learn that charity to women must precede all other philanthropy whatever, and they will discover that no efforts to relieve the miseries of poor, suffering mortals, whether it be in the haunts of crime, in the gloom of prison walls, by the beds of sickness, or on the

fields of battle, will bring them in such a heavy harvest as those they put forth to nurture purity, independence, thrift, and probity in the future mothers and house-keepers in the world's moral storehouse. Could we have had war and all its desolation so long if the voices and votes of the wives and mothers had had to be reckoned with in the assemblies of the people? Could we have had prostitution, disgracing our Christian professions, if women had united to protect their sisters? Could we have had an ignorant and pauperized population as the substratum of our social structure if provision for offspring were regarded as the natural foundation of honorable and honoring marriage? There are sects and communities who have shown that forethought, self-restraint, prudence and thrift are not beyond the powers of humanity to exercise when the sect or community demand them. Let, then, women turn their ages of training in self-repression to account and do for the world what the Friends have done for a sect. John Bright, whose name Americans know how to honor, has said :

"It is not pleasant to contrast the palatial mansions of the rich and the dismal hovels of the poor, the profuse and costly luxuries of the wealthy with the squalid and hopeless misery of some millions of those who are below them. But I ask you, as I ask myself a thousand times, is it not possible that this mass of suffering and poverty may be reached and raised, or taught to raise itself? What is there that man cannot do if he tries? The other day he descended to the mysterious depths of the ocean, and with an iron hand sought, and found, and grasped, and brought up to the surface the lost cable, and with it made two worlds into one. I ask, are his conquests confined to the realms of science? Is it not possible that another hand, not of iron, but of Christian justice and kindness, may be let down to the moral depths even deeper than the cable fathoms, to raise up from thence the sons and daughters of misery, and the multitude who are ready to perish?" (Barnett Smith. *Life and Speeches of the Right Hon. John Bright*, M. P., vol. II, p. 441, 1881.

Year by year the feeling of mutual responsibility is growing stronger, and we no longer regard the ills of life as misfortunes with which we are unable to cope, and to which we must patiently submit. We dare not say, as our fathers said, that sin and evil, pain and suffering, is the will of God. We have studied the Word of God written on the face of nature, and we see a constant tendency in nature to minister to the joy and gladness of the children of men. Beneficent angels seem always at hand ready and anxiously waiting to obliterate the scars that man and the fair earth receive in their war they wage with the eternal laws. Bodily disease we know to be a struggle of nature to eliminate foreign elements injurious to the physical man, the work of the physician being best accomplished when the process of elimination is most effectually aided.

In the same way moral regeneration must take place by a restoration of normal processes, and by the removal of all extraneous hindrances to a healthy, virtuous, or law-abiding life. The ulcerous wounds of vice and pauperism that infest the social system cannot be cured by

charity plasters, ballot box, or universal suffrage, good as all these may be as means to an end. Individual independence of woman and worker, the self-respect that comes with accepted responsibility, equality before the law, and before the great tribunal of public opinion, for every adult human being, irrespective of sex or class, these alone can secure the health of each separate atom that goes to form the sound body corporate. Only union among all classes, with the mutual protection and security that such union would give, can enable the masses, and disfranchised woman, to win the independence, that can give the self-respect and self-reliance that is an essential condition of mental health and moral vigor. Charity that opens the purse but leaves the heart and head untouched is useless, perhaps worse than useless, and is but too apt to lead the givers and receivers to satisfy themselves with a little tinkering here and there when they should be busy with building new and broad foundations. Justice and not Charity has long been the workman's cry, let women take it up, and while busy pleading her sex's cause, let her point and lead to the sterner, but thousandfold kinder, goddess. Justice leaves giver and receiver with self-respect undimmed. Justice leaves no bitter after taste behind. Justice begins its ministrations at the cradle, continues them through youth, and guides maturity to peaceful and honored age. Not so Charity, who flings the bone to the starveling to-day and forgets that to-morrow will bring a return of hunger; who offers a staff to the feeble that breaks beneath the weight of him who leans upon it for support. Charity, that opens the purse and touches not the head or heart, is not worthy to be the servant of the practical, forecasting housewife, of the ever-loving mother, whose business is not to stop the wine and cry, but to build up stalwart sons and daughters, prepared to fight the good fight of life. Let us, then, substitute Justice for Charity, and win our way, or, if need be, fight our way, with all long-suffering steadfastness of purpose, to independence, that we may hand down to our descendants the blessings that must spring from a free, united, self-supporting, all-helping motherhood.

Our first and our last, the Alpha and Omega of our end and aim is *to be*. To claim for ourselves, and to aid others in claiming, the right to a free, many-sided life. This is *what we have to do*. This is woman's "struggle for existence." It is not to renunciation, but to devotion that we are called. Not to mortification and sacrifice, which as the very words testify, contain in themselves the elements of death, but to the vital force of development through action. The change that has come over the teachings of theologians since science has shed abroad a knowledge of the Word of God as written in the book of nature has not been lost. When woman shared, with her brother man, the belief that she was accursed, the horrible and blasphemous thought that she was a child of wrath, more akin to the Spirit of Evil than to the God of Love, it is little wonder that she dutifully accepted a role that required the abnegation of those rights and duties, which, had she dared to listen to the still, small voice within, she would have acknowledged to be her most sacred possessions. Self,

when it reflected the image of its evil progenitor, existed only as a curse to its possessor, to be rooted up, cast forth and trodden under foot. Its yearnings could not be heeded, its instincts could not be trusted, its intuitions could not be listened to. So we have been born and educated into a great fear of the individualistic principle, the "self;" we are only just learning to realize the force of the doctrine of divine Fatherhood. Nature has taken care that the individualistic principle should be preserved in the struggle for existence, in other words those so enamored with the man-made virtues of self-mortification, sacrifice, slavish humility, and servile subordination have through the acceptance of vows of celibacy and establishment of monastic institutions, unconsciously prevented the continuation through propagation and inheritance of these abnormal characteristics of a diseased mental condition. On the other hand those in whom the self-regarding faculties were well marked and strongly developed, have been founders of families, nations and races from the earliest times.

While we recognize the fact that a due regard to self-interest is, and has been in the past, an essential condition to continued existence, we cannot but lament that many of the sweeter and more endearing traits that commonly flourish side by side with submissiveness, humility and clinging dependence, have been crushed out of being. Not all the loveliness of a sweetly confiding disposition will compensate mankind for the pain, humiliation and disgrace that too often follow from sweet confidence abused, from humility that tempts to tyranny, from dependence that proves the forerunner of pauperism. Nature deals with facts and forces as they are, not as it pleases man to imagine they ought to be. The instincts that we inherit are facts. The entity we call self is a fact, which if we believe in the divine parentage we need neither fear nor deny. It is twofold containing the experience of its earthly progenitors, painfully accumulated through countless generations of men; it is spiritual, telling of a destiny that this earth cannot satisfy; the whisperings of the spiritual self come we know not whence, lead we know not whither; but real, entitled to and commanding serious attention and willing obedience no less than the admonitions of the self we name conscience, for who can say that the spiritual self does not breathe into our inattentive ears the wisdom of countless ancestors that have preceded us in the journey from which no man returns. Is not self a thing of the soul as well of the body? Self is a certain fact. With it we have to do here, for it we must account hereafter. What we do want to make this earth an Eden, a garden where the will of the Father is perfectly done, except that each human being is true to himself, true to the divine nature stamped on him at birth, true to the laws of his being. Then shall not our chief end and aim be true and faithful service to the individualistic principle entrusted to our keeping, and a no less loyal endeavor to aid each struggling soul to reach the highest and best of which it is capable. For devotion to self involves devotion to others, enlightened egoism is one with altruism, but the process cannot be reversed. The man who would do his duty to himself, must do his duty to others in every relation in which he

finds himself in connection with them during his journey through life, but how often have we proved that the reverse does not hold good. How countless are the hosts of devoted men who have lived wasted lives and died useless deaths, because they have been enamored of a phantom, and leaving the good that was at hand undone, have sought in the distance for that which was at their door. Hereto charity begins at home, but does not end there. Truth to self involves loyalty, beneficence, devotion, love; for self is twofold and embraces the divine nature of man as well as the merely physical. The human being is no mere bundle of animal propensities. There is that in him that craves satisfaction, satisfaction that can only be found in the exercise of the higher attributes of manhood as opposed to brutehood. We take the life of Christ as an example of true living. Do we note how faithful he was to the individualistic principle. He allowed nothing to deter Him from a rigid adherence to obedience to His divine nature. He was a teacher first a carpenter afterwards. He felt that the human element as well as the spiritual element in his character was divine. He felt that truth to both elements, the human and the spiritual self was "being about His Father's business." We also must recognize the divinity with which we are enshrouded. We must be followers of Christ in our daily life. We must be about our Father's business. And the first step will be a false step unless we learn to respect our Father's work. The self must be recognized as holy, not because it is ours but because it is His. Then let our particular talents be what they may we shall feel that we can consecrate our lives to the Highest by putting our whole will our whole strength in living our lives fully and well. If our talent is for house-keeping we must reverence *that*. It is our gift of God. It is holy for it is His. What we have to see to is that we use it to its fullest extent, that we make it a light to shine abroad to glorify God and purify men. And if our gift be the talent of healing it is still to ourselves we must be true. The trust is ours, we dare not bury our gift in a napkin. We must not let timidity obstruct us, we dare not, if we would not let ourselves be branded as unfaithful servants, let others obstruct us. See what trials women encounter because the last duty that strikes them is the duty that they owe to themselves. They are mothers. They have allowed laws to be enacted that deprive them of the power to fulfil the sacred rights and duties of motherhood. They are daughters, how often do they deny themselves the privileges of daughters by becoming useless, expensive burdens upon aging parents because their own faculties being untrained and feeble for want of use they are compelled to bear in silent discontent evils that it is too late to remedy. They are wives, how many by a shameful humility, caused by a slothful refusal to exercise the brains they were born with, are engaged in the process of training tyrants to be their own and their children's scourges. Falseness to self brings its evil fruit in great things and in small. Women are bipeds as well as men, but not having realized the importance of truth to the entity, they are false even in their clothing and make shift to get about clad as if the Great Creator had fashioned them with one leg only.

Let us no longer give a thoughtless praise to that most monstrous monkish virtue—self-sacrifice, but let us use our words with care and substitute devoted action, self-devotion, a consecrated, loving service for a death-dealing sacrifice. The one thing Christ did not do was to deny Himself. He lived Himself and died Himself. He gave Himself but he never denied Himself. I am the son of God, the son of Man, He said in words and in action; and our business is to follow Him as nearly as we can, not to substitute improvements of our own, that savor more of the pride than apathy than of child-like obedience. And it is not forgotten that Jesus said to his disciples "If any man will come after, let him deny himself, and take up his cross, and follow me." This was a literal commandment to be literally fulfilled. His disciples were Jews, they were to deny the Jewish dogmas that habit had made bone of their bone and flesh of their flesh, and they were to follow him, not in a metaphorical but in an actual sense. He was by their side to direct and guide, to solve difficulties and aid them to bear burdens, but when His mission was fulfilled He left them no more alone, divided between their habits as Jews and their duties as His followers. It was after His withdrawal that He promised that the Holy Ghost with these singular words that could be taken literally in two senses, "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." We know the stress put in His earlier teachings upon the danger of doubting the spiritual admonitions of that self that dwells in mysterious communion with the Unseen. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." In short cannot be forgiven, for cut off by their own deed, or by their misfortune from the rays of the sun of the spiritual world they must fade and wither as the flowers of earth fade when the light of the orb of day is kept from them. There is one more passage that puts at rest all doubt that may yet linger as to the lawfulness of the interpretation here given to the lesson to be drawn from the life of Christ "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." It is this distinct teaching of the power of the Father working in and through his children that we wish to enforce that we may get rid of all mischievous self-distrust.

For observe we cannot do less than our duty to ourselves without at the same time doing less than our duty to our neighbor, less than our duty to Him that sent us to be, not our own or somebody else's, but His servants. Does it appear reasonable to suppose that our short-sighted vision can see what needs to be done better than can the builder who holds the plan of the whole. Can we sacrifice ourselves—that is to say, can we propose to ourselves duties of our own choosing without sacrificing something that is not our own, without leaving something undone that has been given us to do. Why do we insist on this unpopular, because little thought of, doctrine at the end of this series of

papers when it may be said that a resumé of contents would, be more to the purpose? Well, simply because we are conscious that *what we have to do* is no child's play. Because divided forces will not carry the enemy's stronghold. Because the whole soul, the whole self, the whole strength of women is needed to overcome the arrears of work that ages of neglect have accumulated. Because women must come to the work strengthened with the conviction that they are servants of the Highest, with power drawn from the only sufficient source of strength, to do what is required of them. Because it will not do to have a divided allegiance. When a battle has to be fought the soldiers must know to whom to look for orders. They must know their general and they must trust him. One thing more they need. They must have trust in the goodness of their cause and faith in the strength of their own right arm. Can we have this if we allow any priestly heresy to come between us and our leader. We must trust ourselves with the simple singleness of mind that inspired Cromwell's Ironsides to do their best and trust in God. We must not trust ourselves as being superior to nature; we must not trust to the keenness of our intellect, to the sharpness of our wits. In short, we must trust to being what we are, and what we may become with the help of the spiritual powers that we will call to our aid, not to the subtle skill that might gain us admittance to the fortress through well simulated submission and a ready though false subservience. Not by self denial, not by trying to be what we are not, but by a brave self-devotion, a courage and faith to be what we are must we win. We shall have enough to do to cultivate the talents, be they ten, five, or one that have been entrusted to our keeping; to show the all-embracing mother spirit that our womanhood has endowed us with; to arm ourselves with the courage to assert the dignity of our sex, whenever and by whomsoever it may be called in question; to extend a loving and protecting arm to the humblest and to the most exalted of our sisters, till neither the daughter of the pauper or the daughter of the purple shall be compelled to submit to the degradation of that cruellest of all slavery the slavery of the body. When we have accomplished this, this which our heart tells us the self in us would gladly, proudly, strive to achieve when our strength is enough for this *and to spare*, then, and then only may we indulge ourselves in the luxury of self-denial; till then let us see what we have to do and strive earnestly, unceasingly, fearlessly, steadfastly, to do it.

JACOB MILLER, of Fountaindale, Pa., married his first cousin, and between 1860 and 1874 eleven children were born to them. Of these all were of unsound mind save one, a daughter by no means bright, who is married. Eight others are alive, and five of them are idiots, and the others little better. Mrs. Miller is dead, and her husband, who is a prosperous farmer, lives alone with his eight unfortunate children. He says that his misfortune is a "stroke of Providence."—*Winsted Press*.

If you would learn to control others, first learn to control yourself.

WHAT WOMEN ARE GOOD FOR.

In this age of progression we are constantly finding new uses to which all our great resources may be applied, and are often almost startled at the various inventions sought out by man. *Woman* has not been neglected in this respect. She has been discovered to be "a very useful animal," as the little school boy writes of the "horse," in his first "composition." After he has grown larger, he will not retract that assertion, but will allow the *horse* to stand there, and will mentally, if not verbally, add *woman* to his list, and act accordingly. *Woman's* uses are so many and various in this our day, that we must fail to define them all on paper, but let us notice a few. She is a good "beast of burden," faithful and uncomplaining to the last degree. Not even a camel can bear such loads. She treads the desert of life bowed down, with a soul hungry and thirsty for the help and sympathy that will not be granted unto her, for this "animal" has a heart and soul somewhere (strange as it may seem) that needs *soul-food*. With what anxiety, and often anguish, she watches over her precious ones, by day and night, seeming never to tire, fed by that wonderful fountain of mother-love, whose depths have never yet been fathomed by man. Much, very much is expected of her in every way. She must "love, honor and cherish" when there is not a shred left worthy of either of these virtues. She is also very useful to protect and shield a man's *reputation*, we now are told! She is at last finding a *noble sphere!* Reputation is not a commodity that can be brushed, folded up, and locked in a bureau-drawer, it seems. It is a very different article from a vest, coat or dressing-gown, though these she must not neglect, lest "moths devour." When a man loses one of these faithful "animals," he is not long in casting about for another to "bear the yoke." He argues thusly with himself, "It will not do for me to live with a housekeeper. True, I have a most honorable, noble girl. All my wants are attended to and house in good order, but my *reputation* might suffer. It is not altogether seemly for me to marry so soon after closing the grave over my second wife, but what else can I do, for I do not know where to put my *reputation* in the meantime for safe keeping? My profession demands that I make calls from house to house. I need a wife, to protect my *reputation* and take care of me. When one *thinks* on the matter it *does* seem a little strange that a man can live over half a century, engaged from youth in a most honorable, sacred calling, and yet must depend on *woman* as a body-guard. What has become of the 'Guardian Angels' who were to have charge of us, 'lest we dash our foot against a stone'? Have they all 'fled' at the sight of these things? No wonder if they should! Or have they all gone to protect the 'widows,' who number many in our land, and of whom we never hear that they must seek another 'husband' to protect *their* reputation, and yet live spotless lives? How is this? The rule don't seem to work both ways to my satisfaction. These marriage arrangements need reconstruction somehow. We men have been taught that marriage is a *necessity*, and the sacredness of the ordinance has been wiped out thereby. But I will make haste to marry, for I cannot change things, and my *reputation* is in jeopardy every hour.

God be praised for making *woman*, behind whose faithful shadow we men may safely repose, protected from the voice of slander. I must hasten to avail myself of this unfailing remedy once more, called 'marriage,' that I may go in and out before the people as aforesaid." And here this soliloquy ends in a "knot"—shall we call it "silken"?—ah, no, we call it *hemp* of the coarsest grade. We have all seen these things who wear gray hairs to-day, and some of us mourn over them with a "great lamentation," and admit that *woman* is a "very useful animal;" we cannot dispense with her. But suffer us to ask why our men, who vote and make our laws, who wish to be considered the head of everything and remand us to silence, why cannot they build a reputation for *themselves* that will *stand alone*, without *woman* for the "chief corner-stone"? *Women* do this every day, without the help of man. There is a great wrong here, and more can be said on this theme. There is something very debasing to womanhood in this doctrine of "necessity." Let us speak out. We decidedly object to *woman* being used as a moral umbrella.

OBSERVER.

HEREDITY.

Why was it that the brightest, handsomest, and most promising boy among my schoolmates in New York began drinking at twenty, and has now become a despised drunkard, a hopeless sot? His parents were honored and respected; no wine ever on the table. His four brothers are fine business men. Lately I heard that in the year of this son's birth his father, from business reverses, had drunk to excess, and was only saved by the noble devotion of a friend who kept beside him, every day, trying to reform him, and at last happily succeeded in getting him to sign the pledge and to keep it; inducing him to address temperance meetings, where his education made him looked up to, and where his vanity as a public speaker was flattered.

Now I think we can see why this son has the disease of alcoholism. No need to tell you the misery and disgrace he has brought on himself and family.

A few years ago I read an old letter, written five months before my own birth by my blessed mother, saying she was *very, very* happy in the prospect of having her empty arms filled again; but that she had wept constantly the last four months since her two idolized children had been taken away at Christmas time by the dreadful scarlet-fever; and that the coming little one had surely been "baptized by sorrow."

I remember when a child I was so sensitive that I was unable to keep from crying a day until I was about fourteen years old. Since then I know I am of very cheerful temperament, and I consider it the grandest heritage one can have. (When a child the only punishment I ever received was to be obliged to sit on the stairs ten minutes whenever I cried, and on the stairs I had to sit every day.)

I wish all parents would give Mrs. Shepherd's book, "For Girls," to their daughters; I know it would have been of vast good to me. What I particularly wished to know about myself and other girls was left out of every physiology and family medical work I could find,

and it was not until after I had borne two children that I got a satisfactory answer, from Dr. Lucy Sewall.

What glorious cause for thankfulness we have in this White Cross League, inaugurated lately. May its numbers multiply! May the secretaries of the Young Men's Christian Association, at their next conference, reconsider the vote against giving direct aid to it—the Y. M. C. A. being particularly instituted to aid youths to grow in goodness should gladly hail the petition of the Bishop of Durham to interest themselves in the White Cross movement. We of the W. C. T. U. are doing what we can to freely distribute the ten excellent tracts (how I wish there was some other name than "tracts" for the series). Our Moral Education Society is also distributing them here in San Francisco, and THE ALPHA for July quotes the noble editorial on the subject from the New York *Sun* of June 29th, amid its store of capital matter.

K. B.

A VISION OF THE INCOMING REPUBLIC. JUNE, 1884.

This vision was seen by an honored sister, who has in each stage of her existence embodied the principles of the regenerate life, over sixty years, with indomitable courage and fortitude. November next will count her eighty-three years. She is a deep philosophical thinker. Has not applied to physicians nor used any medicine for forty years. Very temperate in all things.

She thought I would be interested to hear a vision she had of the future republic. "I was transfigured from the material. I beheld the royal daughters of the republic, convened for the purpose of legislation, instituting laws for a new and more perfect republican government, in which woman shall be equal with her brother man in the executive. Their law and pledge was to ignore marriage with men who used narcotics. No liquors, beer, wines of any kind, home made or foreign in any form, should be tolerated. Moral and sterling integrity must be seen in their mien, with the image of God in their manhood. Not defiled by self-abuse or sexual congress before marriage. Such would be unfit for pure, chaste, continent daughters of the new republic, representing the Infinite Father and Mother. This noble band, pledged to execute the laws and be pioneers in the God-image reform. Like Deborah of old, lead with music and triumph to higher conditions. This infinite feminine capacity has been trailed, trodden under man's libidinous passions. Besmeared by his unclean desire and images of impurity, thus robbing woman of that noble element of godliness, the eternal motherhood (feminine in Deity), placing her under the tyranny of man's cruel passions. This feminine talent is a germ flowing from the infinite essence, which has long been hidden by the dark veil of man's selfish and base desires. But with all his towering intellect he cannot nor ever will fathom, for the manifest reason he never possessed it. Creative intelligence designed it for the motherhood, hence was not proffered, nor in his creation. Hence, if he would fain impart it, it would be impossible, for it is purely feminine in its origin. Gentle, sympathetic, tender, chaste, and charming, permeating a loveliness unvoiced. The atmosphere was grand, filled with an element ethereal—satin-like, silky,

refined like gold seven times purified, from even the smell of dross. Here, love ineffable reigns supreme, and the wheels of progress move by harmony and good will. These noble pioneers did not even pause to solicit man to proffer their claims to the feminine lead or rule, but moved with indomitable persistency to reach the goal of feminine glory, a grandeur never manifest on earth. Like magnets attracting man heavenward, where the power and wisdom of the infinite two in one will make whole."

OLIVE F. CHANDLER.

A WOMAN'S FOURTH OF JULY.

I feel like celebrating this day of renowned independence by throwing a torpedo into the dens of social evil. If I could use some of the modern devices with skill, I would scatter some to the four winds, and ventilate their secrets upon the housetops of judgment and truth.

To behold a Christian nation tolerating legalized prostitution! What a stain on her escutcheon! O may the Infinite aid those who will battle to remove it!

The able effort of our brave men and women to enact a better law, to wipe from the statute book a relic of barbarism, "That a girl of ten years consents to her own ruin the seducer is liable to no penalty!" Horrid! Is not this recruiting innocent girls for the inmates of hell? Could there be a device more subtle or sure? Talk about a hell of fire and brimstone, it is tame in comparison to the torment that such wretches will find within. Is there any age that seduction is not a sin? Jesus said, "Whoso looketh on a woman to lust after, hath committed adultery with her already in his heart." Will not this iniquity follow the transgressor with severe penalty, which will be a living fire, till he confesses and receives forgiveness of her whom he has defrauded of happiness? Would such do as Rev. Charles Kingsley did when a child of seven years? His mother took the part of his brother in her decisions. Charles became very angry, and said, "I wish you wasn't my mamma!" Soon after he felt very sorry, asked forgiveness, and mamma forgave him. He still cried "I want God to forgive me also." If there is any virtue which a mother has to agonize in prayer to obtain, it is to forgive a man—can't say man, a low animal, who moves with two feet—who has ruined her innocent daughter. None but the Savior can impart Divine forgiveness, and say, "Father, forgive," in such cases.

Let us not say true independence till woman is franchised from sexual slavery, and wields a part in government with man, and they co-operate together, legislate laws to protect the young against intemperance, licentiousness, all that leads to impurity in word, deed, and thought. Remember that the pure in heart have the promise of seeing God.

Let all cast in their mite, agitate the mighty deep.

O. F. C.

"DISRESPECT for their parents is to-day the curse of American children.

"Want of proper training of children is to-day the curse of American parents."—*Light in the West.*

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

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Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

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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THE ALPHA.

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AUGUST 1, 1886.

No. 12.

A copy of Chicago *Inter-Ocean* contains a lecture by Professor A. J. Swartz, president of Mental Science University, of Chicago, on "The Logic of Being," which is a clear definition of mental science in contradiction to what are called Christian scientists. We would like to make extracts from this reported lecture, but have not space this month.

OUR valued contributor, Elizabeth Kingsbury, gives her last (twelfth) article in this number on "What we have to do" to hasten successfully reforms that will make men and women nobler, healthier, happier, and the world better for our doing. She generously proposes to write a series of articles for our twelfth volume "To Men," as many have complained that THE ALPHA is too one-sided and exclusively for women. We like fair play. Let us have both sides.

WILL our friends and contributors send short sketches of striking results from hereditary and prenatal influences, familiar in all families? "K. B.," in the present issue, has set a good example. It is not possible to emphasize this subject too strongly or reiterate too frequently that expectant mothers may be protected and

shielded from harm and the best surrounding be made for them during this impressable and important period of human existence. We would like to make our twelfth volume very valuable by a large collection of such examples. It will help forward our cause materially to keep consequences continually before the mind.

DIED July 16th, in Orange N. J., Mrs. Mary F. Davis. She was a sincere friend of THE ALPHA and its editor, and a woman of singular sweetness of temper and purity of heart, which her many and peculiar trials in life did not injure. Indeed, each succeeding injustice and cruelty but enhanced her loyalty and sweetness as a mother, wife, and friend. In *the Great Day*, when the secrets of life are divulged and the wrongs of men against women are judged, will not some curse the day of their birth and call upon the rocks to fall and hide them from the shame and condemnation of their own selfishness, fickleness, and cruelty. God pity *them*. Not those that are strong enough to rise to sublimer heights after each crushing blow.

CLOSE OF THE ELEVENTH YEAR.

This number completes our eleventh year as a physical culture, moral reform, and social purity publication. Eleven years is a long time to "hold the fort" against such a host of avowed and unavowed opponents. The word had to be spoken. It has gone forth and will not return. Neither can it die nor be crushed out, but will continually return each time with louder blows at the conscience of men and stronger appeals, till the world heeds and receives the truths that, with God's blessing, are to restore mankind to primitive purity, or rather develop our race to its true heritage as the sons and daughters of God, made in His likeness and fashioned for immortal glory.

Are there a sufficient number of clean hearts and aspiring minds to encourage its toil-worn editor to go forward another year? If so, let them not delay in coming forward with material and moral support. Let us clasp hands and work while the day lasts. What truth has been spoken will remain true to the end of time. What of error has found voice in our columns will come to naught. But the foundations of all progress and all reforms will still be justice and chastity in marital relations, with a consecrated and exalted sexuality, putting all things to a high and holy use, and through good uses improving the heritage of children, reducing the domination of appetite, the record of disease, deformity, and crime, which will hasten the coming of His kingdom on earth.

RAJ COOMAR ROY, our Hindoo correspondent, again opens up the subject of native treatment of women, in India, their early non-consulted marriage, &c., &c. I think he admits the truth of all we said on the subject; of course there must be great disparity between the customs so widely located, and still wider difference in age, climate, and conditions. The printed slip referred to has the same idea quite well expressed, but we have not room for both, so give preference to our friend.—[ED.]

* * * The standard of moral law is not uniform in any country on the earth. Hindoo standpoint of view is quite different to that of European or American. You have no "early" marriages, but we have. The marriage of our widows are interdicted for "reasons best known to ourselves," and the stoppage is not unscientific. The *Suttee* system referred to in your remark does not obtain sanction in our moral or law codes. It was brought on the Hindoos of Lower Bengal through the oppression of the Moslem rulers and governors; now by the march of time it had been weeded out by our own people.

While on this subject I cannot but quote the views of an eminent thinker of this country with which I have deep sympathy:

Your females are married, or rather marry themselves at advanced ages; you have free love and courtship. How is it then that you have divorce courts in every city and town? I am reading European and American dailies, and it is puzzling to me to peruse so many divorces—husband poisoning, and adultery, and separate maintenance cases. For morality's sake good Mr. Stead was incarcerated. Do all these speak well of Occidental nations and women? European females are getting heartless day by day; they are generally void of that virtue which is the ornament and accomplishment of the fair sex—the modesty! Our females are modest, bashful, dutiful to husbands, parents, children, and other family members, whether they are "educated or uneducated" in your point of view.

The Hindoo lady correspondent referred to in the London *Times* is a lady of Bombay. It has become a question nowadays whether she wrote the letter herself or some body of the sterner sex did it.

Recently her husband, Mr. Dadaji, appealed to the law courts in Bombay for restitution of conjugal rights. Some of our educated countrymen sympathize with Dadaji and some with his wife. I do not like to enter into the merits of the case, as the proceedings have already been published.

Among the educated classes of India the boys and girls are married, or rather, betrothed at or about the age of 21 and 13 years, respectively, and this cannot be called "infant" marriage. Owing to the climate influence, children mature at an early age. This is not the case with you; you view our marriageable ages in a different light.

I still maintain that Indian females were educated in past ages, and so they are till now, but the number is small in comparison with the vast population India has. Are all your American women educated and civilized?

Then, if so, why so many cases of drunkenness in females? You must indorse my views when I would say that females in respectable families are well nurtured all over the two hemispheres. Indian women are not "in abject subjection and ignorance;" they have perfect liberty and a fair share of education. Surely they are not allowed to mix in male societies, which, by nature, they do not at all like. They are, in many cases, not well up in letters, but they possess such qualifications which make one a dutiful housewife and respectable neighbor.

Permit me, dear editor, to conclude this letter with a suggestion which the humble self wishes you to consider seriously. Your mission is laudable, as it is engaged for the moral and social welfare of your sex. You should study our moral codes and laws, such as *Munu*, *Jrjvabalkyle*, *Parashara*, *Sanhitas* before remarking on them. The time has well-nigh approached to demand the attention of thoughtful and educated people of the four quarters of the globe to study and consider the various systems of moral laws in extant, so that an opportunity be afforded to them to accept what is rational and scientific. Mr. Edwin Arnold, C. J. E., the editor of a London daily, and author of the "Light of Asia," &c., having studied the Indians and their literature while in and out of India, wrote of Indian women:

"I wish that there were time to speak here of the Indian wives and mothers, among whom are to be counted humble saints and angels by the hundreds—gentle, patient, laborious, faithful, pure, contented, cheerful and affectionate souls.

"I hope that Hindoos will some day respect their own *Shastras*, which forbid that a girl be married against her choice, or before she is, orientally, of age; when wives and husbands will in a large degree select each other, and the natural law, once being at work, the world will see wonderful statesmen, sages, poets, mechanics, and artists arising from the present level ocean of Indian life, and it will be, as it ought to be, the pride of Englishmen to call them 'fellow subjects.'

I would have sent you the works above referred to if the English translation of any of them was available. I wish that we should "lay our arms" on the subject at issue for the present.

If you have no objection will you kindly send me those numbers of the ALPHA in which appear my letters you have been good enough to publish. They were not forthcoming here.

I have the pleasure to communicate to you the results of the Calcutta University examinations, which are out just now. Some of the Bengali girls have graduated and matriculated themselves in them. A few are also reading for "degree" and "certificate" in the medical colleges. Yours very truly, RAJ COOMAR ROY.

JAMALPUR, INDIA, 29th May, 1886.

MR. RUSKIN'S advice to an independent Methodist chapel is excellent. Don't go into debt. Starve and go to heaven. But don't borrow. Try begging. I don't mind, if it's really needful, stealing. One interested in the work had tried begging of Mr. Ruskin, and the result is a gracious letter and a subscription of one guinea.

SUGGESTIONS FOR THE ALPHA.

Editor of the Alpha:

DEAR DOCTOR: A year or two ago some kind friend sent me several numbers of THE ALPHA. I admired the earnestness, intelligence, independence, and high moral tone with which it was conducted, and sympathized with most of the lofty issues it had set before it. One of its mottoes, however, "*sexual intercourse only for the procreation of offspring*," I felt sure involved a principle false in theory, and which would be found disastrous in practice.

This spring I had a lady patient whose case painfully illustrated the injurious effects of such teaching, and her ready and great improvement under the very opposite instructions, made such a forcible impression on my mind that I said to myself: "I wish I had the address of Mrs. Dr. Winslow, I would write to her and attempt to show her the fallacy of her position on that exceedingly important subject." Curiously enough in a few days came a single number of THE ALPHA to my address, as if some friend had heard my unspoken thought and sent me what I wanted. On this coincidence I was impelled to write you this letter.

My patient was a genial, lovely, worn-out woman, suffering in mind, diseased in body, and her troubles, both mental and physical, were of several years' duration. I found that she had derived her ideas of continence, chastity, and marital duty from THE ALPHA and from Dr. Dio Lewis's book on "Chastity." She confessed that she regarded the sexual act with abhorrence, and shuddered with disgust that women should be so abused and worn down by the bestial sensualities of man. She believed that such things were low and carnal, and that her soul was degraded and her spiritual life constantly endangered by their continuance.

Having ascertained her spiritual state, I assured her that the cure of her mind and body depended entirely upon the eradication of false opinions and the implantation of genuine truths in their stead; that there was no health, or peace, or family happiness, or spiritual development for her so long as she remained the victim of such unhappy delusions.

I gave her a little book to read, "In Health," by Dr. A. I. Ingersoll, of Corning, N. Y. She is there taught to thank God continually for her sexual nature, and to commit it to Christ for guidance and redemption. That our sexual instincts are heaven-born and perpetual, full of great and beautiful uses outside of the procreation of offspring. That lust and sensuality come from the abuse and not from the use of our sexual nature. That the monkish and nunnish idea of chastity is false and fatal to genuine purity and spirituality of life. That temperance and not abstinence is the law of married life, and that the non-recognition of these facts has been the cause of innumerable mental and bodily troubles in both sexes.

When a woman can be rationally convinced that her own self-will, pride, disobedience, contempt for her own functions, dislike of the married embrace, fear of bearing children, and an unforgiving spirit towards the licentiousness of men are the main causes of her uterine and nervous diseases, and when she deliberately and cheer-

fully abandons her false positions, she is gradually restored to health, without medicine of any kind. It is mind cure of the most practical stamp. All this Dr. Ingersoll proves by cases and cures, satisfactory to any candid mind. My patient read this little volume four times over, and declared herself introduced into a new and wonderful world of light and thought. She is now acting cordially upon its suggestions, and in consequence is fast re-establishing a happy home, a sound and peaceful mind and a healthy body.

Now, dear doctor, permit me to say a little about the true meaning and use of sexual intercourse, and although the subject has been so sunk for ages into the mire of carnalism, let us try and cleanse it of its filth and raise it into that attitude of pure art where the nakedness of a babe is a beautiful and holy thing.

The sexual act is not that low, sensual and animal performance to which level you would degrade it by your motto—sexual intercourse only for the propagation of the species. That is truly the law of animal life. Animals have their times and seasons, their periods of heat or pairing, procreative excitements, having in them no spiritual qualities whatever, and designed only for the propagation of the race. On the contrary, the *sexual instinct* of the human being is active and potent, without arrest or intermissions from puberty to extreme old age, and, as I will show you presently, continued to eternity. It results from the inter-play of spiritual forces between the sexes, generative of all wisdom and goodness, all loves and excellencies, and it is only its last, least, and lowest ultimate act which brings us into the animal sphere.

If you could confine that ultimate act to the mere animal uses of procreation, you could do much to lower the human race to the animal level; you could unsex woman (in power, if not in name); you would create, not conjugal pairs, but Damon and Pythias friendships in marriage, and the children of such stated and purposed intercourse would become less and less receptive of the Divine love and wisdom. You would animalize, not spiritualize, the race more and more with each successive generation. Your high and holy expectations would never be realized; your ideals would perish—having been formed in the face or in the ignorance of supreme spiritual law. Neither purity of intention nor any amount of self-sacrifice and courage will save the unskilled hands which attempt to drive the chariot of the sun.

You will not escape the mystery of the problem by passing from the natural into the spiritual world. You would still be confronted with the question of sex, its uses, its appetites, its passions, its relations. Matter has no life in itself. It is only the mould in which spiritual forms and substances are cast. All sensations—sight, hearing, taste, touch—are phenomena of the spiritual body, and will exist in the other life just as in this. Men and women will revolve around each other with the same subtle magnetic attractions and repulsions, and the issue will always be either in the harmonious organic marriages of heaven, or in the discordance, contentions and miseries of hell, arising from unadjusted or maladjusted sexual relations.

I cordially accept the revelations of Swedenborg concerning the life to come. He says the wisest and the best of the angels are the farthest advanced in the conjugal love and the love of children, and that they superabound and flow into the sexual relations of men and women as far as they are permitted to do so, filling them with the order, peace and delight of heaven. He says that cohabitations in that world are not productive of children, but of increased growth in the love and wisdom of the married pair. The wisdom-element of the man is absorbed by the woman, and the love-element of the woman is impressed upon the man; and so they grow more and more like each other, and more and more receptive of the divine life and blessedness, forever and ever. He says there are many arcana or wonderful things connected with the uses of the generative functions which are so pure and holy that they cannot be revealed to men at present without risk of profanation and desecration.

Now the spiritual uses of cohabitation in the other life exist all the same in this life also, although they may be concealed from us and we remain entirely ignorant of them. The legitimate intercourse of the sexes within the sacred bonds of marriage, each part earnestly striving for a spiritual life, is productive of health, happiness, intelligence, goodness and ever-increasing love and harmony. On the contrary, unlawful desires, fornications, adulteries and all excesses produce disease, dissatisfaction, disorder, misery, false and fantastic imaginations, and all the licentiousness, cruelty and tyranny against which you are raising such eloquent and powerful protests.

Marriage is not a business partnership between the sexes, scientifically conducted. It should be the conjugal union between two ideals, forever becoming more and more realized, on a basis of reason, prudence and common sense. Cohabitation should be respected and revered for its spiritual uses independently of its animal delights. Children should be joyfully accepted as the supreme gift of God. The future ruler of the world will not be man alone, nor woman alone, nor man and woman under special contract, but man-in-woman and woman-in-man; two in one, organically structured into a heavenly marriage.

Yours truly,
New Orleans, La.

W. H. H.

Our esteemed friend could not have read carefully the numbers of THE ALPHA that fell into his hands, or he would not have received such a wrong impression of the object of its publication.

We affirm, we never have thought, said or written that sex *per se* had anything low, degrading or abhorrent in its legitimate use. On the contrary, we believe it to be the most important function with which we are endowed. Our effort has been to purify and exalt it above sensuous uses. For in no endowment in life are we so nearly allied to our Creator as in the gift of the power of procreation. The result of the action of no function is so momentous, and should be held so sacred

and holy. But the expenditure of precious seed in man and the procreative nervous force of women should be for good uses, *and good uses only*. We recognize that all things in the universe are male and female, positive and negative, centripetal and centrifugal forces. That these forces must exist in active operation through the endless ages of eternity. It is not in the power of mortals to lessen their potency. But we can do much to mar the rhythm and happy results of this interchange. Hence our physical and spiritual woes. The flow of life forces are continual; life could not be without this exchange. But, they do not call for reproductive expenditure except for a specific object. This natural flow and exchange of magnetic life force is directly opposed to monkish and monastic life, and calls for friendly, social and intellectual commingling of the sexes, not for warring against, dispersing or crushing out our sexual nature. But directing this life force into high and useful channels, that will promote chivalry, patriotism, virtue, happiness and good citizenship. You give what you call a striking example of the mischief done by THE ALPHA and Dio Lewis's "Chastity." Mind as well as body was in your patient's diseased condition. Why? Clearly by expenditures adverse to her ideals. But, doctor, have you noted the number of broken-down, listless and discouraged conscientious women, that have faithfully fulfilled a false idea of duty to the marriage vow and *obeyed*? From how many buoyant, hopeful young girls have you seen the bloom leave their cheeks, the sparkle from their eyes and the elasticity from their step within from one to five years of married life? And how imperfect, frail and short-lived are many of their children. How many Rachels, refusing to be comforted, because their maternal hearts have been torn or broken by the untimely dissolution of their babes, that had such a brief existence and cost their mothers such a needless waste of health, because of unprepared conditions and deplorable ignorance of the laws of reproductive life?

We do not accept Swedenborg doctrine that the joys of heaven consist in a continual and ever-intensifying conjugal embrace. Our Saviour said: "In the Kingdom of Heaven they neither marry nor are given in marriage." Neither do we accept his advice to young men to secure concubines until they find their true conjugal mates. As he clearly states in his original "Conjugal Love," "It savors too much of that stronghold of Satan, the belief in the *physical necessity* for sin, which is a monstrous lie and a libel on a wise and beneficent Creator." C. B. W.

What a sad spectacle our country would present if it were not for the moral inspiration, the ardor, the enthusiasm, the deep abiding love for all that is just and pure among our suffragists.

MOTHERS' DEPARTMENT.

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

TO MOTHERS.

Enlightened motherhood, with its endowment of responsibility and conscientious endeavor faithfully to fulfil it to the uttermost, has no easy task to perform, however holy may be the effort or how beautiful and precious its fruits.

Nearly nineteen centuries have passed since the Immaculate Son was born, and only now are we beginning to learn the truths taught in the story of the maternity of Mary. We are just on the threshold of a proper appreciation of the higher responsibilities of motherhood, and only beginning to understand that they commence long before the birth of the child.

When the unborn babe lies, the tiniest germ in the matrix, its education has already begun. The observation of physiologists has determined the fact that even in the generative act the whole future of the offspring may be determined for weal or woe. The mother's thoughts while carrying her child beneath her bosom, her desires, her aspirations, her tempers, good or bad, her surroundings, physical and moral, all have an influence on the character that in the darkness and secrecy of her womb is being wrought out of all that she is.

The foregoing has a strong bearing on the special motive of this short treatise. The child whose pre-natal influences and conditions have been pure and wholesome; who comes into the world with a good organization, and who is carefully kept from contaminating companionship in its infancy and early years, will not be likely to develop untoward curiosity regarding sex or genesis. Sex will be dormant until the years arrive when it naturally and healthfully asserts itself and replies to its own inquiries. Nevertheless innocent or precocious inquisitiveness may be aroused, and when it is, it should not be trifled with. When the time arrives that the child desires to know concerning the origin of being, and is no longer satisfied with the simple answer, "God," to the question, "Who made you?" he should be answered seriously and in such a religious spirit that only a sacred impression will be made.

An excellent woman, who has brought up one of the loveliest families I ever knew, once said to me: "I never allowed myself to show any thought of sex toward my little ones. Boys and girls, when very small, were washed and dressed together, and I carefully avoided any observation that would contain in it any insinuation of shame being connected with one part of the body more than another; and when once looking at a picture, one of my children asked: "Mother, why do the Africans go naked?" I said, "Because they are ignorant and uncivilized. Civilized and Christian people wear clothes; they do not consider it proper to go about before each other naked." One of my boys said to me one day, when he and his twin-sister were being bathed, "Mother, Kitty isn't made like me." I answered, "No; God makes all boys different from all girls." "Yes, I know," he said, "that's so their mothers will know them from each other and which to put trousers on." The child

was satisfied, and so was I. I never had a minute's anxiety about my children's thoughts. After they grew to an age when it was desirable that the boys and girls should have separate rooms the change was made on the grounds of convenience. My sons and daughters, as long as they were at home, thought no harm of going in and out of each other's rooms as they pleased. They were accustomed, of course, to knock, but my daughters would not decline admission to their brothers because they were in the process of dressing. My sons who are married make good husbands. They are all pure, clean-living men, and have the highest regard for womanhood."

She said: "Do not misunderstand me; my children were not immodest; they were in many things individually more reserved than most children, but these reserves were on account of personality and not sex. One of my little boys would no sooner, after he was five or six years old, have run around naked before his brothers than before his sisters; and yet they, none of them, thought anything out of the way in seeing their sisters in their night dresses, or in helping them in their dressing, as buttoning underwaists, &c., and had any occasion of illness demanded it there was no service my boys would not readily have rendered to their sisters, or *vice versa*."

A child, the son of a dear friend, who had heard from another some prurient surmises as to the origin of babies, went to his mother and said: "Mamma, where did I come from? Johnnie —— says I come out of you; did I, mamma?" Said the mother, speaking of this to the writer, "I was astounded, and for a moment my heart stood still. Here was a crisis I had never anticipated. I had often thought that when my boy grew older—old enough—and was likely to have inquiry raised in his mind regarding such matters, that I would give him some good work on sexual physiology to read, and would talk seriously with him on matters of personal purity, but I had thought that the time was yet far away when my baby would require that I should reveal the mystery to him. Now, the time had come prematurely; all my plans were 'aglee,' and what was I to do? I looked down at the flushed, eager, little face, and at once my mind was resolved. I had never lied or prevaricated to my boy, and I would not now. 'Alfy,' I said, 'sit up on mother's lap, and I will tell you all that I can about it.' I took the little fellow up and held his curly head against my breast where he could feel and hear the beating of my heart, and looking down into his clear, questioning eyes, I asked: 'Alfy, dear, who made you?' 'God,' he answered softly. 'Yes,' I said, 'God did make you. His ways of making His creatures are very strange and beautiful and wonderful. They are so wonderful that none of us can know all about it, and you are too young to understand as much as mother does, but she will tell you as much as she can. When you were made, my dear, your father and I wanted a little child very much, and we asked God for it; and one day mother felt a flutter like a bird moving right under her heart, and then she knew that it was the dear baby that God was making for her. And, oh, Alfy, how mother prayed for the little life that she felt growing

under her bosom every day, that it might be a dear, good child, and a blessing to father and mother and to all the world. And mother sewed little clothes for the baby that was coming, and into every seam she sewed hopes and prayers; and by-and-by, after the little shirts and slips were all ready, the baby, my dear little Alf, my precious little son, came into mother's arms. My dear, I cannot tell you all about that time—you couldn't understand now, and I know you will not ask. Mother was very ill and suffered great pain, such pain that she cried out with it; but when her baby, her darling child, was put into her arms she forgot the pain and tears and was glad, and thanked the good Lord for making her boy. I pressed the dear child to my heart, and the little fellow raised up and with his eyes brimming over with tears, asked: 'Mamma, do mothers always suffer for their little children when God makes them?' 'Yes, dear,' I answered, 'I think always; but when children are good, and are so thoughtful, such comforts as my boy, they are not sorry, they are glad to have suffered for them.' 'Oh, mamma,' cried he, throwing his arms about my neck, 'how good children ought to be to mothers. I will be so good to you, mamma.'

"And he has been. From that day to this, and now he is of age, there has been the most confiding companionship between us, and his tenderness and reverence toward me have been never failing.

"A day or two after I had answered his question, I said to him, 'Alfy, you remember what mother told you about your coming to her?' 'Yes, mamma.' 'Well, dear, I would rather you did not talk of those things to any one; will you promise?' 'Yes, mamma, dear,' he said; 'but why?' 'Because children do not rightly understand, and it is better they should not talk of what they don't know enough to talk intelligently.' From that time on he always came to me with his perplexities. His father was gone from us, and I had to be father and mother, too."

Keep your children as much as possible under your own eyes. Keep them from conversation or association with ignorant or unprincipled servants. For that matter have no person in your house in any capacity with whom you cannot trust your children. Allow no playmates who are not carefully and innocently trained. Teach your children from the time they are weaned to regard their parents as their best, most loving, most sympathizing friends, so that they will be sure to come to you first in any perplexity, any doubt, any trouble, or with any inquiry. Never fail them when they do so come. Be guided by circumstances as to how you frame your answer when they ask you, "How and whence came I?" but as you value their love and their well-being, let the answer contain nothing but the truth.

As soon as your children are old enough take them yourself—not even their father can do this as well as the mother who bore them—to some place where they may see depicted the anatomy of the woman, and reverentially explain to them the function of the womb. I remember hearing or reading the following story, which illustrates my meaning:

"One morning a young mother leading her seven-year-old twins by the hand, entered the lecture-room of

Dr. S.—in Paris, just as he had dismissed his class, and politely asked that herself and children might be shown the large anatomical plates of the human body. As one after another was exhibited and explained, the plate showing the womb in the seventh month of pregnancy with twins, came in order; and as the doctor was hastily withdrawing this without comment, the mother said: 'Please do not lay that aside; it is the one of all others I am most anxious that my children should see. Be so kind as to explain it fully to them.' And placing her little sons directly in front of it, said, 'You know, my darlings, that I have told you that some day I would show you a picture of the little room in my body where you lived and slept so long a time before papa or I saw you. We can't help loving one another as we do, when you see how close to mother's heart you both lay for nine happy months. By that time you had grown too large to be comfortable in that warm room, and then it opened for you to pass out into my arms. Dear little sister lived there, and came to us in the same way; and God lets all little babes have such homes in their mother's body until they are old enough to leave it. How sad it would be if those who for so long a time lived so closely together should ever be unkind to one another.' Dr. S.—was moved to tears by this beautiful incident, and said to her, 'Madam, you have given to me, as well as to your children, the best explanation of that plate that was ever made. I cannot add a word.' And as she left the room, 'Ah!' said he, 'we need have no doubt as to the kind of men those sons will make, privileged as they are with such a mother and her pure instruction.'

"The knowledge that one mother had so thoroughly understood and performed her duty to innocent childhood, stimulated me to tell my sons, at an early age, the simple truth in a similar manner. And now, in their early manhood, the uprightness of their character, and the purity of their lives, their daily devotion to me and all womankind, is a glowing testimonial in favor of intelligent truth against falsehood and deception."

"Nature," says Grindon, "is a system of nuptials." That which is so universal, constantly taking place in every form of life, should not be made a mystery and uncanny secret of, to be pried into by false and sly methods. The minds of children may early be accustomed to the knowledge of the functions of sex with perfect innocence, and, indeed, by means of proper instruction, fortified and defended against purient suggestion or morbid curiosity. There is no better way of accomplishing this than by lessons in botany. All children love flowers, and are easily interested in whatever pertains to them. Explain to them that blossoms are male and female; that they are fathers and mothers, and that the seed or fruit of the plant is the child of a father and mother after living in the blossom. Then take a lily, or some other simple flower, remove its petals, show to the children the stamens and pistils, and tell them that these are what enables the flower to have seed or fruit. The stamens are the males or fathers; the pistils are the females or the mothers. Show them the pollen, the delicate powder that hangs on the stamens. Open a pistil and show them the undeveloped seed germs; and explain to them how, when the pollen falls

from the stamen to the sponge-like end of the pistil, it is taken in and causes the little germs to fructify and become seed. The magnifying glass or microscope will be a great help in these lessons. When they understand this, show them plants where the reproductive organs are in separate flowers, and instruct them that this is the case not only in the higher order of plants, but in all the higher order of life as in animals. In this way the knowledge of sex, its conditions and uses, will come so normally that there will be no possibility of any solacious thought connected with it or resulting from it.

HANNAH McL. SHEPARD.

A CHAPTER FROM LIFE.

Believing that experiences from real life convey the best lessons that can be taught, I send the following, which is strictly true, with the hope that some one may be prevented from committing a similar error.

R. C. K.

"All my life," said my friend, "have I felt that there was no place for me in the world. That no one loved me or cared for me, was the burden of many a cry that rose from my heart when a child. I felt alone. A barrier that I could not pass seemed to cut me off from every one else around me. I did not love any one. My mother and father treated me with kindness, but I did not love them. If they had died I should have felt little interest in the matter beyond the excitement of the occasion.

"I used to think they did not care at all for me. Everything that came up in the family which brought about any disturbed feeling on my part made me think in my childish ignorance that they did not want me, and did not care for me. Thus through childhood and youth I grew to maturity with those feelings ever with me, intensified at times by a sensitive temperament into torture. As I look back now over the years, I wonder that I did not grow morbid and hate people. Had it not been for other balancing qualities, I presume I should.

"In due time, by diligent study, I found the key to the mystery. I studied the temperament of my mother, and gathered from sentences now and then spoken to others of her feeling on the subject. She admitted in my hearing that she never wanted any children. Months and years of patient investigation laid the whole matter before me. Not having a very large love of children, it had not awakened when she found she was carrying another life within her own. Instantly the whole nature of the woman arose in rebellion against maternity. She wanted no little one. She would not have it, and mild means were tried to cause the young life to be blighted before birth. But nature was not to be thus thwarted, and the development went on. Feelings of hatred and rebellion against the innocent life, and against her husband as the cause of her trouble, filled her mind so strongly that she impressed them on her child so deeply that they can never be effaced. In time she grew reconciled to her condition, and when the child was born the sight of the helpless little one awoke the previously dormant mother feeling, and she loved it. But it was too late then to remedy the mis-

chief. She has suffered all her life since from what she deems my heartlessness. She has never understood why I did not caress her and why I was unwilling to allow her to caress me after I grew to possess an individuality of my own. I have suffered all my life from these same conditions. I have lived an almost loveless life. I am called singular and somewhat eccentric because of the outcropping in my daily life of the shadows cast over it before my birth. In fact, I have lived all my life under a cloud and a curse, which can hardly be lifted till I am beyond this life and beyond the use of my physical body.

"Dear friend, I have given you but the merest outline. I could fill pages with leaves from my life which have been turned for me because of these same prenatal conditions, but I have said enough.

"Could I lift up my voice so loud that all the world might hear, I would say to all prospective parents, Love your child from the moment of its conception. If you feel that your cares are enough already, and you cannot have another added, for your own sake and that of posterity forbear. Don't add a feather's weight to the sorrow of a possible human life. Subjugate your passions to your reason, and turn your life currents into love for each other and for the children you may already have. Don't bring a human life into this world under a curse.

"Sincerely,

L. D. F."

CORRESPONDENCE.

P.A. July 13, 1886.

MY DEAR DR. WINSLOW: Will you please send to W. J. H. a sample copy of THE ALPHA. This young man has read "The Better Way," and was much pleased with it, I understand; consequently, I hope he may be ready to receive the teachings of THE ALPHA and live by them.

To-day I had a short interview with one of the (so-called) religious editors of this city; a copy of THE ALPHA I placed in his hands some time ago. I was almost overcome with righteous wrath when the man informed me that after an examination of THE ALPHA, he had decided he could not speak of it through the columns of his paper—his paper published ostensibly in the interests of the Christian church, to condemn vice and laud virtue to impress upon souls the importance of purity of life. He could not speak of it because he could not indorse your editorial; your view is entirely too radical, so radical as to be absurd in his opinion. I very emphatically made known my very positive opinions to the Pharasaical preacher; that the world must accept the doctrine of continence or perish by-and-by in utter darkness. But I could make no impression on the dull, sensual creature; I saw that to remain and endeavor to carry on an argument with him would be useless. He was ready to accuse me of infidelity when I said that it is an easy matter for designing individuals to bolster up beliefs the most absurd by Bible quotations; that so various and diverging are the doctrines of so-called Christians, that it is by no means safe to accept them simply on the reason that the believers in them are so certain, in their own minds, that their creeds are drawn from inspiration. I am not at all surprised when a Christian minister (so-called; I deny that the spirit of Christ is in such a man; if the meek and lowly Nazarene expounded such doctrines as some men say he did I "for one," would refuse to believe in him, though all the world might stand aghast and cry, "Infidel! Infidel!") defends sensuality with the Bible as his shield; we know how the church stood around and defended the monstrous, accursed system of human slavery; it is not easy to forget that ministers in their pulpits were rarely antagonistic to the hellish serfdom; that those who were not indifferent to the vital subject, openly defended the traffic in human lives with their open Bibles before them. We need not be surprised that there are teachers in the Christian church to-day ready to defend the low, debasing human slavery to lust, which is working misery, woe,

ruin to millions. But what a woeful thing it is that our Christian teachers, the occupants of pulpits and wielders of the editorial pens in the sanctums of religious publications, are so indifferent (some of them openly hostile, as for instance, the creature with whom I talked to-day; I refuse to speak of him, to think of him, as a man) to this mighty question of chastity or unchastity, continence or blind impulse. The good (?) doctor places such confidence in the Scriptures; if I had thought I could have quoted a little for him: "Ephraim is joined to his idols, let him alone." Very applicable to his case certainly the verse would be. I presume he believes in physical necessity for sexual intercourse; I should have informed him that he should, to be logical and consistent, openly and earnestly favor legalized prostitution. If a married man cannot exist in a state of chastity, neither can the unmarried. I lose my patience entirely when I think of this groveling creature. If ever a copy of his publication finds its way into my home and I behold it, a little blaze there shall be seen and in ashes soon shall be the *Christian (?) Advocate*. This may be an un-Christian utterance; but we know that Christ himself wrathfully denounced hypocrisy and cant. Having as much respect for this editor as I have for a rattle-snake, I could not naturally be pleased to have in my possession a copy of the paper over which he presides. To think of his talking about advancing the Kingdom of Christ, of hastening the coming of the millennium! The absurdity of it! I think I shall next call upon the editor of the Catholic sheet in this city. Protestants are very ready to cry out (and not without justice, I know) against the illiberality and bigotry of the Catholic church, but the paper published in this city in the interest of that denomination, was the only church paper to cry out in surprise and disgust at the late action of the Y. M. C. A. The Protestant sheets had nothing to say about the matter; the editors I suppose thought it perfectly right for the Y. M. C. A. to refuse to have anything to do with so trifling a thing as moral reform in sexual matters, with battling for the advancement of heart purity.

The pamphlets reached me yesterday. I need not say that I have been much pleased with them; that my heart has been stirred by them. If a set of such books were in every home in the land and the precepts contained in them heeded, the Kingdom of Christ would come by-and-by.

Sincerely your friend,

J. C. McC.

DR. C. B. WINSLOW: I have believed in THE ALPHA principles almost "from a child," though I did not know that others had the same thoughts till the past two years, when your paper came in my way, only to confirm my own impressions. I expect soon to be married and hope to carry these principles into my new life and make them the foundation of our home. The day of woman's reign is dawning. God grant us faith and courage that we fail not when the opportunity is ours. I am but a young girl, poor and obscure, but my whole heart is with you in your noble work.

Very respectfully yours,

I. B. D., O.

DR. WINSLOW: Having circulated over fifty copies of THE ALPHA and obtained many subscribers for its valuable pages, we now inclose one dollar for the coming volume. We think the paper is much needed, ably edited, nobly sustained, and ought to circulate to every reader on the globe by being translated into the varied languages.

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