

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 may seem a rash thing to say that the present system of household management is at the root of much of the existing poverty and distress among the lower classes, and at the bottom of much of the idleness, frivolity and extravagance of the upper classes, and yet, nevertheless, I believe the statement absolutely true. In every department of life, except the domestic, the advances of science and the development of mental power have brought about changes that may be almost described as peaceful revolutions. The agriculturist employs machinery to perform the laborious work of the farm, the soldier fights with the weapons that intelligence and exhaustive experiment have put into his hands, the traveler no longer plods on his weary way with his knapsack at his back, or fastened at his horse's saddle, the merchant no longer follows the methods of his forefathers, but avails himself of the new forces put at his disposal by sea and land. Only in the household, where isolation and ignorance reigns supreme do we see the women toiling, each at her separate wash-tub, cooking-stove, broom, pail and scrubbing-brush, as if for her the world had stood still these hundred years. Some poor improvements may have been made truly; here and there the washing-machine, wringer, knife-cleaner and sweeping-machine have lessened toil in a fractional way, but what have such small matters done for the mass of toiling wives who have no sons to spare for such lighteners of labor. What are such time economizers when compared with railways, telegraphs, general post-offices, etc., etc. Yet the work that falls to the share of women is not in its nature different to that which falls to the share of man. It is as capable of intelligent treatment. And what immeasurably more important work it is. Education, moralization, health, refinement come from the home, or they come not at all. The improvement in the condition of the laboring classes, that has sprung up from the modern methods of production and distribution has awakened that "divine discontent" which is the best promise for the future of the workingman. He is no longer a dumb sufferer unable even to utter his complaints. Cheap food has helped the brain to stir. The awakening brain has created Trades Unions, one step toward the co-operation that will make him indeed a free man, arbiter of his own destiny. If cheap food has done this what

would not the cheap home do for him. Well, for one thing, it would do more than the temperance movement to prevent drunkenness. It would do more than the policeman to suppress crime. Pure air, clean dwellings, wholesome food, infant education, these are what the intelligence of women should put within the reach of every family living within the boundaries of cities, towns, or villages. In another place* I have gone with some detail into the scheme that would at once benefit all householders, furnish to thousands of young women profitable employment for their time, secure investments for their savings, and open up to them honorable careers. Women are capable of co-operation on a very extensive scale when they are once convinced that some useful purpose is to be achieved thereby, though men often deny this, and point to this assumed want of power to work in combination as a radical weakness of the female mind. The advance that has been made of late in the education of girls in England has been entirely accomplished by the united efforts of woman, guided and led by one or two clear thinkers, who have perceived the power to be gained by co-operation. The Girl's High Schools, which are now at work all over London and the suburbs, have arisen out of the steady application of the principle of pure business methods of subdivision of labor, and co-operation between those engaged in the duties of tuition. The money for carrying on the scheme, has been provided, not by the uncertain and spasmodic action of private benevolence, but by the well-tryed system of a joint stock company. What can be done in one department by women can be done in another, and it cannot be doubted that a body of well-trained women undertaking the entire management and work of a household, where the wants of families would be attended to, their food bought, cooked and served with the economy only possible in large operations, would meet with success and universal support. Boarding-houses have nothing in common with the plan here proposed. Hotels are worked for the profit of an individual by paid domestics who have no great interest in the comfort of guests, in the economical working of the house, or in the advantage of the hotel-keeper. Now in the scheme I have in view housekeeping would be a business, just as tailoring, shoemaking, or dressmaking is a business, with the various departments in the hands of workers trained to that particular branch. Instead of supplying articles of clothing the workers would supply skilled service. For instance, in a household capable of accom-

*"Work for Women," Bickers & Sons, 1 Leicester Square, London, 1884.

modating a hundred persons, there would be some hundred and odd bedrooms with suits of rooms according to the needs and social requirements of the class of persons it was intended to supply; there would be a kindergarten with a trained instructress, a gymnasium, reading-room, swimming-bath, garden, etc., with kitchen offices for the use of the entire household. Instead of thirty separate kitchen fires there would be one. Instead of thirty or forty mistresses spending their time over and preparing dinners there would be one mistress of the household with one staff of servants. Instead of children being left in the care of ignorant nurses for hours each day while the mothers attended to domestic duties, or idled away their time, according to their different habits, educated women would always be at hand, in kindergarten or nursery, to watch over the little ones. It does not require extraordinary intelligence to perceive the enormous waste of time, money, effort, and brain power spent in the separate method of isolated housekeeping now practiced; yet until women of education and mental training will come to the rescue and provide homes conducted on strict commercial principles for the people, it is hard to see how the waste can be avoided. In England some effort is being made to lessen the disadvantages and expense of the isolation system by the adoption in towns of flats, or, as the French call them, apartments; but as each family in each flat or apartment must keep a servant, whose time, by the way, is not fully taken up, and who contains in her own person a constant source of trouble and discontent, as it is not in human nature to give satisfaction in all the different capacities of cook, housemaid, waitress, and trim parlor-maid, the experiment, though an advance in the right direction, is not attended with much success. The waste of time and material still goes on. Fifty fires and fifty superintendents are still at work when one of each would do all that is required much better. The butcher, baker, milkman, grocer call at fifty doors for orders, make fifty persons leave their work to answer their calls, when calls at one house would suffice. Now the service required by all households is badly performed, in some particulars, at least, if not in all, except in the homes of the very wealthy, who must always be in a minority. In some houses you may rely on good cooking, but you pay for it by an air of general smudginess, in another everything is bright and clean, but you remember with regret the days of your boyhood when crab-apples and hard dumplings could be eaten without a thought of the indigestion swiftly to follow; in most you meet with a medium, anything but happy, where half-spoiled food, half-cleaned rooms and half-nursed children strain the capacities of the wife and mother to the utmost. And is it in such homes, where everybody does their best with such unsatisfactory results, that we are to look for cultivated women, interested in every scheme for the mental and moral improvement of the race, where we are to look for children trained from their babyhood in virtue and self-control, where we are to look for amiability, sweetness, and light. We may look but we shall not find. There is nothing so demoralizing as a constant sense of failure. Now in England, at least, may we hope things are better in America, women have to con-

tend against a constant sense of failure in their domestic matters. There is no prospect of any improvement while the present system lasts. Education will not enable a wife and mother to get the children well cared for, the food well cooked, the house well cleaned, while the domestics at her command are drawn from the most ignorant classes of the community. For it must be remembered that the best of the working classes do not go into service. The most intelligent, enterprising, self-respecting prefer to be shop girls, factory hands, anything rather than servants, subject to the caprice of mistresses, who, never having done a good day's work in their lives, have no standard by which to judge what is a fair day's work, and are too often incapable of understanding the utter weariness caused by continual household drudgery, with nothing but the one evening a week and the short Sunday service by way of relaxation. An educated woman will make better use of bad materials than one who is uneducated, of course, but education and intelligence will not give the power to accomplish the impossible. There is another point to consider. Intelligence and moderate culture among women can never become general while the separate system of housekeeping continues. A few women, with unusual strength of will, and more than ordinary vigor of body, may keep up the studies of their girlhood, and may be able to add to their stock of general knowledge, but the rank and file will degenerate into working housekeepers, thankful if their sons and daughters are too right-minded to feel ashamed of the ignorance that has grown on them while they spent themselves in the service of husband and children. But shall those who see the necessity of raising the standard of mental and moral excellence of their sex consent to a state of things that must retard the progress of the movement they have at heart, and hinder the progress of the race by denying to the rising generations the inestimable advantage that would be conferred by mothers abreast with the best thought of the age. We all know that the majority of married women are totally unfitted, by the various demands made upon them by domestic duties and by society, to fulfill their maternal obligations adequately, and some of us see in this neglected field the origin of the frightful moral evil that runs riot in our midst. We cannot too soon impress the fact upon those who have the education of girls that domestic matters do not come by instinct, and that all women have not the capacity for household management. It has been taken for granted too long that when a woman marries and has the care of a household the needful knowledge will come to her as the instinct comes to a bird to build its nest when the pairing time arrives. If women ever possessed this instinct they have lost it. On the other hand many girls who have no faculty for domestic management have valuable gifts that might be of great service to mankind, if patiently developed, and a source of enjoyment and profit to their possessors; while even more have a rare gift for some special branch of domestic labor though they are incapable of that universal handiness that is now required in one who would make a perfect housekeeper. There is no need to be a slavish worshipper of masculine methods to preserve the

advantages that men gain by subdivision of labor and concentration of effort. It is enough if a man knows one branch of a trade thoroughly, but a woman is expected to know all branches of several callings, not one of which has she been trained to follow. It is taken as so much a matter of course that a woman will be able to perform the miscellaneous business of household management that no effort is made to teach them their various duties, though the muddles into which young wives fall are so notorious, that when Dickens satirized the genus in little Dora, the pitiable picture of helpless incompetence did not strike the public as overdrawn. And if we are to believe our grandmothers the girls of to-day are not more domesticated than were the girls of forty years ago.

It is a common complaint among men that when they have earned the money to keep the house the wives do not know how to spend it; and it is unfortunately true that there are few, if any, homes where the best advantage is made of the resources at the disposal of the mistress. There is one objection, that may be fairly urged against the proposal here advocated of co-operative household management, that deserves attention. Many young wives have never had any serious occupation until the care of a house demanded their attention, and it is quite true that this duty, when honestly faced, gives them a training in regular and sustained effort that they would not get without it as they now are. It may be argued that to take away the only little bit of training that public opinion forces upon the women of the leisured classes would be a great mistake. This is an undeniable fact. But may it not be that in taking away this calling of many trades, for which no preparation is made, and which is, of necessity, badly performed, the excuse would also be taken away for leaving girls without a certain chosen life-calling. Now, parents often make the chance of marriage, with its accompanying duties, an excuse for bringing up their daughters in idleness, which they would consider little short of certain ruin for sons. If the business of housekeeping came to be looked upon as a trade, to be learnt as any other trade, girls would soon get the advantages that are to be derived from the systematic study of some business or calling. Those fitted by taste and disposition for the labor of the household would naturally find occupation in domestic management, while others better fitted for the learned professions, arts, literature, or commercial activity, could follow the calling of their choice without the constant dread that marriage would compel them to abandon the work they loved for household cares for which they are probably in no way suited.

The waste of talent, time, and happiness that the present fashion of unintelligent isolation produces is quite incalculable. But while we deplore the isolation that lowers the standard of living for all but the wealthy few, we recognize the necessity of preserving that isolation which is essential to the comfort of families of European race, and which is also indispensable to individual development; in other words, while anxious to bring the greatest economy, refinement, and general efficiency into domestic management, we must avoid introducing the objectionable element of hotel

and boarding-house life. One part of the desired reform continental nations have made familiar. Handsome, airy houses, containing separated apartments for separate families take the place of small and inconvenient dwellings suitable for single families. What is further needed is co-operation for domestic service, which only women of intelligence and training, willing to make service an organized trade, can give. In the continental houses we are accustomed to the horizontal, as opposed to the perpendicular, division of families; this gives the key-note to the desired domestic reform. Improvements in methods of cleaning and labor-saving machines, that would be of little value in houses with many staircases, would be brought into use in homes built on a level plane. Service rendered to a family living on a flat would not be half as fatiguing as service rendered to a family living in the ordinary two or three storied house, where the labor and fatigue of carrying pails, trays, etc., up and down stairs form a considerable item in the unprofitable, but unavoidable work of each day. Let us suppose that a band of young women have formed themselves into a company for the promotion of Domestic Economy and Efficiency, who, through holding of shares in the Company, are directly interested in the success of the undertaking. Let us also suppose that each floor contains about eighteen rooms, as the number that one person could keep clean, when all avoidable labor was done away with by means of parquet floorings, substitution of house warming, by means of hot air or water, for dusty, open fire-grates; good lifts from floor to basement, speaking tubes, and the hundred and one means of lessening labor which would be brought into household management when women of education did the work themselves.

Let us suppose that on each such floor one of the associate members resided, taking charge of the whole flat, or apartment, acting, in fact, as attendant and concierge to that apartment. Then we shall see that families hiring homes from the Company need not sacrifice privacy or domestic freedom under the co-operative and business system of household management more than under the present method of isolation and servant or "help" domination. A common kitchen where trained cooks (themselves associates of the Company of reform) superintended the food supply of the whole household, would be at once a source of profit to the business and a source of saving to the individual families. The common nursery for children of Kindergarten age, which mothers could use or not, would be saving of no small consideration in the wear and tear of nerve and brain to the heads of large families; the common garden or play ground would have advantages that it is needless to insist upon to any one who has seen the dreary time that town-bred children have when out for air with their nurses away from the constraining power of the loving mother's eye.

What co-operative housekeeping might do towards raising the standard of comfort and morality among the working classes, where wives and daughters are often engaged in wage-earning all day, it is impossible to foresee in its full magnitude. We have but to picture the change which would result to the children alone if

they were gathered together under the influence of trained teachers or nurses during those hours that they now spend running wild in the streets, or shut up in solitude in the close rooms that serve them for homes; we have but to picture the improved physique that would result from a constant supply of nourishing food to believe that this reform, which women may inaugurate when they will, may do more to lessen crime than perhaps any other scheme that has entered into the brain of the philanthropist to conceive. Will women ever undertake household labor as a life calling? There appears no reason to doubt that they will when such labor is divorced from the reign of muddledom that now makes it so irksome.

It is not the labor of cleaning, or of cooking, or of training infant minds, that is so distasteful to women; it is the effort, associated with a sense of constant failure, to do all at once. To be a good cook, a good housemaid, a good nurse, a good waitress, or a good infant school teacher has the power of conferring self-respect and pride in work, but to be jack-of-all-trades and master of none brings first miserable discontent at failure, then indifference, and finally slovenly incompetence, under which the mistresses and servants alike suffer.

We are now at the beginning of a new era in the world's progress, women are looking about them with fresh inspiration and recognizing that they have a greater part to play than that of mere physical motherhood. They must be mothers of minds, of morals, of mental impulses, of spiritual ideals, as well of physical existence. The old law and custom that made woman the ruler of the home was a righteous law and custom. It was a first step, but it necessitated a second step. There is no standing still with nature. There must be movement everywhere. Woman has not been exempted from the universal law of progress; she also desires to move on. But in taking the second step we must see that we do not lose the advantage gained by the first step. In trying to reach forward to our duties as mothers of mental and moral power we must make good our title to the ground already won; we must hold our empire over the physical.

We cannot build up the mind if we neglect the body. The first step was the right step. If we press along the path of progress and forget to secure the perfect home, we shall be really retrograding. Cleanliness, order, regularity, and the gentle sweetness that can only be found with these accompaniments must be secured as the only firm foundation of mental and moral greatness. How then can we better help on the work of the world than by taking measures to spread abroad the blessings of order as widely as possible? Let us ask ourselves if "sweetness and light" are possible, we will not say for the average wife and mother, but for the wisest, strongest, best of women, while cooking, nursing, or cleaning, must be left to some untrained ignoramus because better help cannot be found, and to carry on domestic arrangements without help, in the style that modern refinement has made necessary, is beyond the strength of woman. There are those who think that these external matters are not of much consequence, that a man may be a very good Christian in a

very dirty skin, but there was more sound philosophy in the old teaching that cleanliness is next to godliness, and that the body is the temple of the Holy Spirit. The object of every reform worth troubling about must be to influence character, and if it can be shown that the character built up on the isolation system is finer, sturdier, nobler than could be produced by the co-operative system why then there is nothing more to be said. Only this we see the poor and ignorant with uncared for children, and, consequently, an appalling loss of human life; a low vitality among the survivors brought about by insufficient and unsuitable diet; a standard of comfort and refinement that places the dregs of the population beneath the level of brutes; also we notice that while bodies of large numbers of the people are insufficiently nourished, the money spent on the unprofitable process is more than sufficient to accomplish the object in view and to leave a considerable margin for other purposes; we see, too thousands of young women of the wealthy classes brought up in idleness, eating out their hearts in silent discontent because God has made them human beings with natures incapable of finding satisfaction in vanity and elegant uselessness; we find wives and mothers worried to death with too much to do, and other women wearied to death with too little to do; we find the air full of wild schemes for general spoliation under the name of Socialism; we see good men driven into commercial speculations that are not far short of criminal in their frantic efforts to meet the ever-growing expenses of house and home—can it, then, be said that a proposal that would do away with at least the most important of these evils, namely, uncared for children, wasted resources, idle women and overworked wives, would have a detrimental effect on the national character? At least the question is worth the attentive consideration of those who believe that self-help is better than crying aloud for the pitiful charity of men; of those who believe that more has been accomplished in the past for civilization and progress through the action of commercial enterprise than by the zeal of the philanthropist or the sermon of the missionary; of those who believe that the higher the development attained by an organism the more marked becomes the differentiation of function, not only in the physical, but also in the social and domestic world and to all such believers we now confidently leave the subject.

Two lines may start from the same place, and run side by side for any distance. Give the direction of one a little turn at the starting point, and they will run wider and wider apart the further they go. On the same principle the home, well called "the fountain-head of character," may send out blessings or curses to the world, just as the home influence is directed.—Ez.

Horace Mann said: "There is no more self-evident truth than that, in certain circumstances—and those, too, not difficult to be imagined—it is a greater crime to give life than it would be to take it; to be a parent than to be a murderer."—*The Rothroggen*.

A NOBLE EXAMPLE.

The following is from the pen of a young man less than twenty years of age. We copy it from the *Auburn (N. Y.) Journal*, that other young men may see what a good start our young man has for a pure, clean, healthy life, and to demonstrate the possibility of right thinking, and, consequently, right acting, in young men. Good examples are contagious. May this infect many others to strike for the best life.

ED.

THE WHITE CROSS.

With which in justice should society be most clement, the one who fails by what is one's highest characteristic, or the one who fails by the indulgence of the lowest tendencies of our nature? "To the former, of course," any reasonable man will answer. This granted, it stands beyond dispute that society is constantly practicing the grossest injustice in the difference in its attitude towards women who have sinned and towards men whose lives are impure. When a woman falls, she falls by her love for man, by giving her most precious endowment to him; when a man falls it is not oftenest by a longing to gratify his lowest desires, and by taking mean advantage of a power with which he has been gifted for the protection of his gentle companion? On such a man society will continue to smile, and hospitable doors will stand open for his reception, while on her who has sinned in giving her best to him she loves, society, gathering its robes about itself that they may not be polluted by the contact with an unclean thing, frowns darkly, and all doors save those that lead to worse, are bolted forever. Morally woman is beyond a doubt man's superior; when her educational advantages are the same as man's, she is mentally his equal. But physically, the Maker has seen fit to give her less of strength, and to place her under the protection of one whose body has more of muscle and sinew. Being under man's protection, she places confidence in his guardianship, and just here lies man's advantage. If he profit to his selfish gratification by the unsuspecting faith placed in his protection, is his sin not greater than that of her who departs from the path of right through the treason of one in whom her trust has been increased by love? In this violation of the guardianship reposed in him, man not only takes cowardly advantage of a confidence, but does so in the knowledge that his fellows will not visit the offense upon him, but will cast out as an unclean thing the one whose reliance upon him has led to her betrayal. Further he wrongs one who is physically much weaker than himself, but one who has to bear all the pain that must be for the perpetuation of mankind. Ellice Hopkins beautifully says: "No human life can pass into this world without being baptized in a woman's tears. Our mothers had to shed their blood for us that we might live. Women are the great pain-bearers of the world." If such men were weaker than women their cowardice would probably show itself in a different way, perhaps in the manner in which we see it in lower creatures, where the female is more powerful than the male. One writer has described as follows the conduct of the male when such a condi-

tion of affairs obtains: "If you were to watch a male spider in his courting days, you would see that his courting is conducted in much fear and trembling. No sooner does the lady spider make the least movement towards him than off he rushes as fast as his long, hairy legs can carry him, and it is only by very slow degrees that he ventures to stand his ground. And no wonder, for if his ferocious spouse be grumpy, or hungry, she pounces down upon him and eats him up."

Thus it will be seen that in breach of virtue, both man and woman sin, but the offense of man is far greater. The great problem now is, how to rectify the false attitude of society in regard to these matters. Curative agencies, such as the imposing of fines, and the imprisonment of the offenders, prove ineffectual remedies for the evil. The only means of rectifying the wrong is to strike at the roots by endeavoring to form a higher and purer public thought, a better understanding of the laws of nature, and a more perfect manhood. To do this, organization is required, and to this end there has been formed in England the society of the White Cross. This association is for men only, but much of the success of the project will depend upon the energetic work of women in influencing men to enlist themselves in the cause, and in helping to advertise the movement.

The society was inaugurated by the Bishop of Durham, who, recognizing the obvious hopelessness of the means of attacking the degradation of women and children, read a paper on the subject before the Winchester Diocesan Conference some five years ago.

J. B. Lightfoot, D. D., Bishop of Durham, in a letter embodying his reasons for starting the White Cross Army in his diocese, says:

"So long as any violation of purity is condoned in the one sex and visited with shame on the other, our unrighteousness and unmanliness must continue to work but its own terrible retribution. Is it beyond hope, that by invoking widely the principle of association on a very simple religious basis, the end of creating a healthy public opinion may be obtained?"

It is to be hoped that White Cross societies will be formed in every town throughout the United States.

The plan has been suggested as a means of organization, of making circles of five. When five men can be found to subscribe to the White Cross principles, each one of the five sets to work to find five more, each being responsible for the five he has induced to join.

The members of the society put their name to the following obligations:

I PROMISE BY THE HELP OF GOD,

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions and to try and help my younger brothers.
5. To use every possible means to fulfil the command, "Keep thyself pure."

The meeting of the members are held quarterly and

consist of a short devotional service and a medical lecture. During the meeting the "obligations" are passed, those who assent to take them as principles of their daily conduct being asked to hold up their hands to God. Before the reading of the last obligation there is generally from its solemn character a few moments given of solemn prayer.

The medical lecture may be delivered by any local practitioner who is interested in the cause. This is, as Ellice Hopkins says, unspeakably needed, for the fatal absence of any teaching at all leaves boys to learn the most sacred secrets of their being from the unclean talk of schoolboys and grooms and corrupt servants."

The work must be done with the utmost solemnity and earnestness and with the minimum of display and sensation. "Anything so delicately and tenderly sacred as purity being bandied about in circulars and stuck up on posters" would be entirely apart from the plans of those interested in the cause. There should be no badges, no marching through the streets, no ostentation of any sort whatever.

"My strength is as the strength of ten,
Because my heart is pure,"

is the motto of the society.

An earnest woman, greatly interested in this noble work, thus appeals to the youth:

"Remember that you are strong, young knights of God, and as such treat every woman with knightly respect and knightly service, and be sure of it such men will rise to the level on which you place them. If men band themselves together to protect all from wrong and degradation, women in their turn will think it worth while to make their womanhood something for which men would be content to die, to protect it from all spot or stain. Be Christs to us women; use your mystical power over us to lift us up; be such men to us as Jesus Christ was: The Man to whom even the poor lost girls out of the streets could come and know that here was a Man who would not drag them down, but lift them up, clinging to whom in their forlornness, believing in whom in their sinfulness, trusting in whom in their weakness they grew to be no longer low and degraded, but splendid saints of the Christian church. Oh! be such men as that."

ANOTHER YOUNG CONVERT.

PITTSBURG, PA., April 5, 1886.

DR. CAROLINE B. WINSLOW: I inclose money order for six copies of Mr. Newton's "The Better Way," and a copy of Mrs. Shepard's "For Girls."

Mr. Newton's book I believe to be incomparable. It is helpful, noble. If it were read by every man and its teachings heeded, one could predict the dawn of the millennium in the not far distant future and be not unreasonable. For if lust, with its train of deadly evils, were overcome the path for the human race upward would not be so perilous a one as it is now. The evil of lust is more terrible, more powerful than that caused by intemperance, many believe—and certainly by the use of alcohol more misery is not caused than is caused by the abuse of the generative organs, given to man not to fur-

nish his sensual pleasure but to perpetuate his species. But thousands in ignorance and indifference continue to sin. If the ignorance which exists were easily removed and the indifference to this vital question easily displaced through agitation by earnest interest, the outlook would not be so cheerless as it is. But the people seem content in their ignorance, and when a friend of purity and right would endeavor to remove it, their indifference is exasperating. Every earnest soul must cry out against the lukewarmness which exists among the masses. So many seem utterly unable to realize that "to the pure all things are pure," and look with suspicion upon one who would endeavor to introduce the subject of the relation of the sexes and utter truths upon that subject.

"Am I my brother's keeper?" Few ask themselves this question, I fear. Some months ago I read Dr. Lewis's "Chastity," and realizing its power for good I have lent the book to numerous persons, and my sister has given to her girl friends for their perusal, another copy. A portion of the young men who have read it have expressed themselves as pleased with the book and benefited by it, but not one of them has seemed to consider it his duty to speak of its worth to his friends or to procure a copy of it for lending. They seem not to question the fact of and evil of the abuse of the generative functions, but they also seem to be criminally devoid of interest in the welfare of their fellow-beings, the majority of whom they have learned from Dr. Lewis's book, if they did not before know, hold wrong ideas, or are to such an extent indifferent as to hold no ideas upon the vital subject. I cannot imagine how one can read "Chastity" and be not stirred by a desire to make known far and wide the truths contained in it, that suffering and ruin may be lessened. One who is a true man or woman, I mean, of course. Alas! I have met with those who are not true men—but abandoned sensualists; some have refused to read the book, others have read and laughed at Dr. Lewis's views as absurd, and ridiculed me for my advocacy of and firm belief in them. I have been filled with disgust at these creatures in the form of men who are much lower than the brute. Groveling in the dirt, they cannot understand the feelings which stir one who believes that purity of heart and life are inseparable from true manhood. One sensualist prophesies that should I be married and continue to hold the views which I now hold an unhappy married life and a divorce would naturally result. In his opinion sensuality must keep alive love. What a monstrous belief! How repellant to true men and true women.

Women, who have suffered untold misery at the hands of lustful men, should earnestly labor for the dissemination of the rightful views contained in Dr. Lewis's book, but, hampered by wrong ideas, they shrink from the work, the all-important work, to be done. One girl informed my sister that she did not give "Chastity" to her brother to read; she "could not bear to do so, he is so innocent." Many well-meaning people have thoughts such as hers, evidently. A book treating of the relation of the sexes is looked upon with suspicion, as something unclean, to be shunned as though it contained poison. The dear girl who is to be my wife

some day has recently endeavored to sell Dr. Stockham's eminently proper book for women, "Tokology," in an eastern Pennsylvania town containing a population of five thousand; not one copy did she find a purchaser for. A few old women believed the book worthy, but they did not themselves stand in need of it and in their selfishness they did not feel that they should have a book to give to younger women, who might be benefited by it, for their perusal. A majority of the young women, ignorant creatures, seemed to consider the book an objectionable one; some refused to examine or touch it—as if such a book could be harmful. I am filled with indignation which I cannot overcome when I think of these ignorant creatures; there is "no excuse" for their ignorance, I fully believe. Many of them will probably become mothers and naturally their children must be the reverse of noble and the reverse of nobly trained. How can women be indifferent to that which concerns them so vitally! If every woman who professes to be a Christian were an earnest worker for purity, for the dissemination of right views concerning the relation of the sexes.

I write as a pessimist, I fear. But amid the things to deplore, to cause sadness and indignation, there are many encouraging things, and right must, in the end, prevail. Each year the number of earnest workers for moral reform increases. The ALPHA is a "power for good"; if its circulation could be increased to millions. We eagerly await its coming each month, and when we have read, we give to others, with the hope that they may be benefited. The copies of "The Better Way"—I wish I could afford to purchase five hundred or five thousand copies—I will send to young men of my acquaintance and endeavor to induce them to realize that their duty is to earnestly labor for the advancement of purity. An abandoned sensualist would not be influenced by Mr. Newton's earnest, noble words, but one who has in him a spark of true manhood must be influenced.

We would much like to have your photograph. Could you send us one? But many requests of this kind you may have and I wish to refrain from presumption.

Sincerely yours,

J. C. McC.

CHILDREN'S RIGHTS.

In a recent talk to the Yale Kent Club, Professor Sumner said that no State should be compelled to educate the children of its citizens. "And no man should marry," he continued, "unless he can afford to support and educate his possible children. People talk about the rights of the parent and the duty of the child, but I tell you that a man who is the cause of the child's existence owes the child everything, instead of being owed everything by the child. Birth is a dire misfortune for many children, and their parents cannot do enough for them in return for the inherited diseases and misfortunes which they bestow upon them. One of these duties is education, and no man should marry who cannot carry this out."

These are great truths, and that the speaker was not insulted proves that he had intelligent hearers.

People are from childhood told to "increase," and to make it sure this is called a "divine" command.

It will take much teaching and education to counteract those teachings and persuade people to follow reason rather than passion.

It is also needed that women adopt a better kind of dress, like that George Sand used.

The present social organization that makes it fashionable for every man to get a woman for housekeeper, etc., as soon as possible or before is a great evil.

Communities like the Shakers, or other irrationalities, must be introduced.

That no State should educate the children is not a proper doctrine, but it may be right to prevent marriage and propagation of persons mentally and morally unfit at least.—*The Radical*.

A DOLEFUL story is told by a Washington Territory husband in a local newspaper of the hardships that jury service entails upon men in that Territory. "Now, is it not more than likely—nay, indeed, is it not certain—that the calling of the wife of this man to public duty will be fruitful of excellent results in her home? In the first place, a man who, though a father of the family, experiences for the first time in his life the distasteful drudgery and discomforts that attach to dishwashing, cooking, scrubbing, sweeping, washing, and caring for children must learn by this new dispensation what he never knew before—to prize a wife and appreciate the work that she does. In the second place, if he is in a state of such chronic impecuniosity that he cannot afford to lighten the labors of housework by hiring help in such a pinch as his wail proves him to be in, the per diem earned by his wife while away upon this service will prove valuable in furnishing the family with needed woollens for the winter, or in paying for the children's school books, or in getting a long-needed job of dentistry done for herself, or in hiring the washing done for a few weeks after she returns, or perhaps in getting the complainant in this case a muffler, and the children some bon-bons for Christmas.

"Look on the bright side, man. Don't quarrel with the inevitable, but dispose of this question philosophically, as sensible women long ago learned to dispose of the weekly recurring 'lodge question.' Don't let little things rasp your manly temper, and above all don't let the world know what an indispensable creature a woman is to a man of your lordship's vast intellectual attainments and resources. Believe us, the cloud has a silver lining, and your wife's three dollars a day as juror will help to gild it."—*New Northwest*.

In all churches most of the ministers—often all—sit in the pews. They preach the gospel by living in it, by doing business with it, by bearing its name in society, by being not in title, but indeed trustee; holding it no small charge and no small honor to have a church in trust, by being the parson's third hand, his extra heart, his outside cheer, and in many matters his wiser head. These western men are our real church founders in our western cities, for preachers come and go, but these go on forever, and are known of all citizens.—*Unity*.

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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We send THE ALPHA to no one unless it is paid for, and we discontinue it at the expiration of the time for which payment has been made. Persons receiving it who have not subscribed for it *may be sure* that it has been sent and paid for by a friend, or neighbor, and that *no bill* will ever be presented for it.

THE ALPHA.

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MAY 1, 1886.

No. 9.

THE MICHIGAN MENTAL SCIENCE COLLEGE, a new and unique institution of learning, has been organized in Detroit called the Michigan Mental Science College. This institution is chartered by the Commonwealth of Michigan, and are empowered to graduate their students, confer degrees, etc., like any medical college; Mary E. Plunkett, president. Emma Hopkins, of the *Mind Cure Journal*, has charge of the department of instruction. Dr. Weeks has entire supervision of the clerical department. The college building is named "The White Cross Hall." Mrs. Mary E. Plunkett is likewise editor of the organ of the college, a mental science journal called *Love Light*, whose symbol is a cross bearing a scroll, whose motto is "By this we conquer." Mrs. Plunkett is a fearless, outspoken woman, having to the fullest extent the "courage of her convictions," with an enthusiastic devotion to moral and sexual purity. May they prosper and wax stronger and stronger as time moves on.

A STRANGE EDITORIAL MUDDLE.

Of all things the organ of a society for moral education should be truthful and honest. Imagine our surprise and dismay, when we discovered that we had been accused and convicted of dishonesty and plagiarism and we all the time unconscious as a babe that we were on trial before a journalistic tribunal. The case is clear, and the conviction righteous, and yet we are innocent of wrong intent. We have many valuable exchanges,

but not being as happy (as most editors) to be able to employ a youthful pair of eyes to read exchanges and cut out the good things, we hastily scan them sometimes not getting time to even remove their wraps. Friends often send us cuttings of articles they think we would like, without the precaution of mentioning the origin of articles so sent. One such came last fall about the Hindu Pundit's opinion of educated women—during an unusually busy time with us. The printer called for copy, and without our knowledge was inserted in last November's ALPHA, which called out a letter from Gopel Vinayak Joshee. We were greatly surprised, for it was the first we knew of its publication by us. We wondered where it came from, and who ought to have credit. We fully intended to write this to Joshee, but it seems we did not. This is one sin and a shame—for which we are sorry. We have just ascertained that the article was from the talented and brilliant pen of L. V. Pinney, of the *Winsted Press*, who good-naturedly in his next issue reproves us, and in our comments on Mr. Joshee's second letter continues his reproof, all of which we knew not of. A friend sent us a marked copy, recognizing the handwriting of the address. We hastily glanced at the article but not at the name of the paper, just then was called out, and before we returned the paper was gathered up by a benevolent lady and taken to our city jail, where many of our exchanges find more careful readers than ourself. In despair we wrote to our Florida friend, asking what paper it was and how another copy could be obtained? When lo, it turned out to be one of our own esteemed exchanges. Three copies extra Mr. Pinney has this day sent us, with the three marked articles, who of all persons we should be most interested in. It is a clear case. What shall be the penalty? If any one will tell us what to do, beside begging pardon and promising never to do so again, we are ready to do it, and are likewise willing to be forgiven by our brother editor and all the ALPHA readers. We never felt more completely sold out and done for.

C. B. W.

THE final repeal of the British contagious diseases acts took place in the House of Lords, April 13th. The history of that choice piece of English legislation is the most remarkable of any similar act of any legislative body in the world. Like most unjust rulings, it had its origin and birth in secrecy and haste. It was clothed in ambiguous language and hurried through Parliament in company with a bill to suppress a cattle disease, at two o'clock in the morning of a hot summer night, when everybody was weary, some of the members asleep, twenty years ago. Soon after the acts came in-

to operation, their monstrous immoral tendency and criminal injustice began to be realized, and murmurs of dissatisfaction were heard from blunt, outspoken men and women. In 1868 Daniel Cooper and R. B. Williams, of the Rescue Society, issued a circular calling attention of Christian churches to their character and tendency. The appeal was strong and stirring; but to the dishonor of the churches, *no help whatever was given*. In 1869 an amended, extended and more arbitrary act was passed. Messrs. Cooper and Williams published a still more extended criticism in a sixty page pamphlet called "The Remedy worse than the Disease." Rev. Dr. Guthrie joined them and Dr. Charles Cooper of Nottingham, a brave and humane physician, and a Rev. Dr. Hooppell, of the Church of England; Mrs. Josephine E. Butler, wife of a clergyman; Miss Wolstenhouse and Mrs. Jacob Bright. This handful of brave souls under Mrs. Butler's leadership have been agitating, speaking, writing, and holding meetings in England, Ireland, Scotland, and the continent; petitioning and toiling all these long years. Some have passed on to a higher life, but most of this small body of veterans still live, and rejoice with a holy joy that they "have seen the travail of their souls and are satisfied."

The terrible exposures of last summer in the *Pall Mall Gazette* of the hells of corruption in London, so aroused the indignation and disgust of English men and women that an irresistible moral force was brought to bear upon Parliament; a force that was recognized in the discussion and resulted in an amendment of the criminal law and now has compelled the House of Lords to pass a bill repealing the contagious diseases acts; "repealing unconditionally" and forever.

This is a most remarkable exhibition of moral force, as not one member of the House of Lords favored the repeal. The only speeches made at the first reading of the bill (April 9th) were against repeal; even Lord Sandhurst, who had charge of the repeal bill, opposed its passage.

April 12th, at its second reading, it was reported without amendment.

April 13th the bill was read the third time without comment, and finally passed. Thus ends one of the most remarkable bloodless conflicts on record. This triumph of right and justice ought to inspire all reformers with courage and hope.

Be sure you are right, then go ahead.

At the regular monthly meeting of the Washington Society for Moral Education, Dr. Winslow reported that she had presented the petition of the society urging the passage of the bill raising the age of consent from ten

to eighteen years to both houses of Congress. Senator Frye said he would gladly present the petition to the Senate, as he had others of the same character. His only objection to the bill was the penalty for rape was not severe enough. Dr. Winslow stated that she had attended two meetings of the Social Purity Alliance, and gave an outline of their work to reclaim erring women. A letter was read from the Boston M. E. A., proposing an exchange of publications with the Washington society, which was agreed to. The subject of cruelty to animals was discussed, especially the destruction of birds for ornaments for women's hats. It was condemned and the pledge issued by *The Unity* (Chicago) was read. A cause of encouragement and congratulation to the veteran workers in M. E. is that many young men were turning their attention to the subject of personal moral purity. Some letters have been received of a very interesting character, showing great earnestness in disseminating information and using personal influence with companions and acquaintances. Ellen H. Sheldon sent in her resignation of office of corresponding secretary, which was accepted with regrets. Adjourned.

L. A. SKESMAN,

Rec. Sec.

CONCERNING WOMAN'S HAIR AND ST. PAUL.

DEAR MADAME: Inclosed please find thirty cents for "Vital Force," by Dr. E. P. Miller. I send the remainder hoping you will be pleased to answer the following questions: 1. What harm is there, if any at all, in a lady wearing her hair short? 2. What does long hair indicate, or why does it grow long on some and short on others? 3. What does Paul mean (1 Cor. xi, 15), "If a woman have long hair it is a glory to her," and in this verse and some preceding, what does "covering" mean? Any information on this subject will be very thankfully received. I am anxious to wear my hair shingled, but do not wish to have it cut until I am almost sure I will not be sorry. 4. Please give me the address of Annie E. Dickinson and Elizabeth Cady Stanton. I have the valuable books "For Girls and Tokology." I do not wear corsets, and think I have adopted pretty thoroughly "dress reform." I am exceedingly pleased with THE ALPHA, and hope to subscribe for it some time.

Address,

M. B., New York.

REPLY.

MY DEAR YOUNG LADY: There certainly can be no harm in any one wearing short hair, except individually it might prove a cross to many who have abundant hair of fine color and quality. There can be no moral wrong, except that we all feel it right to look as well as we can, and to make the most of ourselves. External beauty and grace is all many women have to offer. Physiologically it may be a virtue to sacrifice beauty and ornamentation to health, or morally a virtue as saving time in combing and dressing and money in the purchase of combs and ornaments.

Aside from ornamentation, long and abundant hair (especially when fine and soft) indicates a delicate constitution. An overgrowth of hair is exhausting to

strength and produces a tendency to consumption. But short hair covering the limbs and body indicates muscular strength.

The difference in the quantity and quality of hair in different persons cannot be accounted for except as we recognize difference in size and health, which comes by heredity, environment, habit, diet, and locality.

My young friend, you must remember that Paul was by birth, education, and social position an aristocrat, a conservative. He was deeply imbued with the crude ideas of the age in which he lived. The customs and thoughts of the Jews were strongly tinged with that of the barbarous nations surrounding them and with whom they associated more or less. He seemed to be especially impressed with the heathenish ideas of the standing, duties, and capacity of woman. In all the ages man has held that woman was made for his especial service, and as beauty of face and figure and decoration have always been of especial value in man's eyes, they have worshipped and praised beauty till woman has come to consider plainness a reproach, and have made it a matter of conscience to decorate and adorn themselves, that they may find favor in the eyes of their masters, fathers, brothers, lovers, and husbands. This is a part of women's servitude and was right in the opinion of Paul from his educational and inherited standpoint. He wrote all this about women to the Corinthians and others of himself, not under inspiration. But in a more exalted vision he saw what the freedom of the Gospel of Christ meant, and he exclaimed: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ."

At the risk of declaring myself heterodox I should say "covering," as used by Paul and understood by that age, did not mean protection, or warmth, or adornment, or some other thing, but *subjugation*, which is far from being the freedom of the Gospel of Christ.

Paul himself declares that sometimes he spake by permission and sometimes by command. These sentiments about women could not have been uttered by command.

You evidently are aiming after the higher type of liberty, and in token thereof are cautiously liberating yourself from the trammels of laces, bows, and unnecessary weight and incumbrance in dress, which is a most encouraging sign that you will attain to the freedom of the Gospel—the gospel of good health and natural grace, which is a promise of still higher freedom, that comes from the graces of the Spirit.

I shall be glad to hear from you again and note your progress.

Very sincerely yours,

C. B. WINSLOW.

At the meeting of the Hartford Equal Rights Club on April 18th its constitution was adopted, and officers elected, which completes the organization. The following letter, from Susan B. Anthony, was read. It is characteristic:

ROCHESTER, N. Y., April 10, 1886.

I note the voting down of your school suffrage bill. Shame on the boys! But the United States Senate refused to take a vested right from the women of Washington Territory; and among those twelve "yeas" was only one Republican! Think of it! Senator Ingalls called all men and women who believe in woman suffrage "the unsexed of both sexes," "long-haired men and short-haired women; human capons and epicenes!" And then he added: "There is not, from Maine to Alaska, a county, a town, a ward, or a precinct where the intelligent women would vote if allowed." How is that? Isn't this Mugwump speech a sort of continuation of that given two years ago?

Yours,

SUSAN B. ANTHONY.

CALIFORNIA MORAL EDUCATION SOCIETY.

BY MRS. HELEN MOORE.

Notwithstanding the rain a number of earnest men and women assembled in the society, 841 Market street, to discuss questions, the ignorance of which has blighted many lives, namely, "Sexual Ethics."

Mrs. Elder, an earnest worker for many years in the field of moral education, presided.

Mrs. Wood read with much feeling, a paper upon "Conception and Anti-Conception Conditions." The hushed and reverent feeling that pervaded the audience told plainly that all had been baptized with a great truth.

The reading of the essay was followed by remarks from Miss E. J. Bennett, Dr. C. McLean, and Mr. Stephen Maybell.

It was clearly demonstrated that the sexes could meet and discuss these questions and never need fear the experiment. It is gratifying to know that men are just as moral as women, and that both err through ignorance. Let us have truth.

The society meets the first and third Tuesdays in the month, at 3.30 P. M. in Room 19, 841 Market street.

THE "Phrenological Journal and Science of Health," for April, 1886, presents a fine portrait of John B. Gough and a biographical and phrenological sketch. "Language and Weight" is theme of No. 4 in the series of "Familiar Talks to Our Young Readers." "A New Doctrine of Evolution" is an able paper. "The Servo-Bulgarian Struggle" (illustrated), "Phrenomesmerism," "The Christian Religion, its History and Divisions," are interesting as well as valuable. "Puck and Brownie" is a tender study of bird life. "Edward Everett," with a portrait, is rather out of the usual comments on noted men. "Ode to Success," "To Arms," and "Gough" are poems of merit. "Science of Health strikes out boldly with the question, "What is Paralysis?" and answers it with an ability which will attract

much attention; "Treatment of Catarrh" contains practical ideas clearly stated; "Alcohol and Science" is an advance sheet from "One Hundred Years of Temperance." An article which will please the curious is "Legal Importance of Injuries to the Nails;" "College Disadvantages" contains sensible hints; "Don't do it" is an earnest appeal to young women on an ever new topic; "Notes on Science and Industry" from first to last is important, instructive, and entertaining. There is some rather fearless editorializing, especially in "Store Medicine vs. The Doctor" and "Infected or Septic Medicines." Between the covers of any other magazine it is rare to find so much living food for the mind. To say that the *Phrenological Journal* is "a valuable family monthly" as many of the press notices do, but feebly expresses its merits. Every man and woman who has sufficient interest in life and humanity to desire the best means to the best end, should subscribe for this aggressive journal, which is published by that reliable house, the Fowler & Wells Co., New York, at the low price of \$2 per year, or 20 cents per number.

OUR ENGLISH LETTER.

LONDON N. W., March 20, 1886.

MY DEAR DR. WINSLOW: * * Many thanks, too, for the extra numbers of the January ALPHA. My friends had thought the number even better than usual, and are quite glad to have a copy to keep. It is interesting to see what a hold the doctrines take on those who see the paper. At first it strikes them as rather strange, and then little by little they get to look forward to the advent of each month's ALPHA with longing, when they venture to lend it to their friends and the process is repeated. I do not at present find any one quite willing to send in a subscription to get THE ALPHA for themselves, but I find several very glad to see my copy, so in time there may be an English circulation for the paper. It only has to be known to be valued. February number was so good, too, that it seemed quite refreshing.

We seem within measurable distance of the repeal of the C. D. Acts, for which we have been agitating so long, and the vigilance societies which have sprung up have just given a most satisfactory and encouraging report of work done. Another cause for congratulation is the appointment of Sir Charles Warren as head of the police, as he is an opponent of the C. D. Acts and a strong supporter of the Criminal Amendment Act, so that we may look forward to a time when the male criminals are no longer screened from justice as they are now, and even hope for some abatement in the horrible traffic in English girls for foreign prostitution. The conviction grows that last summer's revelations have brought forth immense good; still we want the root of the evil traced home to the libertines of domestic life, and none of our reformers at present touch on this point. I shall never be able to express the gratitude I feel for a knowledge of your thought and work, and look upon it as a matter of no small importance that I am able just now, when minds and hearts are awakened, to put your paper into the hands of even a few

families. It is wonderful how quickly a true thought travels. What is to-day the possession of one or two may in twenty years be the accepted creed of thousands.

Yours with loving reverence, K. M.

DRESS AND SOCIAL PURITY.

I have read the March ALPHA from beginning to end, as I always try to read them. The only thing in it that seemed to me not just right is this sentence in the letter from M. E. W.: "I cannot imagine what dress can have to do with this condition of things,"—referring to sexual immorality.

In any article I have time to write or THE ALPHA space to publish, I cannot hope to show all that "dress has to do with this condition of things;" but I want to call attention to a few points. Then, if M. E. W. will try to "imagine what dress can possibly have to do with this condition of things, I think she will, before long, be ready to say, "Whereas I was blind, now I see."

First, I would ask her to read, carefully, Elizabeth Kingsbury's article in the March ALPHA which shows, it seems to me beyond cavil, that separation of the sexes is the most fruitful source of sexual immorality, and that to reverse the present order and encourage the freest social intercourse between boys and girls, men and women, would be a long step towards social purity.

This admitted, we have then the question of the causes of this separation. It is admitted by all thoughtful persons that the causes and effects of any long-standing custom are so interwoven as to often become indistinguishable; and also that what was at first an effect becomes a cause and *vice versa*. Whichever it was in the first place there can be no question that now the difference in dress of man and woman is a powerful cause of the separation of the sexes, both as regards the common estimate of their "spheres" and the standard of morality for each and many other things which I cannot stop to name. For lack of time and space I must also trust to the observation and earnestness of M. E. W. to study out the proofs of this assertion.

If separation of the male and female human were the only result effected by this difference in dress it would be bad enough, but when we consider that the dress of one symbolizes and enforces bondage, dependence, and weakness, and the dress of the other is emblematical of freedom, authority, and strength; can we not see the relation of dress to the present condition of things? Please notice I have not specified in any manner or degree which dress I mean when I say "the dress of one sex symbolizes bondage," etc.; but does M. E. W. or any one else feel any doubt as to which dress is referred to in these expressions? And if the picture is recognizable without a label, must it not be admitted as a tolerably correct likeness? And will any one deny that to put men into the clothing now worn by women would seriously injure their health and hinder their business? If a hindrance and hurt to men, is it less so to women? If women are impeded and hampered in their attempts to earn money, are they not thereby made financially dependent on men? And is not financial dependence one of, if not quite, the most fruitful sources of female prostitution?

Did M. E. W. even take into account the vulgar phrases "She wears the breeches" and "Petticoat government?" Homely and vulgar as they are they embody the popular sentiment that breeches—synonym for male apparel—symbolize authority and that female rule is usurpation. Did she ever observe the superior airs taken on by the "young man" when he puts on his first pair of pants, leaving his sisters still in baby-clothes?"

By all means let us "teach purity from the inside," but let us not forget that what our young men and women see daily and hourly is constantly teaching a tremendous falsehood. There is a difference in the apparel of man and woman out of all proportion to the difference in them; and this difference in dress obscures and dwarfs humanity by elevating and emphasizing sex. When this truth is recognized by those who are working for "social purity," and not till then shall I look for success in their work.

CELIA B. WHITEHEAD.

PROPOSED CONTAGIOUS DISEASES ACT FOR NEW YORK.

To the Senate and Assembly of the State of New York:

The New York Committee for the Prevention of State Regulation of Vice respectfully and most earnestly protest against the passage of Assembly Bill No. 368, entitled "An Act to incorporate the New York Society for the Prevention of Contagious Diseases," for the following among other reasons:

1. The bill delegates to the proposed corporation, and its agents, unwarranted and dangerous police power, liable to very grave abuse. It subjects all inmates (women) of any house used for immoral purposes, whether diseased or not, upon mere belief or suspicion, to the indignity and outrage of compulsory inspection and examination, by appointed agents of the corporation. Dependent and unprotected women and girls would thus, by your action as legislators, be legally exposed to great injustice, cruelty and peril. Says John Stuart Mill: "It is wrong to give men powers liable to abuse, and then assume that they will not be abused."

2. The alleged sanitary benefits of compulsory medical inspection, to diminish the diseases incident to social vice, by government regulation of prostitution, are illusory and misleading. In Great Britain, in the subjected districts under the Contagious Diseases Act, and on the Continent, under the government regulation of prostitution, well authenticated testimony shows conclusively the utter inutility and failure, in a sanitary point of view, of compulsory inspection and examination of the (women) inmates of houses of debauchery, such as this bill proposes for New York. The British House of Commons in 1883, after nearly twenty years' experience with the Contagious Diseases Acts, adopted by a large majority a resolution condemning the compulsory examination of women, and the government has suspended the operation of this odious feature of the Acts. Their entire appeal is being strongly urged and is likely soon to be accomplished.*

In Paris, where compulsory inspection, with police surveillance, has been most stringently applied, the

*A cable message from London, just received, announces that the House of Commons adopted a motion for the repeal of the Contagious Diseases Acts, made by the Rt. Hon. James Stansfeld, Tuesday, March 16, 1886.

sanitary failure has been conspicuous, as confessed by M. Lacour, the head of that department, who says:

"The administration has redoubled its activity, it has multiplied its Acts of Repression with regard to prostitutes, and it has definitely succeeded in maintaining a satisfactory condition of the sanitary state of public registered girls, and yet sanitary statistics prove that prostitution is increasing, and that it is becoming more dangerous to public health."

At an International Congress, with reference to State Regulation of Vice, held in Geneva, Switzerland, attended by upwards of five hundred delegates from fifteen different countries, the Section of Hygiene, under the presidency of M. le Dr. Phillippe de la Harpe, of Lausanne, after much cumulative European testimony, and full deliberation, unanimously declared that:

"The Section of Hygiene condemns, in view of their complete failure, all systems of Police des Mœurs, whose object is to regulate prostitution. The Section bases its condemnation on the following amongst other grounds, namely: that the obligatory surgical examination of women is revolting to human nature: that it can only be carried out in the case of a certain proportion of prostitutes; that it is impossible to rely upon this examination to discover the most serious constitutional form of venereal maladies, or to hinder its progress; and that consequently, it gives a false guarantee of the health of the women who are subjected to it."

Of the disgraceful St. Louis experiment, in this country, Dr. William G. Eliot, Chancellor of Washington University, St. Louis, says that "it did not lessen disease, but did increase licentiousness." Dr. Edmund Andrews, of Chicago, who made a special study of the subject, corroborates this testimony and notes, in connection with the Marine Hospital of St. Louis, "an actual increase of the percentage of venereal diseases among its patients when the license system went into operation."

3. The official function of this proposed corporate board, and the agents it may appoint "to inspect and examine the suspected persons," which, in the name of "the people of the State of New York, represented in Senate and Assembly," you are asked to sanction and legalize, is shocking and indecent. A business so odious, to which the British House of Commons has given its formal and emphatic condemnation, it would, at this late hour, ill become the honorable Legislature of the State of New York to legally approve and endorse.

4. The diseases incident to social vice are indeed greatly to be deplored, but they can be permanently lessened and overcome only by the promotion of social purity on the part of both men and women. There is no intimation in the bill in question of a purpose on the part of the corporators to do anything to lessen prostitution itself, the source of the devastating disease. No provision is made to discourage, or prevent, the return to a life of debauchery of those whom this corporate board might, with the aid of the police force of New York, placed by the bill at their service, consign to compulsory hospital treatment, at the expense of the tax-paying public. We respectfully submit that it is no

part of the proper function of the legislature of the State of New York to authorize medical and police surveillance of houses of debauchery, in effect, to prepare their inmates for the service of vice and sensuality. Against such ill-judged, immoral legislation, in behalf of the philanthropic, Christian manhood and womanhood of the State, we do most earnestly protest.

The above is signed by Abby Hopper Gibbons, president; Emily Blackwell, M. D., Aaron M. Powell, vice-presidents; Anna Rice Powell, secretary; Elizabeth Gay, treasurer.

MOTHERS' MEETINGS.

Those interested in social purity can do no better thing, practically, than organize mothers' meetings. Let one woman interest five others in her immediate circle. She will readily find many who are desirous of better knowledge in training children. Any one who can read can effect an organization. One need not be able to write or to make an address. Selections that will interest can be read from THE ALPHA or other literature.

The meetings, according to local circumstances, can be held once a week or once a month. When well established, let each of the five bring in five others or start another meeting in her immediate vicinity. They would better not be weighted with name or the parliamentary rules of an ordinary club or society. At one meeting choose the leader for the next, making her responsible for the presentation of original or selected matter for discussion at the next meeting. Devote much of the time to discussing questions and giving experiences that will be helpful to each other.

Our young mothers are often overwhelmed with their sense of responsibility, and will gladly avail themselves to this opportunity to more intelligently do their duty of their little ones. The subjects discussed may have a wide range, covering matters pertaining to health, morals, education, companionship, &c.

Will not the leaders in moral education turn their attention to this one great need? Each one who reads THE ALPHA can make a beginning, and our writers should prepare literature especially adapted to this work. Where can we labor to accomplish more real good?

ALICE B. STOCKHAM, M. D.

CHICAGO, ILL.

KNOWLEDGE NECESSARY FOR MARRIED COUPLES.

EDITOR ALPHA: I attended to-day a meeting of the San Francisco Moral Education Society, I think it is called. A very excellent essay was delivered by a lady whose name I did not learn. I was handed a copy of your paper, which I have looked over. Its contents, together with the essay, led me to believe that a knowledge of the sexual question and a desire to avoid the evils with which sexual intercourse, maternity, and the marriage relation is beset, is one if not the main object of your society.

The opinion is that the importance of this question is hardly realized by those who propose to reform the evils that surround it. Having visited many foreign countries, the islands of the Pacific Ocean, more than

sixty years ago, and having lived for fifteen years in Mexico among the descendants of the aborigines, I have had rare opportunities to study the sexual question from the book of nature.

Knowledge upon this subject can be communicated to men only by women after marriage, for the grosser natures of the former unfit them from becoming teachers, or even from participating in the dissemination of knowledge upon this subject. They are not to be trusted. I know my own sex better than women can.

How few people are there who know that without mutual sexual magnetism there can be no real conjugal bliss. Not one in a thousand, and perhaps even less, who know that alcohol and even wine will for a period entirely destroy sexual magnetism. How few people are there who know that cohabitation except at the proper period, instead of a blessing is a curse, and how few women know that they can avoid maternity if they wish and without violating nature by means of some of the disgusting devices recommended by physicians, and this knowledge would not be safe in the hands of but few men.

You speak editorially of tobacco. Think of the taste of that nasty stuff, that no one dare swallow, upon virgin lips. It makes the kiss intended to be the consummation of human bliss, that none may know until they are pure, loathsome and disgusting.

No wife can possibly welcome the embrace of a husband whose lips or breath is tainted. The use of beer or alcohol by the mother while breeding or nursing impairs the brain and diminishes the body of the child.

Oh! what a curse the neglect of nature's laws and the ignorance of her designs have been to the human race, and I really believe the doctors withhold knowledge from selfish and mercenary motives. C. B. S.

WORK FOR WOMEN.

Until within a short time the industrial progress of women has been slow. Thirty years ago woman lost caste by doing paid labor. It has always been held that a woman ought to work for less than a man simply because she was a woman. It was not held so degrading for a woman to work at home, but when she did the same work, or even lighter work, for money, she was liable to be shunned by women and ridiculed by men. The old days are past. This false idea of the dignity of woman's work is giving away. The woman who works to-day is respected by all thoughtful persons, and what is more, she respects herself. The time has come when woman can be proud of her work and glory in her skill. The census of 1880 shows that 2,647,157 girls and women were engaged in gainful occupations. Women have entered 219 of the 265 occupations enumerated in this census. In the lighter lines of agriculture, such as gardening, flower and fruit raising, bee-keeping, dairying and poultry-keeping, woman is making rapid progress. She seems peculiarly fitted for such work. She can probably monopolize it to a great extent if she desires to do so.

Mrs. M. G. McVean says: "When woman not only presides over the distribution of the loaf, but provides the bread as well, she becomes doubly a lady, and a

giver, a producer as well as a consumer, one who adds to the wealth of the world and doubly commands respect and admiration. Every girl owes it to herself to consider well whether she may not, by earnest effort and self-denial, acquire such education and mental culture as will elevate her whole future living. Every girl should be sure to learn some one thing thoroughly by which she can support herself if necessary. By leaving girls untrained, we do not make them more womanly, but more helpless. It is hard to do a man's work with but a woman's heart to back it, yet a just confidence in one's power and fitness for one's work, supplies the energy which nerves the arm and fires the brain of a man who feels that he must succeed."—*The Leader*.

A MAN'S VIEW.

TO THE EDITOR OF THE ALPHA: From a perusal of your journal from time to time, one sees that it is very largely woman's voice that is uplifted in her own behalf and not man's; and it is but natural that it should be so. She has been the suffering party until, through the bitterness of her own experience, she now begins to assert her rights, her equality with man, and her right to assist in making those laws which are to better her condition, protect her daughters, and teach men to respect her sex, as well as to recognize her fitness to speak for herself in matters relating to her own best good. Neither men nor women understand their own natures to any great extent in these matters that relate to a union between the sexes. On the one hand, man has been engaged in business and the various occupations of every day life to the exclusion of any attempt at gaining self-knowledge (except in the case of physicians and the like), while woman on the other hand, though studying no more, has learned her lesson from life itself—from her own experience as a wife and mother, and knows full well what she means when she puts that experience in words. Man is naturally more selfish than woman, and God has worked through that side of his nature in carrying forward the great civilizing influences of the world; but it remained for the woman, at the proper time, to lift up her voice and appeal to the better side of his nature—his sense of justice, manhood, and love of truth, if only made to see it rightly—in order to civilize in this direction.

Law and enforced right living must always proceed from the *involuntary* doing of what is proper between man and man and man and woman. It is not in him at first, and so he must, through combined training, legislation, and education be gradually led, forced, and lifted into it. Some will only recognize the law, and in so doing express one plane of life—a physical one, while others are intelligent enough to listen to reason and endeavor to practice in their lives what has been taught them. Just as we rise above the merely animal; just as the spirit becomes dominant over impulse, through an enlightened understanding and awakened conscience, just so do we rise above the brute creation and become entitled to the proper title of *man*.

Men do not want the members of their own fireside wronged, and yet they will wrong those dear to others; they dislike the want of courtesy shown towards women

by some, but at the same time fail to show that larger courtesy towards their wives which would grant to them the right to their own person, and ennoble the man more than the nicest etiquette otherwise. Many are kind to their wives in all ways but this, and the want of it largely brings on those complaints which send the poor wife to the physician, and reacts not only upon the family pocket-book, but upon the peace and happiness of the home.

Looking upon life as I have from the standpoint of a man, I know his nature, faults, weakness, and want of real knowledge on these matters, and at the same time there is enough of the woman in me to permit my seeing the opposite side also, and becoming even a champion of her rights.

Men are passionate—a mere touch being enough to influence some, and they often see in woman only something that can gratify their desires. But, as they become more refined, through the various civilizing influences of life, woman stands out before them in a larger way; they begin to see how much else her nature offers them in social and intellectual converse, in her appreciation of art and the beautiful generally, in the ministry of the sick room, and the thousand and one ways a woman can make her presence felt. If she be attractive, the slumbering passion in the man will flash and burn, but his better nature is appealed to in so many ways that the spiritual man triumphs over the animal part of his nature, and he leaves her presence stronger for good than before.

It is thus woman must influence man; thus that she must present the best side of her nature to him and avoid all in dress or manner that would tend to excite those passions. Some there be who delight to play with such inherent feelings—women in and out of married life—who lead men along until they reach out for that which they think is to be granted them, only to be laughed at, and sent away with feelings anything but kindly to the sex at large. We hardly think any who read these pages do such things to while away time, but if so, I trust these few words may have some effect. Women do this, meaning no culminating departure from womanly virtue, and play with their poor victims calmly and quietly as does the serpent with the bird it charms; but it is not so calm with them, nor always so safe for the woman charmer. Psychological law steps in and the would-be charmer becomes charmed instead, and an easy prey to her would-be victim. This, in a moderate way, would be called flirting, but all things in life, like music, have an ascending and descending scale, and my picture is on the upper notes.

I hope much from your paper in agitating these questions of right conduct between the sexes, and trust from time to time to sow a little seed in good ground myself.

BROOKLYN, N. Y.

W. J. C.

"No good thing comes without labor and prayer. You behold all the grace, but you see not the inward struggle by which they exist; even the beauty of the face is only the victory of the soul."—*Unity*.

CORRESPONDENCE.

DR. WINSLOW: The light of the rising star is dawning. The axe at the root of the tree of evil will destroy, in God's good time, the one sin from which all other sins rise, viz.: sensuality. Most reformers are attacking effects, not causes. There are two weak points in woman's condition. The lack of moral and physical strength and her natural desire for peace, which makes her yield even when her soul revolts. But the cry for deliverance has gone up to Heaven and will not cease till humanity is free from ignorance and sin. I feel like speaking in meeting. Shall I make THE ALPHA an experience meeting? My husband is a man of strong intellect, a good family, and a kind heart, but utterly ignorant of special physiology and the laws that govern expenditure and supply, and I, equally ignorant, thought it my duty to submit to all his demands. My children came rapidly. My health failed, till I became a physical wreck. After many years of suffering light dawned upon me. I resolved I would be free and control my own person. Then followed a long, hard battle, but grace was given me and I won the victory, and have a better husband than ever before. My sisters, when women are strong in the knowledge of right and resisting evil they lead man to a higher plane, thus creating friendship and equality in place of subjection and authority. Every daughter of earth has the power within her own being to be free from sexual subjection, and in liberating herself she liberates man from this sensual quagmire. He will step up to a higher plane and grow into a pure and noble manhood. This lesson every wife owes her husband as a means of regeneration, and the sooner these facts are understood the better for themselves and the world.

B. W.

MONROE COUNTY, PA., April 19th, 1886.

DR. C. B. WINSLOW, DEAR SISTER: I hope you will not be offended at my addressing you by the familiar and endearing name of sister, for I regard every woman as a sister, and can look back over the past of a half century and say, with a clear conscience, that the only relation I ever sustained to woman has been that of brother. I have suffered more or less all my life from inherited disease, and think I have good cause to take a deep interest in everything that will tend to enlighten men and women in regard to the relation they ought to sustain to each other, both before and after marriage. For eighteen years I have been trying to the best of my ability to teach the truths which you so forcibly set forth in THE ALPHA, and by so doing have earned for myself the name of "Crank," but that don't hurt me. I regard the "reform" for which you are working as "The Reform," and until woman has conceded to her the right to her own person, with all that that includes, we cannot expect anything but sickness, disease, and crime. But grant her that and the necessary education to the carrying out of the same, it would not be very long till we would see a reformation such as has never been seen. Sickness, disease, and crime would have to hide their monster heads, and by-and-by we would see a better, purer, and nobler race of men and women taking the place of the poor, miserable, diseased, half-fed, uneducated, half-human beings which now disgrace and curse the earth.

God bless you, my dear sister, in your noble work, and spare you to see a great amount of good done as the result of your labor, is the prayer of your brother,
A. S.

APRIL 6, 1886.

MY DEAR MRS. WINSLOW: I have been reading your last ALPHA with bated breath, as I always do, for it is the most terrific and appalling publication I know, and I am astounded to find that there is no legal redress for seduction. I know that lawyers have power in the premises, for I have known of my husband's exercise of such power in cases where he was complained to through me. One case in particular, where a man (he called himself a gentleman) insulted a virtuous and worthy young woman whom his mother left in charge of his home during a short visit she made abroad. She came to me about it, because she did not wish to pain an aged, widowed mother, and I told my husband, who immediately wrote to him and mulcted him for a very large sum, on pain of exposure (he was wealthy and could afford to pay it), and made him pay it year after year to the outraged young woman. I never had a misgiving but what he could have prosecuted him openly, but supposed he took that measure in order to save the mother and the young woman too. I cannot conceive that man should let such a thing remain

unattended to. It is the strongest argument among all the other good ones for woman suffrage, and women ought to make the world unbearably until it is remedied. I have known much-abused wives helped in the same way, and have rejoiced that there were good men able and willing to make the way of the transgressor hard in such cases. The average man is too selfish to risk it. Women certainly ought to band together to protect young girls, and to teach them how to protect themselves. I have known the noblest and purest women to be insulted when seeking for occupation, and I have helped some good women to free themselves from the bond of marriage which I saw had been broken by one party, thus cancelling all obligations. Supreme affection alone has power in such cases, and when it has let it do its perfect work.

Yours with the greatest respect and admiration,
M. M., Mass.

FOR HUSBANDS ONLY.

Tom Brown was always in a fret
Because, somehow, he kept in debt.

Yet he imagined he was wise
And knew how to economize.

He earned enough to live with pride
And lay a little up beside.

Although he nothing spent for sport,
He borrowed, and was always "short."

"Oh, Tom," his wife would say, "a man
Can't manage like a woman can."

"Do try me once, and soon you'll be
From horrid debts and worries free."

Tom only laughed. "No woman can
Handle finances like a man."

At length his debts and worries grew
So big he knew not what to do.

Then he, in time to save his life,
Gave all his earnings to his wife.

"Now, wife," he groaned, in woe complete,
"See if you can make both ends meet."

Bright years now passed. Tom, freed from care,
Waxed fat upon his wife's good fare.

His debts were paid, and laid away
Was something for a rainy day.

What had Tom's burden been in life,
Was pleasure to his careful wife.

MORAL.

Man's forte is earning gold alone;
In spending is his weakness shown.

A woman's forte, by nature meant,
Is taking care of every cent.

And he who lets his wife do this
Will riches have and live in bliss.

H. C. DODGE, in *Boston Globe*.

THY WILL.

BY WILLIAM HOWE.

The proudest heart that ever beat
Hath been subdued in Thee.
The wildest will that ever rose
To scorn thy cause or aid thy foes,
Is crushed, my God, in me.

Thy will, and not my will, be done;
My heart is wholly thine.
Confessing Thee, the Almighty Word,
My Saviour, Christ, my God, my Lord,
The cross shall be my sign.

—The Home Guardian.

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