

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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"LETTERS TO MEN"—THOUGHT AND ACTION.

BY ELIZABETH KINGSBURY.

I think it was the poet Shelley who said that the age of man should be counted not by years but by knowledge and experience. Who that has passed through a great sorrow has not felt the inadequacy of the measurement of time for faithful record of the progress of mind and heart. As the hair will blanch in a night, so the youth will change from a careless boy to a thoughtful man; the man will pass from the full vigor of maturity to the nervous tremors of age, at the shock of some mental or emotional pain.

Thought is the ruler that determines the youth, maturity, or age of man. The health and vigor of the mind will ensure the health and vigor of the mind's instrument—the body. The benevolent, wide-reaching activity of a sympathizing mind will keep the heart filled with the freshness and elasticity of youth.

The man is what his thought makes him.

It has been said that every one is responsible for his own face, and with limitations this is certainly true, for the face is the surest record of the mind, and from the eyes the soul looks out.

So it happens that many a handsome woman sends a cold shudder through our frame, and causes a chill to steal into our hearts, as we gaze at her physical beauty, while many a homely countenance brings with it an atmosphere of purity, and a radiance of hope, that beguiles us into the belief that it is pretty as well as good. Thought has stamped both with its sign-manual.

Could it be brought home to the consciousness of dandies that the anxiety they feel about their toilet is written legibly upon their faces in lines of pettiness and vanity; could they have their eyes opened to the fact that the pointed boots, and cramped toes, mark "imbecile" clearly upon their brows, they might wonder less that the women of their acquaintance show such striking preference for their less elegantly clad companions.

The man is what his thoughts make him, buoyant, active, hopeful, helpful; or desponding, sluggish, cynical and hard.

How important, therefore, is it that we should so order our lives as to keep our thoughts pure. Our amusements, our occupations, companions, our food, our clothing should all be chosen with intelligent regard to their effect upon our mental life.

There is no doubt that much of the discomfort, ill health, immorality, and subsequent misery of life arises entirely from disregard to this guiding principle in the popular amusements of the youth of both sexes. If at

our theatres good principles were inculcated, noble and heroic lives portrayed, historical events represented, and social or political lessons enforced, the stage would appeal to the minds of the spectators, and the drama would become an important aid to the higher education of the nations. Instead of this we have light comediettas and adaptations of French plays constantly before our young people, and such thought as is suggested is unwholesome and too often productive of positive evil, so that those who desire to make the best of their lives feel compelled to avoid the very place where they should be able to find helpful recreation and useful instruction.

Much the same may be said of fashionable society.

It may be a school for elegant manners, but unfortunately it is no school for healthy thought. Charles Dickens said of it in 1844: "I never go into what is called 'society' that I am not weary of it, despise it, hate it, and reject it, the more I see of its extraordinary conceit, and its stupendous ignorance of what is passing at its doors, the more certain I am that it is approaching the period when, being incapable of reforming itself it will have to submit to being reformed by others off the face of the earth." And there are no signs of its having improved since the great novelist wrote this condemnation.

Still I think every year adds to the list of useful and healthy occupations from which men may choose rational enjoyment, for if our theatres and ball-rooms only offer amusements that heat the blood and inflame the imagination, making clear thought and clean living hard, if not unattainable, there are bicycle, boating, botanizing clubs; there are scores of harmless health-giving, out-of-door amusements that can be rationally enjoyed in the company of the opposite sex; there is an endless array of intellectual enjoyment awaiting the man who is studiously disposed which will render him independent of dangerous resources and free from temptations to vice.

Honest thought will lead to honest action, and action that is wise and healthy will react upon thought.

Young Men might free themselves from three quarters of the morbid fancy and physical worry that drive them to the medical man and the quack if they would see to the quality of their thought.

They want cool, vigorous blood, and this they can not get till they so order their lives that they think pure, strong, act-producing thoughts.

In the choice of companions much help or hindrance lies, and a good test of the quality of an acquaintance is

to note whether he brings out our good or bad characteristics by his presence. If we feel ourselves better men for half an hour's chat we may rely upon it that his companionship is worth seeking, but if, on the other hand, we find that he lead us unconsciously to speak ill of our neighbors, to tell the jokes we would be unwilling that our sisters should hear, to make appointments we would rather not keep, or do, say, or think, any of the hundred things for which we are sorry afterwards, we shall act wisely in letting the acquaintance drop at once.

Those who have studied physiology, with a view to leading a satisfactory life, will know how much the choice of fool can aid or retard their efforts, and will have learned that even men's clothing, rational as it is when compared to women's, contains the good and the less good from the hygienic point of view.

Perhaps an earnest and intelligent study of the constitution of man will do more than any other branch of knowledge to help us to noble thought, for here we seem to see the summit to which all other studies lead. To understand the individual gives the key to the difficult problem of society as a whole.

The revelations of science must not be regarded as records of dry facts, having merely an intellectual interest, for in them the Creative Power gives a glimpse of His workshop, in which there is neither disorder nor chance, and invites His children to learn a lesson and follow an elaborately stated example.

But the man who learns with his mind alone, without taking his lesson to heart, and applying the knowledge he has obtained as a guide to conduct, is in a worse state with his learning than he was without it, for "he that knoweth to do good and doeth it not to him is it sin."

Indeed the chief value of science is in the appeal it makes to man's moral nature. It teaches that every ray of light, every pulsation of the heart, has its work to accomplish; it shows man how powerless he is to understand the vast issues that hang upon the apparently most insignificant actions. It forces from him all his pride, and compels him to cast himself upon the bosom of the common mother for help and guidance. Blind to the future; reading dimly the lesson taught in the history of the past; nothing is left to him but to be, to do, to suffer, as the instincts of his heart, thrilling beneath the touch of the World Spirit, shall dictate.

Science brings home to the minds of mortals the majesty of Nature, the omnipresence of Law, and teaches at once humility and self-respect. As the greatest American thinker has said "Nature descends always from above. It is the unbroken obedience." And in this teaching Science raises humanity to a new dignity. It exorcises the spirit of evil, the eternal negation, and places man at the right hand of God as servant and co-worker.

And pride is chased out by knowledge, self-abasement forbidden by reverence.

As Emerson says "An individual man is a fruit which it cost all the foregoing ages to form and ripen." "He too is a demon or god thrown into a particular chaos, where he strives ever to lead things from disorder to order. Each individual soul is such, in virtue of its

being a power to translate the world into some particular language of its own; if not into a picture, a statue, or a dance—why, then, into a trade, an art, a science, a mode of living, a conversation, a character, an influence. A man should know himself for a necessary actor. A link was wanting between two craving parts of nature, and he was hurled into being as the bridge over the yawning need, the mediator betwixt two else unmarrigeable facts. Is it for him to account himself cheap and superfluous, or to linger by the wayside for opportunities? Did he not come into being because something must be done which he and no other is and does?"

Could we only keep such thoughts as these in our minds, could we but realize our dignity and responsibility as human beings, how easy should we find it to put away the shows of things and live in touch with the realities.

And in truth the stern realities of life are our best guides and helpers to pure and manly thought.

Does anyone suppose that if men had looked at the pain and agony, the suffering and remorse that comes to a girl on the birth of an illegitimate child, they would have allowed the monstrous social fiction to grow up that the breach of chastity is a venal offence in a man.

Can it be imagined, for one moment, that if men had clearly realized that prostitution, and all its attendant evils, arose, and perpetuates itself, from thought they would not have put the curb upon the free play of their imaginations.

For my part I see no reason to suppose them to be such despicable wretches.

Ignorance is the active agent of all evil. To banish evil we must banish ignorance. Knowledge must be had at all costs. The only way to overcome the negative is to change it into a positive.

It is not enough to resolve to think no bad thoughts, we must fill our minds with good thoughts. In other words we must occupy ourselves with some absorbing, soul-satisfying pursuit.

If any man desires to free himself from sin let him turn his thoughts off himself on to the victims of sin.

His lust may have some kinship with love, it may spring from misdirected emotions, it may be a negative, an absence, that wants changing into a positive, and filling with a substance, just as a shadow is mere absence of light to be driven away by light.

Now lust is absence of love, and can only be driven away by love.

Let then the miserable beings who are a prey to sensual passion look into the hearts and minds of the poor creatures they have been accustomed to use for their own and their victim's destruction, let them look till they love, till they see, in these unfortunates, fellow mortals stamped with the image of God, for whose degradation society, and they themselves as parts of society, are responsible.

Then let them actively co-operate with those who are seeking to save.

As they have been active agents of ruin now let them become active agents of salvation. The power that has wrought evil will become potent for good; all that is

needed is to change its direction. Vacancy of mind and heart have been the original cause of error. Then fill the mind with a noble enthusiasm for the weak and sinning, fill the heart with holy longing to repair, as far as may be, the mischief brought about by thoughtlessness and folly.

And as prevention is better than cure put forth vigorous efforts to turn friends and companions from that which is evil by initiating them into that which is good.

To set to work in the right way we must remember the fundamental principles that govern human action. Briefly—that action like motion goes along the line of least resistance; that pleasure and pain are the rulers that govern men.

Our guide to action must be that so tersely formulated by England's great statesman—Mr. Gladstone—to make virtue easy and vice hard to practice.

Now if we look dispassionately at the course we must follow for the gratification of sexual immorality, even now, when society smooths the road, greases the wheels, and gives the carriage of the traveller to the temple of vice, a friendly push, we can not say that the downhill journey is a pleasure-trip, upon which we look back with unmixed feelings of satisfaction, or one upon which we would embark afresh if we had our time to live over again. Nay, some of us, (blessed) with clear vision and retentive mind, see visions of dead women, hear wild and mocking laughter, foul language and unseemly gesture, and the screams of little children, when we recall the memories of the road.

And those of us who are less blessed, those of us who have not keen sight, whose brains have not kept records of the journey made in the bright springtime, when birds and flowers, warm breezes and kindly sunshine, proclaimed the glory and goodness of the Spirit of Life, even we know, to our cost, that the halo that once shone around our mothers, sisters, wives, the halo which we loved, and whose radiance warmed our hearts, and purified our spirits, has vanished for us for evermore.

We have penetrated into the holy of holies, with our own hands we have dragged the symbol of purity and peace from its sanctuary into the heart of woman; we have desecrated the treasure-house over which our manhood appointed us to watch and ward; we have thrown mud upon our own souls in that most foul and traitorous deed, the stain of which all the waters of Lethe can never wash out. May we be guarded from that direst penalty of sin which hardens the heart of the sinner to the blackness of his own treachery!

Looked at in any way the record is not a record of pleasure for even the dullest.

But our business is to be preventive and we must lead our companions into pleasant places along inviting roads.

Well the task is not so difficult as the inexperienced might suppose.

In the first place there is only a given quantity of energy to deal with and having exhausted that our task is done and we need have no fear.

Then human beings are very like sheep and willingly follow where the bell-wether leads. The leaders have hitherto mistaken the road that takes them to the plea-

santest pasturage. That must be altered. Instead of balls and theaters, where half-clad women form a leading attraction, we must lead them to tennis clubs, by-cycle trips, boating excursions, pic-nics, and such like diversions, till the theaters have reformed, and the women learned to dress.

After all men might help themselves a little in these matters.

They might say to the rulers of society taking some friendly old matrons into their counsels, " You see naked bosoms, nude pictures, and girls in tights, ought not to do us any harm, and would not if we were wise and pure, but don't you perceive we are not wise, but foolish, and these things do harm us, so we want them given up."

Is it not probable that if men acted thus, and if all the higher-minded, better bred fellows stopped away from balls, and picture galleries, and theaters, where the nuisance was allowed to continue, they might very soon bring about a state of things suited to the existing stage of their development.

This is not urged upon men for the sake of women, who might thereby be emancipated from vanity, and freed from the sinful sacrifice of health, for that would be scarcely reasonable, seeing that women have shown no compassion for the frailty of men; it is urged upon men for their own sakes.

The majority of men through parental ignorance, and parental indulgence, through social corruption, and the educational prudery that has sent them unwarned in childhood and youth into the midst of vice, can ill afford, for their own sakes, to neglect any precautionary measures that shall ensure their triumph over the enemy who is ever lying in wait for them.

Intelligent self-interest will do all that we can desire to promote the cause of purity, for he who would hold himself unspotted from the world, and who for honor's sake desires to lend his strength to cleanse and sweeten the moral atmosphere of his day and generation, will be unlikely to succumb to the temptations that surround him.

The chief danger lies in heedless disregard to facts.

What should we think of the intelligence of him who being compelled to travel through an unknown region, failed to inform himself of the dangers of the way, and to provide himself with weapons to protect himself against his foes? Yet in this manner many men set out on the journey of life, confident that "they will get along;" "that things will turn out all right" and when they have shipwrecked their best hopes, and ruined their lives, they put the fault upon Creative Wisdom and the constitution of this miserable world, forgetting that their own heedlessness alone was at fault.

Arguing from abstract principles we may say that temperance is rational and teetotalism mere folly, and of course there is nothing to be advanced against this statement for men in a normal condition who live in natural and healthy surroundings. But the case is entirely changed when vast numbers have a predisposing tendency to dipsomania, and when the majority of people live in an abnormal condition of chronic worry, excitement or anxiety.

In such circumstances the only rational, the only humane, thing for government and for society to do, is to free the community from incitements to drunkenness, as far as possible.

Most thinkers acknowledge that an inherited disposition to alcoholism exists, and social philanthropists are free to act accordingly. But at present few men have recognized in spite of the social evil that the passionnal nature of civilized humanity is in an abnormal state. But this requires to be seen and to be acted upon.

Things which would be harmless if the emotional nature of man were in a healthy condition, are at present productive of evil, and had better be put away, like strong drink.

Few, if any, men of this generation can afford to think themselves safe from the allurements of an over-stimulated sexual nature, and all will do wisely to study the effect of mind upon body. Having done this they will see the importance of thought, they will learn that mental and bodily activity are essential to health, that they can not leave their emotional nature to starve in safety, but must bring the benevolent, fraternal, and social feelings, into play if they would escape the waves that are engulfing thousands of their thoughtless fellow mortals.

We must study to know ourselves, for self-knowledge and self-respect are the basis of all sound morality, the only safe guide to right action. In the words of an eminent physician: * "A large proportion of the interests and anxieties of good and wise men are very properly centred on self. It would be well if many who affect the supposed virtue of unselfishness thought more of self and less of others. Self is in truth man's nearest and should be his dearest object. It is the main-spring of his conduct, the guiding star of his existence; it is the treasure confided to his care; and for the safe conduct of which he is responsible; it is the talisman of his journey through this strangely contradictory world. It is impossible to imagine a being constituted as man's nature is presented to us in this world thinking too much of self. He may think morbidly or wickedly but that is a fault in method not of subject. True virtue is a joyous expression of liberty. The lawgiver set up in the heart of every man is self. Conscience is the minister of self, and expounds the principle of self-government in a still small voice to which those who hear are ever responsive. Self-knowledge is the cardinal duty, self-respect the first guiding principle of life."

Self-knowledge will give us power to control the lower impulses, self-respect will compel us to cultivate the higher impulses of our nature.

*Dr. Mortimer Granville "Mind and Moods."

EVERY human soul has the germ of some flowers within, and they would open if they could only find sunshine and free air to expand in. Not having enough of sunshine is what ails the world. Make people happy, and there will not be half the quarreling, or a tenth part of the wickedness there is.—*Mrs. Child.*

TRUE, SOBER WORDS ABOUT OUR SEXUAL NATURE.

BY N. E. BOYD.

[The following is a revision of the address "To the Studious and Thoughtful," published by the M. E. A. some years ago. While it remains the same in principle, it is changed considerably in matter and arrangement. As the aim was to make a compact statement of truths vitally important, I have used whatever I found to the point ready-made, though sometimes so altered in form that credit could not be given directly. Others labored and I am entered into their labors, hoping thus to further the common cause.—N. E. B.]

What is right in sex-relations?

My purpose in speaking to you is to give right notions, awaken right feelings, and lead to right behavior about the reproductive system. There is hardly another subject on which correct ideas and firmly settled principles are more important; for there is hardly any other in regard to which misunderstanding and misbehavior are followed by so disastrous consequences. A great proportion of all the weakness and failure, the pain, disease, and crime that curse the world, takes its rise in abuses of the generative function. By spending their strength in enervating indulgences men forfeit health, happiness, and the grandest possibilities; while gratifying habitual lust (which some falsely call "normal appetite" and "natural propensity") causes a terrific but constant increase in the number of diseased and vicious creatures, doomed to misery by the sins of their parents before they are born. These abuses, with their miserable fruits, are largely due to ignorance of physiological law. To impart sound knowledge, therefore, in place of such ignorance, would tend to remedy existing ills and to prevent their recurrence in the future.

We know that many estimable people are opposed to plain, frank dealing with these matters, and especially to instructing children and youth about them. They regard the topic as dangerous in itself, and assume that the less it is dwelt upon, or even alluded to, the better—in fact, that one can hardly touch it without being defiled, as if it were somehow essentially impure.

Such views, however, are mistaken and hurtful. "To the pure all things are pure." Procreation—wherein the Supreme Being delegates to man and woman a measure of the creative energy—is indeed a sacred theme and never to be profaned nor lightly treated; but holding it thus sacred is quite a different thing from affecting to ignore the subject and treating it as unclean. "What Infinite Wisdom, Power and Love has created, no man nor woman ought to be ashamed to think of, speak of, read of, learn and teach"; and so when any one (it matters not who) feels, thinks, or imagines, that there is something inherently impure or necessarily contaminating about it, either in the organism, function, appetite, or direct contemplation and discourse of them, he betrays a low, unworthy conception of the whole matter, a lurking taint—either inherited or self-incurred. Whatever his attainments in other directions, whatever his general excellence of character, here at least is a region that needs enlightenment and cleansing; for in God's presence we must recognize our whole nature—every faculty and function—it is all from Him. We are not to disown nor be ashamed of any part of it, but

only of abusing, of dealing unworthily with any part of it.

He has made us male and female. To condemn our sexual nature is a fearful error; we should rather own it as a precious trust from Him, be thankful for it and consecrate it wholly.* Its misuse is dishonorable, but nothing else about it should be so regarded. That is a false modesty, a prudish delicacy, that winces at all reference to generation, and would, if possible, taboo the subject in bringing up the young.

There is an innocent and wholesome curiosity about the origin of human life which ought never to be rebuked nor discouraged. Children's queries as to whence and how the baby came are entitled to straightforward, satisfying answers. It is right and proper for them to ask; it is also right and proper for their elders to tell—tell truly, simply, clearly, with tender seriousness and reverence too. So also when they begin to question why God makes girls different from boys—this is the golden moment for teaching the true office of the sexual organs, namely, that they are for procreation; that they are very sacred; that it is not right for any one to try to use them until they are fully grown and fit for their important work; and that even then they must do so only when he and she love each other so dearly that they wish to make home together, and are all ready to take care of baby when it comes.† Give young people, from the very outset, definite as well as ennobling views of sexual facts and duties. The subject is sure to be thrust upon their attention sooner or later, to be canvassed either openly or clandestinely, with the upward or with the downward look. Then let their first impressions (which are proverbially the abiding ones) come fresh and sweet from the wise and good, not foul and poisonous from some ignorant, corrupted source.

But it is very needful that you approach the theme in the right temper. Let it be taken up only with reverential hands, with teachable mind and chastened spirit. "The first question to be proposed by a rational being is not what is [pleasurable] but what is right. * * * If we inquire, first, for our [enjoyments] and then for our duties, we shall certainly err." When, therefore, a medical writer, or anybody else, puts the problem in this way: "How often may one safely expend his force in sensual pleasure?" the answer prompt and positive, is, Never! It is debasing to ponder it in any such prurient mood, to consider it for a moment from such a standpoint. We must get upon a higher level to begin with, asking of the Power above, "What wilt Thou have me to do?" We should seek to discover the intent and laws of this department of our being, and having learned them, to conform ourselves thereto; in other words, to ascertain the Divine will, and to do it, that we may gain the mastery over our bodies in purity and honor, not yielding them up to the sway of lustful passion.

* "We are so constituted that we can not look with a condemnatory spirit upon any part of our organization without creating disease in that part. Theological students condemn the sexual nature bitterly, under the mistaken impression that it is animal and impure, and that they can not serve God unless it is annihilated. I wish to lead others to a reconciliation with sexual life as a gift from the Creator, and induce them to look to Him for its redemption."—In "Health," by DR. A. J. INGEESOLL.

† THE ALPHA tract "Suggestions to Mothers; or, What Children Should Know" tells how such lessons may be given.

Approach the theme in such a spirit and its consideration, far from being hazardous, harmful or polluting, will prove salutary, helpful and ennobling.

This amative tendency—what does it mean? What does our *having it* mean? Why is it implanted in us? What message does it bring?

What is its true province? And what mistakes are we liable to make about it? Finally—

What is RIGHT as to its gratification and its control? And what, therefore, is our duty concerning it—our highest welfare and happiness?

I. The sexual instinct, universal and mighty, proves beyond a doubt that healthy persons should be parents. With the ripening of the body comes desire for union with the other sex; and one in whom desire never wakens is neither perfect man nor perfect woman.

When man meets with a woman of child-bearing age, who draws him by peculiar charms (whether of body, mind, or spirit), who goes far toward realizing or mightily suggests the realizing of his Ideal of Womanhood, it is natural for him to feel a sexual impulse toward her. She becomes to him a type of the Humanity she would see perpetual; and by the very instinct of self-preservation—of race preservation—he is moved to join the best of *him* with the best of *her*—to blend their very life-essence in generation.

When such an impulse comes upon a man, let him not be angry, let him not chide himself for feeling it—no more than he would be angry with a little child that came and asked him for something it wanted; neither let him give way to it inconsiderately and indulgently, for it needs the control of a will enlightened by reason and obedient to conscience. Let him reflect: "This impulse, yielded to and carried out, means offspring—hers and mine." Let him ask himself: "Is she willing and ready to become the mother of my babe, assuming all the cares which that implies? Are we prepared, between ourselves, in God's presence and before the world, to stand by the natural results of conjugal union—to stand by them gladly, and faithfully and gratefully?" If the answer be: "Yes! yes!" then let him give way to that impulse—freely, reverently, rejoicingly, as in the presence of the Most High, ay! as co-working with Him, in consecrated, loving use (which is far other than licentious, lustful indulgence). And if the woman also be drawn to *him*, as the Man whom she would see immortalized in her progeny; if they be in health fit for parentage; if they can give that holy thing, which shall be born of her, due welcome, care and training, till it become, under God, self-sustaining; if thus, both mother and father being devout and consecrated, that impulse be followed freely, gladly, holily—surely the child of their mutual love must be a child of Holy Spirit.

Man then has been created male and female, and endowed with that imperious appetite whose normal satisfaction leads to the conception and birth of offspring, in order that the human race may be kept up; and one duty of the highest, noblest men and women is to per-persuade themselves in children and improve the human stock.

II. On the other hand, the frightful maladies which overtake the lewd—the sufferings, bodily, mental and spiritual, which so surely follow every species of incontinence (whether social or solitary)—prove quite as conclusively that this “overloaded” tendency is to be controlled—indeed subjugated—by the higher faculties, and rendered strictly subordinate to its providential end, *i.e.*, the transmission of life to our posterity. “The pleasure attached to this function is simply to insure reproduction, nothing more,” and should never be sought knowingly, for its own sake merely, never “indulged in” by any means or under any circumstances whatever. “What God has joined together, let no man put asunder” by trying to obtain sexual gratification apart from parentage—and that parentage deliberately, cheerfully and religiously accepted. Passional enjoyment must be made incidental—never pursued as an end. Intercourse not intended to be fruitful, is unhallowed; and if meant to be unfruitful, it is licentious, whether had in or out of wedlock. For let it be distinctly noted that—

III. This principle applies to wedded life. “It is time that marriage was regarded as something higher and nobler than a condition granting license to the passions.” Let us not be misled by depraved notions and low talk, however common, about “marital rights” and “conjugal duties.” The divine law of continence is not annulled by any usage or enactment of human framing; and no formula pronounced by magistrate or clergy, no mutual covenant betwixt partners in a sin, avails to make uncleanness holy.

When, therefore, desire wakens; when a definite impulse toward union with the beloved one is felt and recognized, but the natural result of such a union would not be wholly welcome nor desirable, then to say to yourself: “No! this delight is not for you! It is not to be thought of now. Go and be good without it.” Then must the spiritual and moral man speak with authority; with that might of proper, resolute self-assertion which will not be gainsaid, and the pleading passional and animal nature must learn to obey—to obey cheerfully and promptly, “like a weaned child.” Let the body, through a discipline gentle, yet firm and persisting, become the well-trained servant of the spirit; and let us learn the true wisdom which does not think about satisfying the lusts of the flesh, save incidentally to providential uses.

Be sure there are no such “physical necessities,” as require a woman to submit herself, in or out of wedlock, to the unwelcome embrace of any male, nor as to justify a man in selfishly exacting of his reluctant wife or woman the gratification of his mere carnal appetite.^t

Let the young man, from his very boyhood, learn this truth: “Your virility is ever a sacred trust, never a

^tDr. Ingersoll puts it well (for all who can be hospitable to his true thought and good intent, nor stumble at his “orthodox” phrase) when he says: “Each sensation of sexual feeling should be committed or yielded to Christ. To do this there should be thankfulness for it, and mercy and goodwill toward it, the moment there is consciousness of it; and not only in thought should there be a desire that Christ will keep it, but this desire must be accompanied by resignation of the will to Him, and a consequent relaxation of the nervous and muscular systems.....Commitment to Christ will give complete local quietness.”

[†]The man who interprets this command (to obey) as giving him authority to govern his wife for any other purpose than her happiness, does not understand Divine government, which has no other object or effect than the good of the governed. Any other aim than this fosters in the husband the spirit of a tyrant.”—DR. A. J. INGERSOLL.

toy.” And let him adopt for himself this two-fold rule: “Treat no woman otherwise than you would have your own dear sister treated by some other man; and treat yourself no otherwise, not even in thought, than you are willing she whom you most respect and love should know.

(To be continued.)

OUR INFLUENCE.

It is universally known that every person, old and young, great and small, exerts an influence over some one else. And yet how few of us realize this fact; for could we realize the extent of our influence how different would our lives be. Every act we perform leaves a tendency within us to do the same thing again. Thus are our habits formed—habits which ultimately result in our weal or woe—for what we sow we reap: “He that soweth to this flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap live everlasting.”—Gal. vi, 8. Therefore we are by our every-day actions forming our characters, habits and destiny; not only our own, but by our influence we are aiding others in moulding theirs. Hence we are not only responsible for our every word and deed, but also for our influence. The principle of mutual relationship and mutual dependence is fully illustrated in the natural world. Every atom of matter in the universe, animal, mineral or vegetable, is dependent on some other atom; it owes its origin, its very existence to some former influence. The same may be said of the moral world. We are all dependent upon each other, all influenced by each other; but is the world any better because of us living in it? Is our influence a blessing or a curse? In just the proportion that our good thoughts and our good deeds outweigh our bad, in just that proportion is our good influence felt, and *vice versa*. If any one throws a pebble in a pond the ripples expand until they reach the outer edge. Upon the same principle every human being sets in motion influences, either good or evil, which widen as the ripples on the surface of the water. Our influence is continually, yet sure and certainly, making an impression somewhere.

I once heard a Christian man say that his desire was to do some good and noble work for his Master; but, said he, “If I work out my own soul’s salvation I shall have done a great work.” This could only be accomplished by being true to his God, to himself, and to his fellow-man—by setting a noble example, influencing others, and so help them to work out their salvation. Therefore, let us lend our influences to each effort which tends to elevate and not degrade humanity. There is a great and noble work to be done; the powers of darkness surround us on every side; ignorance and superstition lift their hydra heads, which are to be crushed away by purity, by love, by noble living. The darkness of ignorance must be banished by the brilliant light of knowledge; but they who bear the beacon-light must themselves become exalted, or the light which should shine through them becomes quenched. The main purpose of life is to struggle between two contending powers: the one which draws us down to earth, which allies us with the lower animal kingdom of simple instinctive

passion, and the one which elevates us and enables us to triumph over these passions, and allies us with the angels, who live pure, holy, and chaste, and have overcome and subdued all earthly propensities and earthly défilments.

Life is, therefore, a constant warfare. The grade of life must be continually upward; there can be no pause. We must never rest and say I am doing the best my organism permits; we must say, I am doing the best for this moment; I will do better for the next. If life be not a progress it is a retrogression. In the spiritual as well as in the material universe there is no rest. It is a word that has no meaning. The cosmic inertia of matter does not imply rest, it is perpetual motion in one direction until it is changed. So the immortal spirit as well as the mortal organization must be perpetually ascending and move from one condition of perfection to another. The Christianity of reason and of the New Testament teaches the presence of God in us, the very essence of our existence. It declares that "man is a part of Divinity, the end of his development and perfection." It continually directs men away from the outward to the interior world, and asserts that in the depth of our own souls shall we find the "pearl of great price." "Ye are the temple of the Holy Ghost." "He that dwelleth in love dwelleth in God and God in him." The man Jesus was a dual being, the "son of man" and the "son of God;" that is, as man He was inspired by the Son of God, the Messianic Angel, the Christ Spirit, that lifted Him above all other men and made Him the teacher of the sublime religion of love to God and love to man. I believe that every one of us, if will use the means that Jesus used, may receive the visits of this same Messianic Angel, and become in one sense a "Son of God" like himself, and may hear from above the delightful voice, saying: "Thou art my beloved Son, in whom I am well pleased." Jesus did declare to be one with God in a spiritual sense, and so are all his true followers one with God, for he saith, John xvii, 21: "That they all may be one, as thou, Father, art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me." In the first two centuries, as long as the primitive Church at Jerusalem maintained a life of purity and holiness, a Trinity in Deity was unknown, as is proved from the inscriptions of the monuments in the Catacombs of Rome. This anti-Christian dogma was concocted and promulgated by an assembly of corrupt priests at Nice, Bitinia, anno 325, and from that time to this it was considered the chief tenet of the Church. The adversary, being cunning and subtle, did thus seek to deceive mortals by making them believe that, Jesus being God, nobody could live like him. The Deity is dual (not a Trinity), "Father and Mother," which is proved by the creation of man, when God made them male and female in His own image. Jesus was our first Brother, who was tempted in all things, as we are, and as he had to overcome the world, "the lust of the flesh, the lust of the eye, and the pride of life," so we have, if we ever expect to be saved. Therefore, let us not weary in well-doing, so that our influence may be felt and bring forth good fruits; that by our good works we may prove to all men that we are following our Savior, "to observe

all things whatsoever he commanded us" (Matthew xxviii, 20), and live a life of purity and holiness, without which no one shall see the Lord.

CHARLES JULIUS PIETER.

STRAY THOUGHTS.

Do what seems right to you to-day. Yesterday's light went out when the day ended, and does not shine to-day. Yesterday's sunshine can not warm us to-day, nor can yesterday's life be lived over. Do to-day's work by to-day's light. Live to-day's life in the light that has come to you to-day. If you find that you are on the wrong road, seek for the right one at once, no matter what the world says or what your friends say. They can not see as you see, because they do not stand in your place; neither are they responsible for what you do, even if you listen to their counsels. But you yourself are responsible for your own acts according to your light. Therefore, live up to your light; not the light of the past, but the present.

The world has changed since yesterday—not much perhaps, but a little, and you have changed, too. You have grown wiser perhaps. You have thought since then. A word, a trifling event set you to thinking, and you have come to see things from a different standpoint. You could not do to-day what you did yesterday and have it seem right to you. It did not look wrong then. It was not wrong then, but you have more light now.

Don't be ashamed to let it be known that you have changed. To do to-day as we did yesterday, because we fear the speech of people is like continuing to wear the clothes worn in childhood lest any one should know we had grown up, as though maturity and increased knowledge were things of which to be ashamed. The world sees through the shame and laughs and says: "That man is a fool or a knave; he knows better than that." It will not respect the man who tries to confine his soul within certain limits, whether set by himself or another. If he tries to do this he will dwarf himself, and thus the secret will make itself known.

To grow, to develop, to progress is a grand thing. It is in harmony with all nature. "Nature never stands still, nor souls either."

Motion, progressive motion, is the law of the universe. We can not stop the onward march of the ages by cramping our own souls. If we go not willingly, we will be dragged, for go on we must. The law is inexorable, and as pitiless as the ocean to those who go against it; but a shield and assistant to those who live in accordance with it.

Philadelphia, Pa., 1887.

RITA BELLE.

AT Zurich 29 women are now pursuing the study of medicine, in London 48, and at Paris 103. At the latter 18 have obtained their diplomas of doctor during the past seven years.

By no way certain as by the way of suffering shall you learn that apprehensiveness which alone can anticipate, and it may be avert, the stroke that threatens your neighbors.—*Mary Linskell.*

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

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NEW YORK is blessed with a society of medical jurisprudence and State medicine, whose members seem to be more than usually fair, just and enlightened men, as a report of one of its meetings, held May 15, 1886, at the Academy of Medicine, shows. The meeting was devoted to the consideration of the social evil; then papers were presented by Charles H. Ketchel, Esq., E. H. Beun, Esq., and Dr. Wm. M. McLany—all fair and candid, Dr. McLany's particularly so; we hope to reprint his paper for THE ALPHA.

DR. BUCHANAN'S "Journal of Man" is devoted to human progress generally, more especially to the new science of men, developed from investigations of the brain, psychometry and everything connected with the progress of humanity.

The revival of "The Journal of Man," after a rest of thirty-five years, by Professor Buchanan is a marked event in psychical research. We used to be much interested in it in our early professional life. Its face is now like that of an old friend, and the new topics it presents and wider field of thought is like the natural growth

and development that time produces in the souls of those we love, although in its inception it was fifty years in advance of the world's growth.

We do not forget, and would not fail to acknowledge, all gratitude that is due to Dr. Buchanan for his faith in the undeveloped capacity of woman at that period nor his successful struggle to open the doors of the Eclectic Medical College of Cincinnati to women. As one of the early beneficiaries, we bring a grateful testimony to his hand-to-hand fights to sustain our opportunity to obtain a medical education, as well as the cheerful encouragement he gave us during the dark days of timidity and doubt that tortured our experimental period of practice. It was a bold strike, manfully sustained. The subjects to be presented from time to time in "The Journal" are, 1st, psychometry and its revelations, spiritual science and philosophy; 2d, medical progress and reform, hygiene and temperance; 3d, educational principles and progress, progress of science and invention; 4th, the truth in religion, the prevention of war; 5th, land and labor questions, the extinction of monopolies; 6th, women's rights and progress, the condition of women, and a score of other important themes—all vital questions that have been often garbled with false philosophy and ignorance of the principles of truth and justice. May it live long and prosper. Subscribe for "The Journal of Man," \$1.00 a year, 6 Jones street, Boston, Mass.—[Ed].

THE SEVENTH ANNUAL REPORT OF THE GOLDEN GATE KINDERGARTEN ASSOCIATION FOR THE YEAR ENDING OCTOBER 6, 1886.

The growth and prosperity of this work on the Pacific coast is phenomenal. Forty schools are now in active working order in San Francisco and vicinity, including three at Oakland, one at Manlo Park, one at Mayfield, one at San Mateo, and several at different orphanges and asylums. Eight of these schools are sustained by Mrs. Leland Stanford. There are more than two thousand children enrolled in these forty free Kindergartens. The ages of these children range from three and four years to seven years. Some are even younger than three years. Could philanthropy, wealth and intelligence be expended better or more wisely? What a vast influence for good these schools must have on the rising population of that great city in reducing vice and pauperism by just so many little ones who are saved through instruction how to use their hands, eyes and ears intelligently and profitably to observe and execute and to reason clearly. Besides the blessing of a sunny and happy memory of childhood, the beginning of such a life with industrial instruction is the best

known prevention and saving work that can be done for the rising generation. Its moral influence is incalculable, and its power to discover latent talent and virtue in the child is surprising, and surpasses all other known methods of education.

A description of a lovely entertainment given by the Stanford Free Kindergarten at Manlo Park last September in honor of Mrs. Stanford, is contained in the report. The hall was a bower of beauty and bloom. The stage a fairy dome of floral architecture, with the word "Welcome" wrought in brilliant colors on a background of green. They were a part of the harmony and melody of the occasion. Guests, parents and children were supremely happy. After the programme was carried out bountiful refreshments were served, and each child was presented by their patron (Mrs. Stanford) with a lovely gift. This must have been a foretaste of the joy of the millennium, which will begin its reign on earth when children are endowed by wise parentage and their training begun by prenatal culture followed by its natural sequence—kindergarten training. When we can turn our eyes from the violence and inharmonies that prevail in our midst to contemplate such a picture, how inspiring and hopeful its prophecy to waiting humanity! How beautifully Senator and Mrs. Stanford are preparing material for further instruction in the Leland Stanford University, which is to be opened the coming spring.—[ED.]

MENTAL SCIENCE MAGAZINE, Rev. A. J. Swarts, Editor, 161 La Salle Street, Chicago, Ill.

As its name indicates it is devoted to "mind cure." It is a candid, well-tempered, and liberally conducted journal. Some of its contributions, in the past, have seemed a little fanatical and extravagant, as the newly-converted, the newly-baptized into a new order of thought are wont to be. But its tone is changing with experience, and an honest desire to apply what knowledge or truth has been acquired, and more reason and caution is exhibited.

The January number contains an article by Mrs. Viola Gilbert, an admonition, and rebukes the "Thus-saith-the-Lord spirit," with which most metaphysicians approach honest workers in kindred fields of work. She says:

I am more than impatient with this spirit when I think of it as coming from those whose lives are inconsistent with the life of the Great Teacher. * * * Many who have sought publicity and desire to become distinguished in some way are prompted by their self-conceit to start out with no knowledge of what they are to teach, simply with what they learned in two weeks. They assume that God has given them the

keys with which to unlock "eternal life." They go out quoting some school and make ridiculously untruthful assertions.

A true spirit of excellence within makes all without truly charming.

Great men and great women will rise in the grandeur of true spiritual strength and will make the world the better and brighter by imparting that worth which knows no defect. Fortified by moral purposes and inspired with a love for God and humanity, any one can rise to the dignity of true greatness and heroism.

We quote this extract because it clearly expresses what we have thought and felt on this subject. We have held our peace till the ferment of the new wine has settled, so that its true value could be estimated by the cool rays of reason and experience, without the stimulus of marvel and excitement. We are thankful that the looked-for reign of reason is dawning and the true limit of power being defined. This will bring in its train much blessedness to humanity. It will banish fear and exalt hope and good cheer, and demonstrate the folly of self-conceit, the weakness of the claim to set the world in order and right all wrongs through superficial acquirement. A profound knowledge will rebuke the spirit of boycotting and ostracism and develop the graces of the spirit, love, charity, humility, etc. "Then shall our hearts be wells-prings of purity and our souls be swept with the sweet music of the skies." We commend the *Mental Science Magazine* for advocating such broad and catholic sentiments while diffusing its light.

Ed.

OBITUARY.

MRS. MARY MANN, widow of Horace Mann, and sister of Elizabeth Peabody, died at her home, in Jamaica Plains, last week. She was one of THE ALPHA's earliest friends, has contributed to its columns, and was a faithful reader to the last of her life. Always manifesting an interest in our prosperity, she and her sister, Miss Peabody, were among the number that pledged for the support of THE ALPHA in its embarrassment. Dear woman, her interest in all educational movements was always active.

DIED, January 19, at Santa Cruz, Cal., Georgeanna B. Kirby, author of "The Duties of Parents," "Transmission," and other treatises looking toward the higher development of humanity. We do not know her age, but it must have been in the region of eighty years. How her name calls up reminiscences of fifty years ago? During a protracted invalidism, and while a patient at Glen Haven water-cure, the book "The Duties of Parents" was read by us with such enthusiasm as to make a lasting impression, which has continued to this day

and laid the foundation of our present work, the outcome of which is THE ALPHA. To the stirring influence of her pen, so graphically portraying the solemn responsibility of parentage and its power over human destiny, do we attribute the impetus that directed our study towards anatomy and physiology as well as heredity and the possibility of human redemption from suffering depravity through obedience to God's laws governing our procreative and physical life. Mrs. Kirby was of course greatly interested in THE ALPHA and contributed to its columns as well as to its pecuniary support. Thus one by one our friends join the "great majority" in "the invisible choir." Although we never looked upon her face in this life, her letters have brought us into communion with her mind and life. We are glad we knew her as much as this, and we shall miss her encouraging influence.—[C. B. W.

A private letter says: "How glad I am that your paper is going to live on, and illustrate Darwin's theory 'the survival of the fittest!' What a stride for San Francisco to make by adopting 'For Girls' as a text book! Your noble cause is truly 'marching on.' I am quite anxious to hear Miss Willard lecture on 'Social Purity.' Friends of mine in Philadelphia were greatly pleased, but I have not seen them face to face to ask how far she ventured. The public press has spoken so well of her efforts, that I feared she was only skirmishing on the borders of this great battle field; if one comes out plainly the mighty 'Krupp guns' are soon turned upon us. I fear she has not discussed the bondage of the married sisterhood; and, indeed, perhaps she does not know or dream of the true condition of things, as her work has been in a different line. I should so like to tell her of the 'religious plasters' that are clapped over the eyes of innocent young girls, and how they are led away captive, full of holy thoughts and sentiments, and then the terrible ordeal of 'receiving their sight,' the heart breaking and the life of silent endurance. I have a poor girl in mind now, as I write, who unwittingly married that sort of a 'fraud,' and I think she has reached that point in life where she has ceased to weep, because she has shed all her tears.

"The two articles I wrote you that were begun, I have not set pen to since, but do not conclude that I belong to the to-morrow class of people, for that is exactly the opposite fact, but I have been so weak and burdened with cares, but will set about it just as soon as able. Is there no earthly way whereby young girls may be protected from these beastly ravishers! Those accounts in the last ALPHA are horrible, I feel like seizing a sledge-hammer and wielding it right and left at Washington among the lawmakers and lawbreakers, so you see how savage I am about these things! If souls had teeth

that could gnash, I am sure you could hear mine all the way to your home, for on this theme my whole being rises in solid revolt, and cries out, these things shall not be! Then I think of the amazing love and patience of Jehovah, and that I must not be too ready to draw my sword and 'cut off the right ear,' but above every form of sin, this of 'lust' seems to me the very greatest, and I have no mild terms to use concerning it. I always feel 'if that had been my own daughter.' Now I hope you are going on with fresh vigor and hope, and that your strength is equal to the work. How cheering it must have been to you to see the friends rally around you and THE ALPHA in the crisis! I was just glad enough to take a good girlish cry over it myself! While I cannot be one of the pillars in this great work, you can count me as one of the 'pickets' of this moral educational fence, and that I am well nailed on and likely to hold fast—yes, while life last."

AN ITEM OF THE NINETEENTH CENTURY.

We find the following in a recent issue of the Omaha Bee: "A Grand Island ruffian who made an indecent assault on an unprotected woman has, coward-like, crawled under the cloak of family respectability, and escaped both publicity and punishment. It is not the only town in which the 'first sons' to save the family name escape a well-earned corner in jail."

We suppose that woman, like the case recently mentioned in the ALPHA, was to *fight for her virtue*. In the same paper a few days later is an account of the heroic rescue, by two officers of the law, of a youth who was in the tow of a couple of sirens evidently bent on plunder. He could not fight, of course, poor fellow. He was too weak to run away. We think the reason some men can not resist temptation is that they do not have time to "reason the matter out" as they boast of doing in the other cases, and it would never do for men to jump to conclusions as "unreasonable" woman does—oh! no.

Omaha does not license her prostitutes, but she fines them once a month, and the papers boast of the paving done, and the fine schools run on these fines and the proceeds of saloon licenses.

"FOR BETTER OR FOR WORSE."

How anxious a parent must feel when this contract is repeated by one loved.

"For worse!" seemed expressed on many a face as we gathered around the newly-made couple. Why did they fall in love? What incongruity! Then we all began to quarrel with the ceremony. Was it not a barbarous bargain? "Obey" has been left out, why not another reform and leave out "for worse."

Has the law a right to bind such chains? It ought rather to step in and interfere in the possible transmission of the bad.

A few days after we met a once lovely lady who has been made insane by holding to a like bargain. Her conscience was stronger than her brain, poor thing! The errors that we commit on one side or another! When shall we have wisdom in all things?

ELL.

MOTHERS' DEPARTMENT.

MICHIGAN AROUSED AT LAST—MOVING AGAINST THE INFAMOUS PRISON PENS IN THE PENINSULA.

Under the above heading I find in the New York *World* an account of a bill introduced into the Michigan Legislature "for the suppression of the dance-houses of Menominee County." Then follows a description of the way these places are carried on, from which I extract the following :

" Of the nine women sentenced from Menominee County to the Detroit house of correction because they were found in dens into which they had been lured and which they could not leave, it is now believed that three at least had till then led clean lives. Now all but one or two are wrecks. Trembling, emaciated, wandering-eyed, with reason shattered and physically ruined, to nearly all of them death is the only blessing that can come. None of them is thirty years old ; all have every appearance of being forty. One of them said to the *World* correspondent, ' this prison is heaven to me, for I don't believe we would be alive now if we had not been arrested.' * * * The place at Iron Mountain, she says, was owned by a wealthy business man of the village. ' Why, he is worth about \$60,000,' she said. ' He used to keep the place himself until he got rich, now he has a number of them which he rents out and he backs up those who rent of him. He has lots of power. I escaped twice from the Iron Mountain house and got to the town, but this man stands in with the deputy sheriffs and marshal, and I was taken back to the place by force.' This woman also says that ' when the drives were coming down the river there would be from two hundred to three hundred men in the house in one day, while there were only from eleven to thirty girls. These men would have their own brutal way and the proprietor would help them. Three times she tried to escape and each time she was tracked with hounds, and would have been torn to pieces had she not gone back. Once she got a note to a deputy sheriff of Florence, Wis., and he came to investigate the case. A fifty dollar bribe from the keeper sent him away satisfied.'

I have cut the article containing the above extracts from the paper and sent it entire to my son, a boy of fifteen years, with the following letter :

My DEAR BOY : You will probably be surprised at my sending you the enclosed clipping until you read the reason why I send it. Please do not leave it lying about, for it might fall into the hands of those who would not understand my motives in sending it to you, and who, if they did not think me crazy, might think me a very unwise, and perhaps, immoral mother.

But I know that these things are in the papers—that you are liable to read them. What I do not know is how you are affected by them, what lessons you draw from them.

What I want you to learn from them is that sexual passion if unwisely, unduly, impurely and prematurely developed, becomes a horrible monster—a vile, cruel, loathsome tyrant, destroying all in humanity that gives it any likeness to the divine.

I want you to learn that you have no use for the sexual organism as such, until you are ready to assume the responsibilities of fatherhood, and that you are not ready for this till your physical system is well matured and settled, your affections developed and your situation in life such as to give a reasonable ground for the belief that you will be able to do your part towards sustaining the life you bring into being.

You have learned already that the sexual organism must not be tampered with, and I trust you understand fully that in no other way can vitality be so wasted and the constitution so thoroughly and surely undermined. I think the little book I gave you, written by " Saxon," demonstrated to you that the notion that semen is something for the body to rid itself of is a lie, on which the doctors flourish and humanity decays. A want, a powerful desire even, is not necessarily a need. I know that the thought of the present time affects us all—the young especially—but you must set your mind against it, turn it to other things. I think the appalling story I send you will help you to do this, if you will reflect that there is no assurance that even you may not fall to just such revolting depths if you do not steadfastly keep your feet turned in other directions, that even you may be the means of bringing some woman to such a terrible fate."

Now, fathers and mothers who read *THE ALPHA*, did I do right ? If I dared to hope for any response I would ask the boys and girls who read *THE ALPHA* : Did I do right to call a boy's attention to such a story as that ?

Something must be done. The old policy of ignorance and secrecy, even if desirable, can no longer be carried out. The testimony of every mother whose child confides in her, even partially, gives evidence of growing sexual impurity among children, while our divorce cases give us occasional glimpses of the purity of thought connected with the sexual relations of grown-up people. So, then, if my course is not the right one, and I do not feel sure that it is, tell me what is right. What shall I say to my boys and what words shall I say it in ?

There is one other thought connected with such revelations as those from Michigan : " This man stands in with the deputy sheriffs and marshals and I was taken back to the place by force." Once she got a note to a deputy sheriff of Florence, Wis., and he came to investigate the case. A fifty-dollar bribe from the keeper sent him away satisfied." If women were voters would our offices, either appointive or elective, be filled by such persons ? Possibly they would, but is it probable ? Is it not true that women have a personal interest, a self-protective interest, in preventing crimes such as we are considering, that men can not have ?

CELIA B. WHITEHEAD.

Mrs. Whitehead's presentation to her son's attention of the common form of vice that degenerates to crime is the true spirit of the Spartan mothers, who took every opportunity to exhibit to their sons the hideousness of vice and its dire consequences to the race; making the contrast between vice and virtue as striking as possible, filling the minds of youth with such a horror of its con-

sequences as to make its allurements powerless, proving that knowledge is a defensive and protective power.

All mothers who have faithfully and frankly instructed them on the sacredness and importance of sex in all the relations of life, will admire Mrs. Whitehead's method of keeping open communication with her son, even when absent from her at school with other boys, never letting him forget the safeguard of knowledge she has thrown about him. Could any surer method be devised by which she could keep his confidence? Is not this example worthy of imitation, and will not other mothers express their opinion and their methods on this subject through the columns of THE ALPHA?

But in the horrid crimes against woman this narrative exhibits the incompetency of man-made laws, and the injustice of their interpretation by men is strikingly manifest. These nine women, taken from this worst of hells, were under thirty years old, many of them abducted from our cities, detained against their will, hunted by bloodhounds when they attempted to escape. When taken before the court they were sentenced to prison as vagrants, while the inhuman monsters who perpetrated this abominable crime against them, are left to roam at their own free will, to continue their diabolical atrocities whenever occasion permits. Oh, righteous judge, mocked justice and insulted womanhood. These sins call loudly to Heaven.—[ED.]

COMMENTS ON A MUCH QUOTED SCRIPTURE.

Genesis, chap. i, v. 26: "And God said let us make man in our image after our likeness (first person plural), &c., and let them have dominion."

"In the image of God created he him, male and female made he them, and God blessed them," &c.

As sexes run through not only the animal kingdom, but the vegetable also, there must have been a female in the image in the likeness. And God is the father, and it is impossible to be a father without the complement mother, and as I take it, God the Father, the Holy Spirit the Mother, and Christ the Son. But as men have had all the writing of the Scripture they have dropped the feminine and write it all masculine. All the lower order of creatures were created male and female with the same rights and privileges, and if woman was created inferior to man He (God) is not a just God. I can not just reconcile the account of the creation in the first and second chapters of Genesis, but as men throw the entire blame of the fall on Eve, I will give my version of it.

Chapter ii, v. 7: "And the Lord God formed man of the dust of the ground, &c., and after planted a garden, and there put the man He had formed." Here I will say, that men say if Eve had not taken the fruit they would not have had to labor. Now we will see what the 15th verse says: "The Lord God took the man and put him into the garden to dress it and to

keep it," and it is plain that the man was put to labor before the woman existed.

Verse 10: "And the Lord God commanded the man saying: of the tree of the knowledge of good and evil thou shalt not eat of it." Now this commandment was given to the man before the woman was created, and therefore she was not responsible. Afterward God took a rib, a living substance, and made a woman and brought her to the man. The man was made of the dust and called Adam—red earth. The woman was made of a living substance and called Eve—life—the mother of all living, and made inside the garden of Eden.

Chap. iii: "Now the serpent." How absurd to call that serpent a snake. A snake was never made to stand erect, or how could a snake walk. My opinion is that the serpent was that "old serpent" the Devil—Revelations, 11-18—which deceiveth the whole world. And Satan transformed himself into an angel of light, and I think Satan came to Eve in the guise of an angel of light—a superior being. And so she was deceived, but Adam was not deceived.—Timothy i, 2-14. He knew he was transgressing.

Verse 9: "And the Lord God called unto Adam," etc. And Adam said: "I was afraid because I was naked. Who told thee that thou was naked? Hast thou eaten of the tree whereof I commanded thee that thou shalt not eat of it?" (second person singular)? Then Adam cast the blame on the woman. And every man from Adam down does the same thing. The woman said: "The serpent beguiled me." She was deceived.

Then the Lord cursed the serpent. "The seed of the woman should bruise the serpent's head," not the seed of the man.

Unto the woman he said: "In sorrow thou shalt bring forth children," &c., "and he shall rule over thee," &c. This was her penalty. But the Lord did not intend that all men should rule over all women to the end of time, as men try to make us believe. And unto Adam he said (verse 17): "Because thou hast eaten of the tree which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake, &c.; in the sweat of thy face shalt thou eat bread," &c.

This was Adam's penalty. And it would be as reasonable to suppose that the Lord intended Adam to bear Eve's penalty as for Eve to bear Adam's, or for all three to take the serpent's. It is only because men have the will and the power to shift their penalty on the women, that women have Adam's as well as Eve's to bear, it is not the will of God. Therefore the Lord God sent him from the garden to till the ground from whence he was taken. The woman was not taken from the ground. Therefore, from the beginning women are superior to men. Woman did not have to be circumcised, and did not have to offer sacrifices, only when she came in contact with man. She had to offer for her cleansing two doves, &c. It has been said to me that the man was made before the woman, therefore superior. My answer is the Creator began at the lowest order, the creeping things, the fowls and beasts, then man, and last and best, woman. And the Creator was satisfied with woman and made nothing after. I will point out the law of jealousy.—Numbers, 5th chap.

I do not think that God ever made so unjust a law—the woman so severely punished and the man to go free. It was surely made by a man.

I suppose you have noticed the first woman's rights meeting on record.—Numbers, 27. I think those daughters were very “strong-minded women,” to come before Moses and the priests and princes to ask their rights. And Moses did not know what to say. It was a new thing for women to have property. But the Lord decided in their favor and told Moses to make it a law and a statute. So these strong-minded women benefitted all womankind. There were women prophets, judges, and queens, and it has been said to me why were there no women priests. My reason is the priests were all butchers. They had to kill and dress all the sacrifices, and the Lord did not call women to be butchers. I will go back to Genesis, chap. 20, ver. 2: “And Abraham said of Sarah, his wife, she is my sister.” Verse 10: “And unto Sarah he said,” &c. Thus she was reproved. How absurd that Sarah was reproved when Abraham made the false statement and she had to obey her lord.

In the advent of Christ women was honored above every man. Christ was the promised seed of the woman. His mother was a woman. His father—God—not a man. All his humanity was of Mary.

What an honor to be the mother of the “Son of God,” the “Prince of Glory,” the “Savior of the World.” No man can claim such an honor. And that same Son of God said, if I do the will of His Father I am the same as his mother. Mary's blood ran through Christ's veins, and when His blood was shed for the world of course her blood flowed with His. Simeon told Mary that a “sword would pierce her soul.”

Elizabeth and Mary rejoiced over Christ, before the angels sang glory to God and peace on earth. When Christ was brought to the temple to be presented to the Lord, Simeon took Christ in his arms and blessed God, &c., but Anna spoke of Him to all that looked for redemption in Jerusalem. So Anna, a woman, preached Christ the Savior before John, or any man. In the 4th chapter of John we see that Christ declared himself the Messiah, first, to the woman at Jacob's well, and sent her to call the men, and she went and told the men, and “many believed for the saying of the woman.” Anna preached Christ to the Jews, and this woman to the Gentiles. For the Jews and Samaritans had no dealings.

Men say this was a disreputable woman, but I say not; if she had five husbands it was not her fault, for women had to take whoever their father said; they had no choice. Saul took his daughter from David and gave her to another. Sampson's wife's father took his daughter from Sampson and gave her to another. And if this woman had not been reliable the men would not have believed her, and went out to see Christ.

I will refer to the 8th chapter of John, where the woman was brought to Christ, that was taken in adultery. Moses commanded such to be stoned; now notice there was no man to be stoned, the woman was the only guilty one. But Christ said, Let the man that was not guilty himself throw a stone, and there was not one to condemn her. Martha was the only woman Christ re-

proved, and that was so gentle that we can hardly call it a reproof. He was grieved to see her worry so to wait on the men, and commended Mary for resting. We don't read of men ever giving Christ a penny, but the women ministered unto Him of their substance. When His disciples all forsook him and fled, the women followed Him to the cross and to the tomb, and were at the sepulcher very early in the morning. Christ honored the women with his first appearance, after He arose from the dead, and commissioned them to preach a “Risen Savior” to the men, and they went and told the men.

The women saw and conversed with the angels and Christ, but the men looked into the sepulcher and saw the linen clothes, but did not see either Christ or the angels. Men betrayed Christ, spit on Him, soughed Him and crucified Him.

In Acts we read that the disciples all continued in prayer with the women and Mary, the mother of Jesus, and the Holy Ghost fell upon them, and they all began to speak with other tongues. And we read, in Rev. 14th, of a song that was sung in heaven by the virgins that no man could learn. So in heaven women are superior to men.

Now I come to Paul. Men cling to Paul's doctrine, and sometimes follow Paul more than Christ. But Paul was only a man with the same passions and prejudices of other men, and liable to make mistakes as all will, as the men of to-day. But Christ was one of the God-head, and therefore could not make a mistake; and if it was the will of God that women should be subject to men, or were inferior to men, Christ would have said so or gave such expression by His action when He was teaching us the will of His Father. And I defy any one to point out a single passage where Christ either commanded or exhorted any woman to be subject to any man, or even intimated that woman was inferior to man.

I have been asked why Christ's disciples were all men? Well, just because men then were as men are now, they were free to do or go as they pleased, and when Christ called Peter he left all and followed; but if Christ had called Peter's wife, and she had left her work, Peter would have followed, too, and brought her back and told her that home was the place for her—“her sphere.”

HOPEFUL WORDS.

THE ALPHA came on my table yesterday; I had been expecting it for some days and feared it was not faring well with thee. These may be dark days with the brave old ALPHA, but brighter beams are streaming from the eastern horizon to cheer and bless the efforts of the past. All this attention drawn to the subject in line with THE ALPHA is preparing the mass of mind for deeper investigation, which will make readers for its pages. “The Social Purity Alliance,” the prospectus of which you sent, is one of God's methods of work, as a beautiful power to work a change for the better. But when we look at the circumference of what is inevitable before much can be done in the way of social purity, it falls like a nightmare with its overpowering mass of seeming impossibility.

I hope for much in the way of woman's elevation through the translation of the Bible by women. You

know what an influence the preconceived notions have upon understanding the position of woman, as designed by nature. This is what must be understood and appreciated before womanhood and motherhood can take the position to draw the whole sex upon that plane where man can not invade. It is all very nice and poetic to speak of woman being side by side with man, but is it true "that such a state can be?" Man, with his peculiar organization, will not admit of that; she must either be below him or above him. She has been below him in physical power, and he has taken advantage of it to her own cost and his own. The story is told and retold since the time God drove the man and woman from the Garden of Eden, and will continue the same until woman stands face to face with God and answers for herself. She knows well that she is nearest to the Divine Power that guides, controls and creates. Her maternal office demonstrates this truth and gives her an insight into that finite realm that extends to the infinite. She may not realize it intellectually, but every nerve and fibre is turned to the keynote of the creative energies of God. The quickening energies of God in human form is most with women. And when she is called into conscious being, let her answer, here am I, not side by side with man, but below and above him. Though suffering, she has risen higher than man can rise, and is thankful for all the sorrows she has borne, that the strength of sympathy through them enables her to choose that good part which shall not be taken away. Woman has suffered through her sex office all the pain that is possible for human organization to bear, and her soul has had its garden of Gethsemane in which it has knelt in prayer, that the cup might pass from her—the better cup of degradation of sex nature, degraded to the dust and trampled upon.

The serpent (wisdom) beguiled me and I did eat, has been a debt hard to be borne, but it is almost paid, and the head of the serpent is being bruised. This plea of "physical necessity" to man for all woman's woes has run its course, and the demand for her submission to his lust is being brought into a matter of question. Light dawns, and there is yet hope for woman's redemption. The dens of prostitution will not be needed when man frees himself from the sensual plane of existence, and tastes of mental, moral and spiritual food to sustain him on a higher plane; where he sees woman superior here, his sense of justice will overbalance his pride of superior physical power, and he will then become, as a little child, teachable and humble. Tired of eating his bread by the sweat of his forehead, and trampling upon thorns and thistles, his pride, ambition, and lust will find no place in his nobler nature, and he will then understand that which womanhood has always felt and kept in the hollow of her hand, as sacred to the human race and to God. This sanctity of that which makes man—man and woman—woman if universally realized will render a violation of its use an utter impossibility. The soul that has either come up through tribulation and been washed white, or has had the blessed inheritance of a white robe, has no desire to soil it, and is indeed worthy to be enrolled in the army of the order of Social Purity.

D. S. H.

SEX.

The mission and philosophy of sex, as treated by the correspondents of THE ALPHA must afford God-like aid in recovering the world from the power and dominion of sexual diabolism. From the consideration that children are taught by continued repetition, and that minds of different mould are reached by the diverse presentation of truth, I shall be pardoned if I repeat what has been very effectively brought to view. Seed sown in the morning secures all the probabilities of prosperity; and the primary elements of sexual purity are supplied with conditions of growth, when we disabuse the minds of children; when we so arrange and present truth that they will easily comprehend the sudden arrival of babies. The questions proposed on these occasions so appalled the mothers of the past and present generations that they forbore to speak the truth, and few have yet learned that the love and works of God which are intelligible and full of interest to children, furnish answers which would save them from a moiety of truth, deluged in lust, which they are left to gather by the wayside. My own childhood experience being one of the multitude, I was interested in the remark of a sensible man to the effect that children be taught the particulars of creating babies.

With the flight of years came the amenability of motherhood—any giving ear to little questioners, I caught the response "of such is the kingdom of heaven;" and could not betray their simple, beautiful candor. I remembered that the all-loving, divinely-human Lord, who was overflowing with blessing, took them in His arms—and as mothers are wont to comment on the scene—He gently kissed and softly squeezed them: and neither forbid nor deceived them. We are charmed with the reverent gracefulness of a writer of our day, who is inspired to say, "Don't attempt to sing the majestic, exalted strains of the Psalmist, only remember that they were sung"; and it seemed fitting to silently respond as David sings: "O Lord! open Thou the door of my lips." And I found a very simple flower was adequate to reveal the hidden truth, with which I did nothing more than to point out the different organs, with their names; directed their attention to the seed-bearing pistil, and to the tip of the stamens with their little mass of pollen. Children will readily understand that the pollen falling upon the pistil is the method God has chosen to bestow upon us not only the glories of the floral kingdom, but by the same law our Father, who art in heaven, gives us day by day our daily bread.

The philosophy of reproduction being made plain, it is safe to remind them that this divine law prevails in the animal kingdom, and that what they have so frequently seen among birds and beasts, was the sexes bringing together two principles for parentage, like the pistil and pollen of the flower. The "language of flowers," as taught in books, is of very small importance compared with their use in giving this lesson to children; and in the few cases where it is practicable, let them be taken to the museum of a medical college, where they may be shown the trunk of a pregnant mother in wax, with enough of the outer portion removed to disclose the foetus; point them to its superla-

tively beautiful position, its exquisite mould, its language—that of supreme love to God—and they will assent as you tell them “it might well grace the bowers where angels dwell.”

A. L. GRAY.

A MATERNAL IMPRESSION.

A woman who had previously borne five children was on a visit to friends between the fourth and fifth months of a pregnancy. At the house of her friend was a man who had wounded his left limb just above the ankle. Erysipelas set in and the foot, ankle and the limb for a short distance above the ankle became a purplish color, swollen, very painful, and began to discharge. Because of the absence, accidental or otherwise, of those who took care of him the woman was obliged to dress his foot twice in one day. The sight of the foot was to her very offensive and caused some nausea, but she did not think of her unborn child.

At her confinement the woman had no medical attendant. Three days later her physician was called to see the child. Its left foot and limb for a short distance above the ankle were a purplish color and badly swollen. The limb was also about half an inch longer than the right limb. The foot and limb became more swollen and soon commenced to discharge. The woman believed that the sight of the man's foot when she dressed it in her early pregnancy has marked her child. Her physician, to whom the history was given, considered the explanation satisfactory and vouches for the truth of the above statement.

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