

# 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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## HOW WE WON WEALTH AND INDEPENDENCE.

(Continued.)

NOTE BY AUTHOR.

It is felt that some apology is needed for the introduction of such minute details, as will be found in the following pages, concerning the arrangement of the house and the minutiae of domestic management. Such apology must take the form of explanation.

No attempt to write an interesting story has been made, but merely an endeavor to put before the readers of THE ALPHA, a carefully thought-out scheme of Associated Housekeeping which might supply the home comforts and privacy boarding houses lack. At the same time there is the wish to show a profitable and suitable outfit for such of our girls as have no aptitude for the learned profession. As no cook complains of the exactness of a receipt that enables her to secure a triumph in the culinary art; as no dress-maker is successful in training apprentices who neglect to emphasize the importance of threads, of warp and woof; so should anyone ambitious of bringing about an important social reform attempt to put in practice the scheme herein elaborated, they will not complain of careful particularization of details, upon attention to which success or failure must depend, however wearisome such details must seem, to the reader who merely takes up these pages to pass away a leisure hour.

Having offered this explanation we will proceed with the inspection of the Associated Home.—*Elizabeth Kingsbury.*

"This is a very handsome room, but what made you put it in the basement?" objected Mr. Allwyn, "it seems to me this parquet flooring and these fresh muslin curtains should have been on the ground floor or on the one above it."

"Why, you must know, that when the house is full I do not want the inmates to be annoyed by people coming upstairs to inquire about rooms, terms, etc., for I expect ten people will come from curiosity, for one that comes on business, so I have had a handsome area made, and a little brass plate fixed outside the railings, in the street directing inquirers to the office below, where Mrs. Morris will always be at hand to receive them; she can then show them a bed-room and sitting-room on this landing, and this room, which is all they will want to see, as I have furnished all the sitting-rooms exactly alike and all the bed-rooms exactly alike throughout the house from economical considerations, and as there is the same outlook from all the upper windows, namely the Square Garden, there is nothing for curiosity to see that can not be seen here; and I shall save the annoyance of

strangers being about the place. Another reason why I have put the drawing-room down here is that I could not afford to sacrifice four good rooms on the upper floors for such a purpose."

"Four rooms?"

"I had four rooms thrown into one to make this, and as I shall charge nothing for the use of it, in an ordinary way, I think I had a right to put it into the least valuable portion of the house; and really the passage is so well lighted, as you have seen, and the staircase so wide and good, that it will not be remembered that it is in the basement after the first day or two."

"I have no doubt you are right, and certainly your boarders will have no reason to complain of the position of a room for which they do not pay. How can you afford to be so magnanimous?"

"Oh I think it good policy to give as much accommodation as possible, and I do not expect to lose anything by it in the end, as I reserve to myself the right of using it for my own purposes if occasion should arise. You see from its size and style of decoration it would make a capital ball room, or it could be converted into a room in which supper, wedding, breakfast or dinner parties could be given, and if any of the inmates require such accommodation I shall let them hire it. Being where it is, it could be used for any of these purposes without causing annoyance to the dwellers on the floor above as I have had the floor made sound-proof as well as fire-proof."

"That is true and I dare say, since you can put it to such good use, you will find it a source of profit rather than loss. But may we see the other rooms in the basement?"

"Certainly. These two rooms on the right are set apart for Mrs. Morris's use, one is a bed-room and as it is furnished and arranged like the other bed-rooms we can pass it by. This one is her sitting-room, which she will use during business hours as an office in which to receive people calling to ask about rooms, etc."

"It is a very pretty and comfortable room, and much more inviting than men's offices usually are. I see you have the fire-place fitted with a gas-stove in this room as well as in the drawing-room we have just left."

"Yes, I have had gas-stoves put into all the rooms, but I am afraid you gentlemen will not be able to appreciate all the cleanliness and economy of labor that little departure from the ordinary method of house-warming means. You will see when we get to the middle of the passage that I have a patent gas-stove there also to warm the landing thoroughly in winter. Probably many people would prefer the open fire-place, but it would be quite impossible to carry on the establishment in the way I propose without taking advantage of every labor-saving contrivance that science and enterprise has put within our reach. Indeed I would not have had my sisters working in the house under the old tiring and dirty methods. You see with this parquet flooring, which can be cleaned very easily and without hard labor, and the gas-stoves, dust and dirt are reduced to a minimum inside the house, and we have chiefly to reckon with the dust and smuts which will fall through the open windows. You will notice that I have had large ventilators of gauze wire made to run the entire length of the windows. If you will come here and look up beneath the window curtain, and you see there is a ventilator in the center of each room over the gaselier, though it is almost concealed by the ornamentation around the top. When you leave the house, if you look at the outside you will see that some bricks have been removed at intervals all the way up the house, corresponding with the different floors. Over each central ventilator there is a passage of air, communicating immediately with the atmosphere out of doors, and on this I rely to obviate all evils which might arise from the use of gas-stoves."

"But you have carefully concealed the ventilator that people inquiring about rooms will never discover them, while they will see the stoves and take alarm."

"I am afraid the majority of people think very little about ventilation, while most, especially middle-aged ladies, have a perfect horror of pure air. If they discovered the means which have been employed to keep the air unvitiated they would declare that they could not live in such a draught, though really there is no draught at all, except for the flies who promenaded the ceiling; if occasionally an intelligent inquirer expresses serious doubts about the healthiness of the air, he shall be taken about one or two floors and asked to satisfy himself by personal observation as to whether the atmosphere feels vitiated, if this does not put his doubts at rest he will only need to look at Mrs.

Morris, who luckily is the picture of health, or cast his eyes on the lady associate, my sister, to be silenced upon this point; as a last resource the ventilators might be pointed out to him, if his appearance seems to justify a trust in his willingness to put up with pure air."

"You are really too hard on people's ignorance."

"Not at all. I am only anxious to protect them from its effects, and myself from their fidgetiness. Now this adjoining room is to be used as an office for the reception of provisions, and also as a lumber room; here Mrs. Morris will examine the stores sent in and see that they are good in kind, quality and weight; and then, by means of this self-acting lift, will dispatch them to the top. The lift will not convey very heavy loads, but it will answer all our requirements. You see the ascending cage will bring up to the kitchen at the top of the house, the uncooked food and groceries, while the descending basket will bring down the hot dinners, crockery, etc., which will be wanted upon this floor. When we are upstairs I will show you the baskets which I have had made to hold the hot-water dishes, and other things that the lift must bring safely and quickly to the bottom. It cost me a good bit of trouble, so I am very proud of its success. Each floor has its own separate lift and basket for table necessaries. There are on this floor five sitting-rooms and five bed-rooms, a bath-room and at the end of the passage a smoking-room, which you must come and look at, as I shall be glad of any suggestion that you can make to improve its comfort."

"Why, it seems to me a charming room," said Mr. Jackson, "what say you, Allwyn? I am not a smoker, so perhaps my opinion is not valuable."

"I think smokers will be glad to come here to get a hint before they furnish their dens. But is this room also a free gift to the inmates?"

"Yes, but it is a gift I do not expect they will thank me for, as it will serve as an excuse and deprive them of the detestable pipe in other parts of the house."

"You do not approve of smoking then Miss Sutton?"

"Can any reasonable being approve of a habit which is injurious to the health, and blunting to the best faculties of the mind? I would be glad to exclude all smokers from the establishment, but I cannot afford to do it; so I have made this compromise with my conscience. This floor is under Charlotte's charge; but Mrs. Norris will always be down here too. If you are ready we will go through the upper stories now."

"We are at your service."

"Let me show you this sitting-room on the ground-floor as a specimen of all the rest."

"It is a large room—are all the other sitting-rooms of this size?"

"Yes."

"You have not furnished it after the usual boarding-house style. It is very unusual to see book cases in such rooms, and inviting easy-chairs, and foot-stools and a pretty cabinet."

"But they add so much to the comfort that I shall get five shillings a week more for each room on this account alone, and that will pay over and over again for the outlay."

"I believe you will find it is so. But what is the marble table for?"

"Oh! that is to be used at meal times. It is much quicker to lay out the dinner service upon than the ordinary table-cloth; it can be kept clean without expense, and it will avoid the necessity of disturbing the occupant of the room when he is employed at the center table. I know how men love to litter their papers and books about, and how it annoys them to have them touched by womankind."

"You are really very considerate for our weakness, and I observe you have not fallen into the error of having the dining table—if so I may call these marble substitutes—round or small."

"No, I can not bear to see a table crowded with dishes. I had these tables made for me, and very heavy items in the furnishing bill they were, but they are pretty and uncommon looking, so I am resigned to the cost especially as I shall recover it after awhile through the saving in the weekly washing bill."

"Well, your washer-woman will have no cause to complain as you evidently mean to find her plenty of employment with all these washing curtains and blinds."

"You think them extravagant, doubtless, but heavy stuff curtains hold the dust, and either injure the health of the occupant of the room, or wear out the strength of the housemaids with constant brushing and shaking. Since we shall only employ a third of the usual number of servants that are required in such a house as this, under ordinary circumstances, we can afford to let the laundress and *frotter* come to our aid."

"What may a *frotter* be?"

"I do not know whether there is such a word in English, but you know in Paris a man is always employed to polish the parquet flooring, and the process is called to *frot*, so I have coined the word *frotter*."

"And can you get such a man here?"

"Oh yes, they will send some one from the house of business where the parquet was bought to polish the floors if required, just as Marshall & Shelgrove will supply men to take up, beat and relay the carpets supplied from their house, if their customers wish it. But my floor will not want repolishing by *frotter* more than once in six months

if so often. I have made arrangements also for a window cleaner, stair scrubber, and door-step washer to come regularly from a domestic agency that supplies respectable persons for such extra work. And if the need arises for waitresses, I find that the Berner Street Society for the employment of gentlewomen can send me ladies who make a business of going out to wait at houses where the mistress requires extra attendants and objects to the greengrocer in livery from around the corner."

"I had no idea that women of education increased their incomes in this way."

"I dare say not, so true it is that one-half of the world does not know how the other half lives. I have often heard papa say that very few men had any idea of the straits women brought up in refinement and dependence are put to for want of special professional training to earn their bread when the father or husband leaves them improvident. That is why he had us educated in a more thorough fashion than the custom of the day demands."

(To be continued.)

#### MENTAL INTEMPERANCE.

Temperance means the proper use of force. Intemperance means the improper use of force.

An angry man has made an improper use of his force, because the element of angered thought he sends from him to another may as thought hurt the other person, and it certainly does hurt the one who sends it.

An angry man is, temporarily, intoxicated as is the man we call drunk from over-much liquor, and for a reason quite similar. He has first called up in himself the element of anger; and this element is attracting of its own kind, as put out from all other angry persons; because thought runs in currents as real as currents of water, and every peculiar order of thought joins its own peculiar current. When you are angry, you connect with the current of angered thought. It then runs through you, and acts on you. You become then a part of the chain for the conveyance of angered thought, as well as an additional battery on that chain for its generation. You are helping to swell the great current of anger; and you are also receiving from, as well as giving to, that current. You are also helping to make other people angry with greater ease, since the angered thought you generate increases the amount and power of all the other volume, from which is sent the element of anger to any person who attracts it by calling up the mood of anger.

In a similar manner will any mood of mind attract to it the same order of thought-element. Your indecision attracts from the great current of undecided thought, and makes you a way battery or station for both the generation and conveyance of that order of thought. You charge your mental

battery with the element of fear; and, as it draws such element, it increases its amount and strength for drawing to you more fear.

A violent fit of anger calls that element to act on the body which racks and strains it. Hence the weakness of body felt after and even during anger, since the more healthful and strong order of thought, or force, is temporarily cut off or unable to act on the body.

If so you attract and drink in the thought-element of impatience or indecision or fear, you are quite as much unfitted for successful effort as if you drank alcohol; for, though it does not make you uproarious or stupid, it does wear out your body by degrees. Sudden fright sometimes kills the body instantly. Suspense (only another name for fear) makes the muscles weak and tremulous, affects the stomach, unbraces the nerves, and dazes the mind.

Could you see clairvoyantly a man or woman very much frightened, you would see two—the body in one place, and the invisible self at a distance from the body, struggling to leave it entirely; and, when a man or woman faints, it is because, through pain or terror, so much of the spirit has temporarily left the body.

People very much frightened drink in or absorb this destructive unseen element, and its effects in shaking the nerves and paralyzing physical effort are as strongly marked as when a man drinks too much alcohol. But the element of fear or anger or indecision, taken in lesser quantities day after day, month after month, year after year, as when you are always fearing something in the future, or more or less angry, peevish, irritable, impatient, undecided, every day you live, is a species of tipping with a dangerous unseen element, and wears your physical body out gradually and surely.

It is as cheap to invite, or think, the healthy unseen element of courage as of fear, of even temper as of anger, of decision as indecision; and you do this every time you think or say "Courage," or "Decision," or "Good temper" to yourself. The qualities you set your mind on you draw to you; and, for the timid or irresolute or ill-tempered, it is most profitable to spend on arising in the morning, if no more than ten seconds in saying, "Courage," "Decision," "Even temper," or any quality in which they feel lacking; because in so doing you connect yourself with and draw courage or even temper or decision from the currents of this order of thought. You are also stronger so to draw in the morning than in the latter part of the day. All organized elements—plant, animal, man—are fuller of strength when the tide of the sun's force bears directly on this planet. When it ebbs in the afternoon, there is an ebb of power, be that power a man applied to muscular or mental effort.

The mood of mind you are in on first arising is the mood most likely to last during the day. You may not feel the growth of more courage, decision, or even temper from this simple practice, at first. You will in time; and you will wonder at the change in yourself, and where your greater force, courage, decision, or other good healthful thought came from. If you call this trivial, ask yourself if you know anything at all of the nature or cause or composition of a single one of your own thoughts.

The worst intemperance of to-day is that coming of hurry or impatience, or the desire and attempt to crowd the doing of so many things in an hour or a day. The hurried, impatient mood in which you may tie your shoe-strings, or put on your clothing, in the morning, you may carry into every act during the day. You, in so doing, have connected yourself with the current of impatient, hurried thought. You have then become a part of that chain of being, or order, of hurried mind; and, could you see your real situation clairvoyantly, you would see yourself linked by invisible wires to every other hurried, impatient, and consequently fretful, and more or less irritable human being. For hurry and impatience lead as surely to fretfulness, irritability, and ill-temper, as the river flows to the sea.

You are very apt to carry the hurried mood of mind in which you tie your shoe-strings into the writing of a letter which may involve to you the gain or loss of thousands of dollars. The hurried, impatient mood runs its wire of disorderly thought and slovenly act straight through from one act to another, and leaves its traces and its damage on all. And so when you have dressed in a hurry, eaten in a hurry, and rushed to the street-car in a hurry, if you do not carry hurry and neglect and forgetfulness into your business, you may still have the harder task to throw off this mood of mind, and get "into the more reposeful and deliberate one in which you pursue your business or occupation; and in trying to get down to your work, or, in other words, get up that interest and enthusiasm or enjoyment in your work, which you crave, and without which you can not do it, you use up a great deal of force which might have been put directly in your work, and which you might the sooner have had, had you laid for it the corner-stone by tying your shoe-strings with a religious and devout carefulness in the morning, and in so doing have connected a religious, careful, orderly, and therefore pleasant and profitable mood of mind to every act done throughout the day. It pays in dollars and in health and in happiness to make well-formed letters in writing, for the mood which makes the well-formed letter begets the mood which makes the well-formed plan. And, although you may see

men apparently successful who are always in a hurry, you will find on closer examination theirs is not a whole success; for, though they may gain in wealth of dollars, they are surely losing in the wealth of health, without which nothing that dollars bring can be enjoyed. That is not a healthy mind or body, either, which can enjoy nothing but the heaping up of money, the article which represents food, clothes, shelter, and all necessary and enjoyable things."

The slower movement of body which characterizes the religious form, rite, and ceremonial of all faiths, and in all ages, had for its object, and was intended by a greater Wisdom as a first lesson, to teach man the use and profit and pleasure which comes of putting our thought, or as much thought or force as may be necessary, on the act we are doing now. It is a law of our beings, that, when the painter can put his whole thought in the handling of his brush; when the orator or actor puts his whole force on his method of expression, and allows none of that force to stray off in the self-conscious channel of thinking how A, B, or C may judge or criticise that method; when, as Shakspeare says, you "give to each proportioned thought its act" (that is, carry out the act as your thought has first shaped or planned such act), as when the athlete or gymnast or graceful dancer put their whole thought or force in the muscle needed for use, and expression at the instant—there comes of this the careful religious concentrative mood or use of our force, always bringing pleasure to ourselves and pleasure to others; and the giving first of happiness to ourselves, and next happiness to others, through the proper use and expenditure of the forces belonging to us, is the great aim and use of the sentiment or quality we term religion.

Every impatient act, no matter how trivial, costs an unprofitable outlay of force or thought. Every impatient act is an act without a plan. You do plan a blow with a hammer before you make it; if you did not, the hammer would strike wide of its mark. You plan the proper intonation or accent of a word before you speak it. You plan the graceful movement before you make it. These things may be planned with the quickness of lightning or thought, but planned they are; and those acts bring pleasure to you and others from being well done. That is the reward of mental temperance, and there are much greater rewards, also; for the habit of so doing all acts brings you more and more power and health and strength.

When you tug impatiently at the knob of the door that won't open easily, or pull impatiently at the knot that won't untie, you are sending force or thought into that knob or knot with little or no plan as to its use or direction. You are sending, also, a great deal more force or thought into that

knot or not than is needed to open or untie. This is an intemperate use of force. This is the wildest extravagance, because it is expending force you can not recall, in effecting nothing. It is expending far more power than if it had been deliberately planned, not only uselessly so far as this effort is concerned, but you are strengthening the habit of so uselessly expending or wasting force in the doing of all things. You are training your mind to this habit of extravagance, and this habit will bring you weakness and loss in every direction.

When you send your thought or force ahead of your body, and in the store toward which you are hurrying (as you actually do while hurrying to that store), the most of your real and invisible self goes to that store, and is in that store, uselessly expending itself because it has not the body, its instrument, to work with. It has not the body's senses to touch with, the body's physical eye to see with, the body's material tongue to talk with. You are really in that store, having only your finer or interior senses, and these can not act on material things.

You are then as a carpenter would be who came to his work without his saw or hammer or other tools. Your thought, your invisible self, or most of it, in the store represents the carpenter. The saw or hammer represents your body, which you are dragging wearily on, with the little spirit or force left in it, five or six blocks away; and the force you expend uselessly, in dragging it, could have been better used in selecting the proper quality of cloth, or matching colors, or in seeing that you did not have some article forced upon you by the salesman, who knows just what you want, because you haven't mind enough left in you, when you've got your body at last in that store, to know what you want yourself. Force means judgment and tact and discretion and taste; you know you part, temporarily, with most of these qualities when you are hurried and flurried and flustered and excited. It is when in this condition, that the salesman, who is cool and collected, and has all his wits, his force, his thought, about him, can throw his mind or thought into yours, and make you see with his eyes, and judge with his judgment; and as a result you may buy what you find, on getting home and pulling yourself (your mind) together, that you don't want at all.

It is this habit of mind which causes what is called "nervous diseases." When you send your thought, or force, away from your body to some place you are hurrying the body to, be it store, railway station, ferry-boat, or the top of the stairs, you are sending away from you that unseen element of strength for which the nerves are the conductors through your body, as the telegraph wire conducts from town to town a cruder form of the

same force. When you fall into the habit of so sending it away, you are tremulous—or, as we say, the nerves are shaken—for lack of this unseen vital power. Sudden fright may send instantly a great volume of this element from you. Hence the body has no strength left in it. In other words, your real self, your spirit, your force, has mostly gone from the body; and, when fright kills, it is because an actual end or link of unseen element, which bound spirit and body together, has snapped. Your invisible self is really an organized body of this force.

The more nerve or force you call to the body, or any part of the body you would use, the more nerve you will have. The more nerve you get, the more you will attract to you. There is no limit to its increase. Your thought or force—so by habit set massed in a bunch, as it were—is a magnet ever growing in power to attract more force.

You can throw yourself, or your force, from the word you are speaking, or the idea or emotion you are trying to express, on the next word or the next emotion or idea to be expressed, even as you throw your force, or invisible self, from acting on your body to acting without the body in the store, and when we do this we slur our words and sentences. We run them together, and little or no effect is produced on our hearers, because we have in speaking them produced little or no effect on ourselves. You can not make an audience really *feel* a sentiment unless you feel it yourself. Enthusiasm and earnestness are contagious. Enthusiasm means "God with us;" and God is not with us, and can not be felt unless we hold for the moment our whole share of the infinite force or mind on that part of the body with which we endeavor to express that mind. You train for the concentration of force in a syllable in order to give it clear enunciation when you train to pick a pin from the floor, and think for the moment only of the act, because you are then training to throw your force to any part of the body you wish to use at a second's notice, and also to throw that force from any one part to another part—organ, limb, muscle, lip, eye, forehead, nostril, lung, or tongue—in that inappreciable flash of time, so rapid that not even the watch's second-hand can measure its passage, and when you see and hear the oratory or declamation or expression of sentiment from the throat of the singer, or action of the *danseuse*, that thrills and compels your admiration, you are acted on by so many flashes of power or mind, turned sometimes by a conscious and sometimes an unconscious discipline, to act on that part of the instrument, the body, it is desirable for the fraction of a second to use.

You are training to rid yourself of self-consciousness (only another name for the fear you may have for what A, B, and C may think or say of your body's expression of an idea) when you train to

throw your whole spirit or force, or as much of it as may be necessary, on the proper sharpening of a pencil; for the more readily you can put what volume of power may be necessary to form one act, the more readily can you turn that power on the performance of any other act, and when you are self-conscious, or thinking of your audience in any way, you are expending just so much power or thought which should be turned on the expression of an idea.

A great orator, a great actor, may be a very slovenly man in other departments of life and action; he may be a very hurried man, and so let his power run to waste. He would have had far greater power in his special talent, had he so trained to hold his force in *all* acts. He would have lived longer. He would have had better health. He would not have used some artificial stimulant or strength to supply temporarily the force he wasted; for it is exhaustion only that begets a liquor appetite. A tree may grow up and take up a millstone with it. It would be a more symmetrical tree without the millstone. A powerful mind may shine despite its millstone, but the power placed to carry the millstone could be used to better purpose elsewhere. This unconscious wastage of force is as the millstone to many a mind, and the planet has not yet seen the fullest expression of mind, the genius it is yet to see, as mind learns how to cut loose from the many millstones it is now carrying.

If yours is the finest quality of thought, the thought fullest of fertility, of imagination, of invention, of activity, you have the most power for any purpose, mental or physical. But the greater your power, the finer and more subtle and more difficult to retain or hold is that element or combination of elements which has made your peculiar order or quality of thought, and, like some chemical combinations, the more explosive power they have, the more difficult it is to hold or keep them. For this reason it often happens that the highest order of intellect is physically weak. It wastes its strength in some form of impatience. A high order of mind sends out many times the volume of force in a fit of irritability, that a clod would do in similar mood.

As to quality of thought, one mind may, as to power, be as gunpowder, and another, fulminate of mercury. A half thimbleful of fulminate has as much explosive power as lies in half a keg of powder, and the fulminate, whether of thought or substance, must be more carefully guarded than the common powder.

Your sudden cold comes often, not because you sat in a draught, but because, through lack of force, sent in an impatient mood from the body, there was not enough left in it to keep open the skin pores, and keep them at work expelling invisible waste matter. The pores then closed up;

the waste was reabsorbed into vein and artery, which then carried death instead of life, and made you feel "half dead." It is the exhausted body which is most liable to take cold. You could have sat in that draught without taking cold had your full force been concentrated on the body, as you had set many a time in a similar draught without injury.

(To be continued.)

FOR THE ALPHA.

#### WHERE BELONGS THE PITY.

Death has entered the home, and the loving mother sleeps under the snow. The husband sits in "sack-cloth and ashes" (which means broad-cloth and cushions) pitying himself, while many friends unite in the strain, and talk of a "mysterious Providence"—of this "sad visitation"—"what we know not now, we shall know hereafter," etc. Some of us know as much now as we can well endure, and can well afford to wait for more light. The light we already have is so intense it makes us stagger and almost fall to the ground, as did Saul. This young mother left a child less than three years old, one still younger, and died in the agonies of child-birth; the unborn babe dying with the mother. Her strength was exhausted. She endured to the end so bravely, and left tender little ones to the care of a father who had robbed them of a protector, through his lust and fiendish passion.

Lord Lytton once wrote of how he cured a disconsolate widower in this wise: "I dipped him deep into gneiss and mica schist. Amidst the first strata I suffered the watery action to expend itself upon cooling crystallized masses; and, by the time I had got him into the tertiary period, amongst the transition chalks of Maestricht, and the conchiferous marls of Gosaw, he was ready for a new wife." But this was, no doubt, in England, where there is more moisture and more "watery action," perhaps; but in the entire article he treats of the death of a wife as indifferently and lightly as is common to his sex. However, had he experimented with his "cures" in our own land and generation, it would have been needless for him to dip into the soil. A few short talks upon the manner of growth and construction of the weeds growing profusely on the dead wife's grave would have been sufficient, and before the second crop would have run to seed he would have been all ready for the "new wife." We may pity such men because they are such blind sinners, but not that they lose their wives. Men that can not appreciate a pure woman, but sends her to an untimely grave through his lust, can not appreciate the loss of such a wife. And yet these same men can stand and preach to others, "Ye must be born again;" "the old Adam must die;" "none but the pure in heart shall see God," etc., yet the Golden Rule, which is the foundation upon which the

Bible teaches us to build, is entirely set aside in their lives, and lust has sway, and their wives die a slow death. Then the sympathy that should be given the orphans and dead mother is heaped upon the one who causes this desolation, for nature has fixed laws which dare not be broken. Facts are not always toothsome, but they remain facts, in spite of all the whitewash well applied. Not long ago we read of a prominent man who laid away a second wife. How "desolate and afflicted" he was! Much was written of his care and kindness to her in her illness. He took her South—she did not improve. He took her North and secured a desirable home, where pure breezes fanned the hectic cheek, but it availed not. She died and left a babe three months old. She was long an invalid, yet could not be spared the pangs of maternity, even in this condition. Better had it been to send this attentive, loving husband to some lonely isle to consider his ways, and the poor wife allowed rest, and in the care of strangers, who could not lawfully molest and slay her. How pathetically this afflicted husband wrote of his helpless babe and his "great loss;" how "he would walk softly all his days," etc. And he "walked so softly" that he soon had another victim to repair the "loss!" These men, so submissive to "the mysterious working of Providence," and who write so touchingly, seem to expect to float to the third Heaven when they die, and, taking a reserved seat, fold their ethereal wings and look about among the heavenly choir for the wives they so lovingly sent to the Kingdom in advance to sing the "new song," while they, unselfishly, longer remained below to battle with life, and endure the labor of securing yet one wife more! Surely, such generosity and forethought will have its reward! Surely, for such patient endurance under such heavy strokes a high place above will be the reward!

Friends, if there is in Heaven one spot more restful, more beautiful, where the waters are clearer, and the breezes softer, the music richer and the Savior nearer, will not this be the "mother's corner"? The eyes that on earth wept until sight was almost washed away shall here see the "King in his beauty," and he shall wipe away all tears from all faces." The hungry hearts that so much longed for love and tenderness shall here be fed. "These are they who have come up through great tribulation." Then may we sing;

"Here I shall bathe my weary soul  
In seas of Heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

OBSERVER.

SINCE the education of women, civilization has advanced more rapidly than ever before.

In the year 1200 there were no chimneys in England.—*The Queen Bee.*

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

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THE ALPHA.

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THE fourth number of the quarterly, *Christian Life*, is received. We congratulate Caldwell Bros. on their successful perseverance in overcoming difficulties and trying persecution and standing firm to their principles and convictions in continuing their search for the cause of the sources and irregularities of the world's people. This last number sustains the same feature and outspoken principles as the previous numbers.

MORE HELP.

The Rev. Mr. James, now of Oakland, Cal., has entered vigorously into social purity and the White Cross movement on the Pacific slope. He recently held two very successful meetings in Frisco, Cal., and organized there the first White Cross Society in California. He writes wise and convincing newspaper articles to young men and young women on "The Conduct of Life." They may not be quite as radical as some that appear in THE ALPHA, but they are excellent, and we thank God for this new helping hand to spread the truth and light for the salvation of the people.

IN the sudden death of Chief Justice Waite we have lost a valued friend, Washington one of its

most prominent citizens, the Republican party a strong ally, the world a good man. His friends have received such a severe shock as to benumb feeling and paralyze expression. In the reaction, we may be enabled to do justice to the memory of a sincere friend, a tender husband and father, and a conscientious judge, which the agency of sudden bereavement makes impossible now. Our firm faith in an everlasting Providence, a continued existence in endless progressions, and a higher and better life is our stronghold, our bulwark, and our anchor and support.

"THE INTERNATIONAL WOMAN'S COUNCIL"

began March 24 with a public reception at the Riggs House. The halls, sitting-room, and the immense dining-room were literally packed with eager citizens to look upon, clasp the hands of veteran workers, and make the acquaintance of our foreign delegates.

There was never such a gathering of women in the history of the world. At the opening religious exercises on Sunday afternoon a vast audience packed Albaugh's Opera House. All standing room, as well as every seat, being occupied by an intelligent audience, the larger half being women, and the service was most impressive, Rev. Phebe Hanaford reading the hymns, Rev. Ada C. Bowles reading the Scripture, and Mrs. Harbert conducting the music. Rev. Antoinette Brown Blackwell gave the invocation, and Rev. Annie Shaw preached a most powerful sermon from the text Acts 26, 19, "Whereupon O King Agrippa, I was not disobedient unto the Heavenly vision." The application of the texts to the inspiration of the women of the time was admirable.

The council is in full session as we go to press. There will be a daily issue of *The Woman's Tribune*, Clara B. Colby, editor, which will contain a full report of papers and business of each day.

PROPOSED BUREAU OF STATISTICS OF THE HEREDITY AND PRE-NATAL INFLUENCES OF CRIMINALS.

A friend writes: "As to your plan of gathering statistics as to the pre-natal influences upon the long, sad list of criminals, idiots, lunatics, and fanatics, I have to say the measure would indeed be helpful, and secure a more hopeful outlook. From the standpoint of evolution alone, I would aid in such measures as far as possible.

"My own mother gave birth to eight children, and she has often said to me: 'I know why each

of my children are as they are. If I had only known then what I know now, how different would I have done.' But, alas, us mothers can not in a very large degree, undo such work. The die seems cast pre-natally, and millions of years must pass ere some can approximate a perfection that can bring enjoyment to those thus born, as you so well know."

This wise suggestion can not help being useful in promoting sentiments of pity, rather than severity, towards unfortunates that have had a wrong bias given to their lives by a defective inheritance of inharmonious pre-natal influences. It will call for the wisdom of philanthropic law-makers to provide suitable restraints as a protection for society from reckless and irresponsible people. But it will not be more difficult for them to provide restraints and kind treatment for the dangerously insane.

Indeed, while promoting a higher civilization, restraints, with a desire for the improvement of criminals, and those liable to become so, would be both economic and improving to the characters of these unfortunates. Will not others volunteer to aid in this work? Police and prison matrons, wardens and superintendents of hospitals and reformatories, and those that visit these institutions, could promote this movement with little cost to themselves, while their tables would serve as guideposts and warnings to expectant mothers. Well authentic communications of this character would be gladly received.—Ed.

#### THE NATIONAL PRESS ASSOCIATION.

At the regular meeting, March 17, the audience was entertained by Miss Durham, a member. Subject: Women as Money Getters. The paper was very bright, and the discussion that followed, lively; many taking the ground that woman's recognition as equals by men depended upon their ability in money getting. Others took the ground that domestic virtues and accomplishments were natural and best for women, and others the mercenary spirits of men should not be aped by women. That they should take the higher ground of pride and ambition in the excellence of their work, and the secondary consideration of pecuniary prosperity would follow.

March 24th the Association was entertained by Abby Morton Diaz, of Boston, on Educational and Industrial Unions, of which they have a very successful organization in operation in Boston—Mrs.

Diaz president. The information given was of a very advanced character and useful as well as entertaining. The speaker urged the formation of such a union in Washington. It is educational to *all women* in all the pursuits and occupations of life. Another meeting will be held Wednesday, March 28th, for organization.

FREDERICK GERHARD, of Weehawken, N. J., has published a lengthy and able circular entitled "Should the Death-Penalty not be Abolished in those States of the Union where it is still in Vogue." This circular abounds in good logic, humane sentiment and interesting historic facts relating to its modification in many countries and its *abolition* by some of our States and European governments. It seems that we have three States in the Union that have taken a step in advance civilization—Michigan abolished capital punishment in 1846; Rhode Island in 1852, and Wisconsin in 1853. In Europe Tuscany abolished it in 1786, and Austria in 1787. The German National Assembly passed a resolution of abolition in 1848; it was put into effect in Oldenburg, Bremen, Nassau, Anhalt, and the Kingdom of Saxony, but not permanently. In the establishment of the German empire the resolution of the National Assembly was annulled; in Switzerland the death penalty has been abolished in several countries; in Holland it was abolished in 1870, and the same has been done in Portugal, Belgium, and Roumania. In 1887 the Central South American States—Honduras, Costa Rica, Nicaragua, and Guatemala—entered into negotiations to form a union similar to the United States, with the expressed condition that the death penalty in these states should be abolished.

The death penalty as a means of deterring crime is a total failure. On the contrary its abolition lessens the number of the worst crimes, while executions increase them, is proved by the experience of various countries.

In Holland no patricide or matricide was committed in ten years following its abolition; while in the fifty years previous these crimes were frequent. The same experience was noticed in Tuscany and Wurtemberg. In Russia, during the reign of Queen Elizabeth, no executions took place. An English prison chaplain, who had prepared 167 criminals for execution, testifies that of these 161 had witnessed executions.

Mr. Gerhard meets the Bible argument likewise,

and the silly fears of changes in law he illustrates by the case of Lord Chancellor Eldon, who exclaimed in dismay at the proposed modification of the English forty shillings law, "Why, by this innovation, all that I possess would be left entirely unprotected."

In 1878, the executioner of Berlin gave a public dinner, accompanied by music, on the day of the execution of Hoedel, who fired at the Emperor.

On the death of Marwood, the hangman of London, twelve hundred people applied for his situation. What a comment on our Christianity!

The earliest advocate for abolition of capital punishment was the celebrated Italian lawyer, Beccasia, in 1764. Like all reforms the progress has been exceedingly slow; but what excuse can be made in our day for the continuation of such barbarity. We hope Mr. Gerhard will continue the agitation of this question. He has the sympathy and support of THE ALPHA.

Prentice Mulford is giving lectures on Social Purity and other important topics in Boston. His lectures are published in pamphlet form and are called "White Cross Library." They are calm, dispassionate, wise, and scientific discourses on every-day habits, both of thought and action.

The lecture reprinted in this issue of THE ALPHA, "Mental Intemperance," is such an earnest appeal for self-control and the conservation of force applied to the details of life, and supplements so wisely ALPHA teachings, that we wrote to Mr. Mulford and obtained from him permission to publish it for the benefit of our readers, who will peruse it with pleasure and profit. How the heart-searching work of developing God-like principles in human life is going on! It is one of the evidences that our race is emerging from its childish, undeveloped conditions and approaching maturity. Daily human responsibility for our race individually and collectively are being impressed upon the minds of this age, and more and more we realize that "thoughts are things."

AMONG some pamphlets on Social Purity sent me from Chicago there was a copy of THE ALPHA, June 1, 1886. I am so much pleased with it that I think I should like to subscribe for it. Please send me a sample copy of it if still published, and I hope it is. Such a paper should have the support of every person able to pay for it, and those who are too poor should have it sent to them by those who can pay for it. Yours, respectfully, J. D.

WHAT SHALL BE DONE WITH AUGMENTED FORCE?

MRS. E. R. SHEPHERD.

Lest any should fear that Dr. Acton had an undue desire to induce men to live a life of chastity, on any other than strictly physical grounds, it may be as well to call to mind that this learned physician and earnest student knowing well "that the semen, reabsorbed into the animal economy, augments in an astonishing degree the corporeal and mental forces," was the chief instrument in introducing into England the atrocious Contagious Diseases Acts, which put the honor and liberty of every woman at the mercy of the hired policeman, whose pecuniary interest it was to enroll her on the register as a common prostitute.

Elizabeth Kingsbury, in June, 1887, ALPHA, says:

"The above contains an astounding piece of news, to some of us at least, for which thanks to the writer. To think that the very same arguments used by lovers of chastity to prove it harmless and beneficial should have been made the basis of one of the most infamous acts of legislation the world ever saw! We are reminded to ask *What can men do with superabundant vitality?* It is widely known how pugilists or prize fighters use theirs. The strictest continence is required of them by their teachers while in training; the trainer of a boat's crew would abandon all expectations of winning if he knew his men were addicted to the most moderate sexual indulgence or masturbation; the same of those drilling for walking matches or any other athletic contest. Their augmented corporeal and mental force is the basic factor of success; the more force the more success; the more perfect the continence the greater the amount of force. If the utmost conservation of nerve force is absolutely necessary to the attainment of physical success it should not be considered a surprising requisition for great intellectual accomplishments. This fact is made conspicuous by its absence in the following testimony given to Mr. Varley by the H. M. Inspector of Schools in Bombay.

"The Hindoo and Parsee boys are both sharp and intelligent, and until they reach the age of sixteen few teachers could desire more energetic or painstaking scholars and students. As a rule these boys are married when they reach the age of fourteen or fifteen. The girls are married at twelve or thirteen, and become, in most cases, mothers at fourteen. The result of these early marriages and consequent cohabitation is simply deplorable; the great majority of the boys are exhausted and spent by the time they reach seventeen. Their former energy and youthful brightness are gone. Henceforth for purposes of close application on the part of the student, they are an utter failure and disappointment. The reason is obvious; ensnared by this form of sensual pleasure, they exhaust themselves, and are broken down at seven-

teen or eighteen years of age. Such is the testimony of all the masters whose schools I inspect. *The Hindoos and Parsees will never make a nation so long as these early marriages continue.*"

Besides the physical and intellectual departments of being there is still another, the spiritual, where it is reasonable to suppose augmented force could be expended, and we are next led to inquire what were the teachings and example of Christ, the acknowledged head of spiritual things. In Mark XVI. we find it all summed up in the following words, his last advice and promise to his beloved disciples :

"Go ye into all the world and preach the Gospel to every creature. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." We are reminded of the previous promise to the disciples and "them also which shall believe on me through their word." "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do."

Christ has "gone unto his Father," but we do not see any of those "wonderful works" performed by the churches to-day. No physiologist can doubt the reason is because church members throw out of their bodies, in marriage indulgences, the essence of that very force and strength needed to perform miracles. No man who wastes his seminal secretion has the wherewithal left in his body for doing wonderful deeds. He is the prodigal son wasting his substance in riotous living. Miracles are not performed by means of sheer, gross animalism, but by that subtle, spiritualized, magnetic or electric nerve force which can accumulate only by the constant reabsorption of the seminal product.

That the doctrine of a chaste continence was lived by the early Christians there can be no doubt. Says Sanger: "Perhaps the most marked originality of the Christian doctrine was the stress it laid on chastity. Marriage among the first Christians was a holy institution whose sole end was the procreation of children. It was not to be used as was too often the case among the heathen as a cloak for immoralities. Christ, they said, permitted marriage, but did not permit luxury."

We have good historical evidence that as long as these views prevailed, as long as continence except for procreation was obeyed, "many mighty works" continued to be performed. But just as soon as the church began to compromise with the heathen physiologist of Greece and Rome, and to adopt their falsehoods about "imperious instincts,"

"sexual love," "natural necessities" the miracles became less and less frequent until in this age they have ceased altogether.

It can not be too much to hope, nor too lofty an "instant in prayer," that this revival of scientific chastity shall not cease until there is a restoration to the church of its ancient confirming power; a proving again in deeds the truth of its preached gospel. Until this better way of using augmented, superabundance of vital energy shall be made known to every man and woman in Christendom. Work miracles with it! Work miracles with it!

#### PURITY.

BY CHARLES JULIUS PRETER.

Purity is the divinest thought that can enter the finite mind concerning the Infinite. It is the fountain-head of life's immortal stream, the source of every attribute and spring of every blessing. In purity are love and goodness perfect. It is the very essence of Divinity that permeates and infuses the highest spheres, the unclouded light of eternity's perpetual day. "God is light, in Him is no darkness at all." The purer we become the nearer we approach Deity; for "blessed are the pure in heart, they shall see God." This is the greatest and most precious of the promises given by the Christ-inspired Jesus, whose life-example, as well as precept, was virgin purity.

Impurity broodeth in secret places, under the shadow of darkness; God is not there; and the mind that harbors unchaste thoughts, or the mind that cherishes unhallowed desires, shrinks from the light with a just sense of shame and disgrace. "Know ye not that ye are the temple of God? If any man defile this temple, him will God destroy"—by a withdrawal of His pure spirit. It is law inevitable. "The soul that sinneth it shall die." The written and unwritten revelation of God's eternal truth declares the certainty of this.

What is it that stultifies the sensibilities, beclouds the intellect, drains the vital forces, sears the conscience, turns love to hatred and disgust, and creates on earth a hell? The carnal mind unreached by moral law. Lasciviousness is the cancer that is eating out the very heart of society; its dens of infamy are the plague-spots of every civilized community, "the bottomless pit," where virtue is swallowed up and demons of vice are generated. The slimy serpent crawls over every threshold, victimizing the young, the beautiful, and would-be lovely, by the secret charms of its magnetic power. It stealthily holds its sway in our schools, colleges, and halls of science, robbing our youth of the potency and vitality of noble manhood. What hearth-stone boasts of purity's unsullied altar? Who so still worships there may "sing of Love, of Home, and Heaven"—three words holy and sacred in their significance, and the outcome of a truly virtuous life.

What means the cry we hear all over the land against "the social evil?" It means domestic unhappiness, ungoverned households, family brawls, infanticide, fœticide, matrimonial dissolution, and an army of neglected, vagrant children. God and his divine laws in nature are both ignorantly and willfully disobeyed. The earth reels drunk with crime of every name and nature, all springing from the hydra-headed monster, *Lust!* It is the ghou! that is gnawing out the vitals of humanity.

"Whence come wars and fighting among you? Come they not hence even of your lust that was in your members? A man is tempted when he is drawn away or enticed by his own lust." The evil lies within each human heart and there must the battle begin for the subjugation and crucifixion of the carnal mind and generative life, which has brought sorrow and woe to mankind.

The greatest of all wrongs is the sin of transgression, through which depraved influences are stamped upon the embryotic brain, so that thousands walk the earth and mingle in society in whom the inclinations and impulses are stronger for evil than for good. True love is the offspring of purity, and only under its benign control can properly developed beings be generated.

The praises of virtue were sung by the bards of olden time. Seers declared the glory of the ransomed! Prophets, sages, and philosophers, inspired by the Christ-Spirit, conquered the impulses of passion, and took upon themselves a perpetual vow of celibacy. In ancient temples vestal virgins were sheltered and secluded from the eyes of a carnal world—kept for holy purposes, they were vessels of honor, through which the Word of God could flow to man.

The baptized Jesus inculcated purity foremost in his system of ethics. The teachings of the Apostles, whether to Jew or Gentile, held up this heavenly principle or attribute, as the highest point of human attainment, recognizing the fact that because of low conditions few would be able in this life to bear the cross and practice the self-denial necessary to reach the perfect state of angelic purity.

In every heart—no matter what the education or the ignorance—there lingers a hope of probation, and, though long and dark be the night of error and sin, there will sometime be kindled a desire for something superior and more soul-satisfying than the fruits of a sensual life. Then will come an awakening. God's pure spirit brooding over the chaotic elements of the soul shall find access to its most secret chambers, its deepest recesses. His searching light will shine; the dawning of a new day will break upon the vision; the first thought that shall fill the mind will be PURITY! The first step of spiritual progress will be "to cleanse the heart from all filthiness of flesh

and spirit." Then will the ascent upwards be comparatively easy.

Purity is light; it gilds the mountain-top of God's everlasting goodness, and in its fullness alone will the soul ever find peace and rest, or realize the blessings—vouchsafed to every human soul—of immortality and eternal progression.

*World's Advance-Thought.*

#### FALSE REASONING OF AN ANTI-PROHIBITIONIST.

A local paper published "Moderate's" false logic, but has delayed J. C. McC's reply:

DEAR EDITOR: Drink is an indulgence for which, since the days of Father Noah, the materials have always been at hand. Providence seems to have forgotten no part of the globe in making provisions for man's natural desire for an exhilarant. Rye, barley, wheat, corn, potatoes, hops, rice, the juniper, sugar-cane, apples, oranges, peaches, cherries, the grape—here are a few of the things which abound in the lap of Mother Earth, and from which any man can make his own stimulants. The prohibitionist must interfere with Providence and abolish these products of the soil, before his sterile theories can be converted into living facts. If for this reason only, he might as well bid the sun stand still as attempt to abolish good wine, good whisky, and good beer from this world of ours, which, after all, is not half so black as it is painted.

MODERATE.

DEAR EDITOR: I notice the communication of "Moderate," published in your issue of last evening. Allow me to say that I believe "man's natural desire for an exhilarant" to exist only in the imagination of "Moderate," and others who think as does he. The tastes for stimulants is an acquired one, and those who refrain absolutely from the use of alcohol are never troubled with a craving for that deleterious article, unless it be that there has been handed down to them through the laws of heredity a desire for strong drink. It should be clear to any reasonable man that wine, or any other liquid of like nature, is not a provision of Providence, but an invention of man; without the aid of man, it can not have existence. There is no tree or shrub or plant which bears wine; there is no spring to emit the sparkling fluid from the bowels of the earth. Every one of the products of the soil mentioned by "Moderate" is either a necessary or useful food, or possessed of medicinal value; it is an absurdity to declare that the prohibition of the manufacture of whisky, wine and beer would imply the abolition of the rye, and barley and hops and grapes and other vegetables from which whisky, wine and beer are made. I have yet to learn of a prohibitionist who argues that in order to become free from the evils which alcohol entails upon the human race, the

vegetable products from which alcohol can be extracted must be no longer grown upon the face of the earth. Without physical nourishment the human race can not survive; but take away the alcohol curse, and as a result will come greater physical strength, larger mental growth, finer spirituality. It is a selfish attitude that the moderate drinker assumes; stimulants are pleasant to his taste, and have them he will, regardless of the fact that they have been the ruin of countless thousands. Instead of using his influence to discountenance the drink habit, he who "can take a drink or let it alone," chooses to "take a drink" with more or less frequency. He is selfishly unmindful of the fact that there are hosts of men who, when having contracted the habit of using alcoholic beverages, become powerless to resist that habit, which finally proves their destruction. The man who talks about good whisky, good wine and good beer should make a study of the works of some standard physiologist. From them he would learn that the introduction of alcohol into the human system, in quantities however small, is invariably followed by deleterious results. Of course, the injury done is often imperceptible, nevertheless it exists. The moderate drinker does not escape the poisonous effects of alcohol, although he is not hurried to the grave as is the confirmed drunkard. The moderate victim of the bad habit suffers proportionately with the excessive victim of the same bad habit; the degree of suffering and harm done is gauged by the degree of indulgence. I would that every moderate drinker in this and every other land might become convinced of the truth that his duty to himself and his fellow-beings demands that he become a total abstainer.

J. C. McC., Jr.

#### HOW ALCOHOL IS PRODUCED.

Alcohol in its true character is a liquid excrement of a fungi, a microbe, parasite, or insect so small and diminutive that it can not be seen by the naked eye, but requires a lense of a powerful focus to discover. These microbes are the result of artificial decomposition. The grain passes through several stages of moisture and heat into fermentation, producing a change in its decomposition which might be called the actual death and decay of the grain.

Out of this death or decomposition arises an exuberance or profusion of fungi, or animalcule: this infinitesimal insect, growing and fattening on the decay and the matter that passes through these insects or their excretion, is collected by a careful process into a transparent liquid, called alcohol, the very ashes of hastened death.

*W. J. Demorest, in the Challenge.*

SUBSCRIBE for THE ALPHA. \$1 per year.

#### "MARGARET" AGAIN.

In his sermon of Feb. 26th, the Rev. T. DeWitt Talmage, D. D., says:

"The world is woefully in want of a table of statistics in regard to what is the protractedness and immensity of influence of one good woman in the church and world. We have accounts of how much evil has been wrought by Margaret, the mother of criminals, who lived nearly one hundred years ago, and of how many hundreds of criminals her descendants furnished for the penitentiary and the gallows, and how many hundreds of thousands of dollars they cost this country in their arraignment and prison support, as well as in the property they burglarized or destroyed. But will not some one come out with brain comprehensive enough and heart warm enough and pen keen enough to give us the facts in regard to some good woman of a hundred years ago, and let us know how many Christian men and women and reformers and useful people have been found among her descendants, and how many asylums and colleges and churches they built, and how many millions of dollars they contributed for humanitarian and Christian purposes."

In the above, Dr. Talmage has simply sown "broadcast" thoughts, long harbored in more than one woman's heart and brain. Yet, in justice to "Margaret" (the so-called "mother of criminals"), a few words from his lips should have been spoken that would have removed from her memory much of the uncalled for odium now resting upon it. Motherhood bespeaks fatherhood as well. Then why solely upon Margaret should rest, or be put, the all evil growing out of a parentage in which the fatherhood and influences of fatherhood are totally ignored. To do this is most unfair, unjust and condemnable. The more so, that in Holy Writ it is distinctly affirmed that "the sins of the fathers"—not the mothers nor yet the parents—"shall be visited upon the children." Silence is not always golden. There are sins of omission as well as of commission, and in the year of our Lord 1888, the truth, the whole truth, and nothing but the truth is required, even when speaking of persons through whom heredity has done more evil than good. Christ's words, "he that is without sin among you, let him cast the first stone at her," are just as applicable to the case of "Margaret" as to the case in connection with which they were spoken; and in the long ago hath Christ also said to her, as unto the one accused, "neither do I condemn thee; go, and sin no more." She hath gone, gone out into the Silent Land. Why call the woman back to bear alone the burden of guilt and shame that by Old and New Testament words rightfully falls upon the men who made, and still make, her motherhood conveyance for their own obliquities. \* \* \*

## MOTHERS' DEPARTMENT.

WE ARE the recipient of two photographs of beautiful babies; one a girl six months old, and the other a boy five months and three days. They are the result of successful efforts of quite young married couples to prove what can be accomplished by obeying the primal law of gestation, and pre-natal culture. We would like to reproduce them as good specimens of moral-education children. The father of the boy writes:

"Of course we look at him with partial eyes, yet I think almost any one would admit that we are not foolish to be proud of him. A better baby certainly never existed. He never cries; we have not lost five minutes of sleep because of him since his birth. He is invariably good-natured, although he at times shows that he has a decided will of his own. But we would not have it otherwise; we would not wish him to be a yielding and variable creature. If one is to be useful in the world, he or she must have a 'temper;' the only thing is to have that temper under such control that at no time will it allow one to do foolish or wicked things on the impulse of the moment. He weighed when he was little more than five months old twenty-one pounds; since that time he has not been placed upon the scales. His fleshiness and strength keep pace with his weight; so strong is he that he can thoroughly tire his mother when he chooses to be sportive. He has out-grown all his clothes and a fresh wardrobe he must very shortly have."

FOR THE ALPHA.

MRS. EDITOR: Can you find space in your valuable paper for a short article?

"Thank you, Charley," said Mrs. Brown, as her little son handed her a paper he was requested to bring her.

"Thank you, Bridget," said the little fellow, a few hours after, as he received a glass of water from the nurse.

"Well, Mrs. Brown, you have the best mannered children I ever saw," said a neighbor. "I should be thankful if mine were as polite to me as yours are to your servants. You never spend half as much time on your children's clothes as I do, and yet everyone notices them, they are so well behaved."

"We always try to treat our children politely," was the quiet reply.

This is the whole secret. When parents grumble about the ill-manners of their children, they should be confronted with this interrogatory, "Have you always treated them with politeness?" There are men, considered gentlemen in society, who speak to their children in a manner that a well-instructed dog would resent. They will order them about with a growl to perform some little service; and yet complain of the rudeness and disobedience of their children. SKIRMISHER.

## THE MORALS OF BOSTON.

(New York World, February, 1888.)

The Legislative Committee on Labor gave a hearing to Mrs. Charlotte Smith and others on her charges that several intelligence offices were engaged in sending girls who applied for employment to houses of ill-fame. She states that she went to one office and asked if she could be supplied with girls to fit up a house of ill-fame. She was told that she could be supplied with any number the next day "at \$2 apiece for good-looking girls." She charged Inspector Burleigh with being in league with the intelligence offices, knowing that they were engaged in such business. She submitted fifty written statements of women who had been sent as she charged, most of the statements being sworn to. These girls were all sent as servants, seamstresses, etc., and many were sent to other cities.

She stated that she went to the Board of Police Commissions, and that they expressed indignation at her having gone to the Legislative Committee. She charged one prominent police official, whose name she said she would disclose later, with being a part owner in a house of ill-fame, which is supplied with girls from one of these intelligence offices. She introduced Mrs. Annie W. O'Leary, who said that she had been driven out of her business by the exactions of Mr. Burleigh. She had kept an intelligence office for twenty-six years. She had at one time spoken to Mr. Burleigh of the same condition of the intelligence offices, but had been told to mind her own business and let others alone.

Henry Chase, President of the Society for the Suppression of Vice, stated that a girl came to him and said she had applied at an intelligence office and was sent to one of the worst dens in the city. She escaped, and on going again to the intelligence office the woman in charge said that she supposed that the girl understood what a "ladies' lodging-house" was. He asked for legislation to prevent such crimes. He said that he was prepared to place his hand upon the shoulders of five men in Boston of large business who have told women seeking employment that they were expected to make part of their living by immorality, as the salary paid could not support them. Mr. Chase said there are at least ten thousand women in Boston who make their living immorally.

Frances French, Howard Bigelow and Miss Finn, keepers of the intelligence offices accused by Mrs. Smith and Mr. Chase, all denied the charges.

FOR THE ALPHA.

We have the Win's low murmur,  
Come to us here  
Twelve times a year,  
To make us stronger, firmer;  
And give us cheer.  
We see effect of cause—  
From labor do not pause;  
But teach us nature's laws,  
And make them clear,

TERRE HAUTE, IND., February 17, 1888.

—TATTIE.

## CORRESPONDENCE.

MOUNT LEBANON, COLUMBIA Co., N. Y.,  
March 20, 1888.

DEAR FRIEND: In the absence of other matter I inclose a few slips. Two of them, from the N. Y. *World*, indicate the need of a million tongues to preach the doctrine of THE ALPHA in every corner of the land, and brave and honest editors who will not spare the sins of the people. The sins uncovered in these slips stamp the perpetrators as beasts in human shape, and part and parcel with the whore of Babylon described in Revelations, 17th and 18th chapters. Trafficking in the bodies and souls of men, women and girls, to gratify that horrid monster Lust, is such an abominable, wicked, and infamous business one can not easily find language to properly characterize it to express a suitable detestation and abhorrence of the practice. The blood of souls taints deep. We suppose a real beast has no soul to answer for. How can a nation or city ruled by such brutish characters expect other than blast and mildew, decay and destruction, such as has fallen upon the cities of the Old World, where such crimes were encouraged by the authorities? Alas for such wicked-doers, however hypocritical their faces; the fruit season of their dainty pleasures will pass away and never more return to them, but in lieu thereof a burning of fire unquenchable, until the effects of their wickedness, so far as possible to be remedied, are wiped out in suffering. Oh, that they could be forewarned, and their victims saved from their clutches!

Inclosed find 10 cents, for which please send me copy January, 1888, ALPHA, and much oblige

Your friend ever,

A. G. HOLLISTER.

P. S.—I suppose there may be ten righteous souls, perhaps thrice that number, even in Boston, to preserve it for the present from the fate of Sodom. No wonder it is occasionally visited with a terrible fire, or a dreadful epidemic. No wonder that Michigan is visited with fires that consume her forests and lay her towns and villages in ashes. No wonder the country northwest of Chicago is visited with devastating storms and drouth, nor that other portions of our territory are devastated by hailstorms, cyclones, floods, famines, fires, and pestilences, when its people are so basely wicked and corrupt; and if they do not repent after being sufficiently warned, I feel quite sure that they will continue to be scourged in many ways, more severely than in the past, until the bad die off and the remainder learn that righteousness is the only course that will save them from destruction.

## A LESSON FROM A TREE.

A dying tree with sapless trunk  
Stood on a vacant plain;  
I listened to the kindly talk  
Of the descending rain.  
"I've come to take that plant in charge:  
I'll try to make this tree  
In fruit as full, in limb as large,  
As yonder one you see."  
So, on this gracious mission bent  
That day and night it fell  
Until its forces all were spent,  
Alas, and sad to tell!  
Fresher, no larger seemed the tree  
Than it had been before,  
Wasted this rainfall seemed to be  
And kindness more than all.  
T'was morn: A sunbeam on its way  
Came warm, and strong, and bright;  
It said: "I'll take you weakly thing  
And make a tree of might."  
But when night came, greener, perhaps,  
Not larger, seemed the tree.  
Wasted the sunshine with the hours elapse?  
Ah, so it seemed to be!  
Then gently fell the drops of dew  
On every leaf and twig,  
With the same object still in view,  
It said: "To night it shall grow big."

The proper elements in air  
And in the soil combined,  
Each in its turn worked silently,  
The same results to find.  
A few more leaflets than before,  
A little stronger grown,

The merest hint—and nothing more  
Of influence it had known.

Ten years! Again I pass that way,  
I look; behold a tree,  
Whose branches, leaves, and fruit display  
Great beauty—majesty.  
Not rain, nor sun, nor dew, nor food  
Alone, the work could claim,  
But all combined and oft renewed  
In time, receive the fame.

So, often, men will plan some great  
And noble work to do.  
They labor hard, impatient wait  
The quick result to view.  
But oft comes disappointment keen  
When after all is done,  
They can not see the progress made  
By seeds on wayside sown.  
And then another comes to try  
By other methods quite,  
A little added growth espy,  
Perhaps it shines more bright.

A third and fourth then take the work  
Striving to finish fast;  
Put forth what hidden force may lurk,  
And still, the work all these outlasts.  
And many years must intervene,  
And many workers throw  
Deep love, strong labor, in between,  
Ere sought results will show.  
One sows, one reaps; no one can boast,  
"I shall receive the praise."

He little does who does the most,  
And short the longest days;  
But none of these can be excused  
Because their part seems small.  
The widow's mite was not refused  
But counted more than all;  
What seemed but wasted all but lost  
Sometime will all be seen—  
Like work on marble-shaft embossed,  
Which rough at first had been.

O, workers in this double world  
Of nature and of grace,  
O'er you the banner is unfurled  
Which reads upon its face:  
"Neither is he that planteth anything,  
Neither he that watereth:  
But God that giveth the increase."  
Then grant to Him all glory, praise,  
For help along the way,  
And cheerful work with all your might,  
Though long the harvest wait—  
It surely comes, full rich and white,  
And the reward, *how great!* —E. R. SHEPHERD.

THE CODE OF QUAKERESS.—The following is a code of rules which governed the daily life of Elizabeth Fry, the noted Quaker reformer!

1. Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.

2. Never err the least in truth.

3. Never say any ill thing of a person when thou canst say a good thing of him. Not only speak charitably, but feel so.

4. Never be irritable or unkind to anybody.

5. Never indulge thyself in luxuries that are not necessary.

6. Do all things with consideration, and when thy path of duty is most difficult, put confidence in that power alone which is able to assist thee, and exert thine own powers as far as they go.

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