

# 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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## THE BASIS OF POPULAR GOVERNMENT.

BY BISHOP J. L. SPALDING.

Fenelon spoke from his generous heart when he said, "I love my family more than myself, my country more than my family, and the whole world more than my country." Unfortunately, the converse of this is true of men in general, who love themselves first, their families next, then their country, and the whole world hardly at all. Hence the inefficacy of arguments intended to show that abuses in which an age takes delight will bring harm to posterity. Those who prefer the lower to the higher self will make no sacrifices for the good of their descendants, as one who is indifferent to the living will surely be unmindful of the dead and the unborn. We care nothing for ancestors who are a few degrees removed from us, unless their lives furnish food to our vanity, and it is not probable that any man is made unhappy by pondering on the destiny that may await his great grandchildren. Declaimers against the evils of the age, who predict the not distant downfall of the state or of civilization, alarm no one, because few have faith in such forebodings, and fewer still care to trouble themselves about the condition of mankind a hundred years hence. The masses of Europeans and Americans are not at all concerned for the welfare of the populations of Africa and eastern Asia; they are too far away. And time separates even more than space.

Here in America, to within a quite recent date, we have been so wholly under the influence of unreasoning optimism and youthful self-complacency, that prophets of evil have appeared to us to be simply men of unsound mind. As a people we have been, and probably still are, believers in the fundamental error that denies the original taint in man's nature; and hence we are persuaded that, in a society like ours, where the restraints, oppressions, and injustices of past ages have ceased to exist, the tendency to higher modes of thought and conduct, to purer and worthier life, is as irresistible as the laws of nature. The enthusiasm with which men hailed the advent of democratic rule, and the promise of boundless good to the race with which the new order of things was ushered in, together with a knowledge of the terrible and indescribable evils that unjust laws and tyrannical governments have brought upon mankind, were sufficient to blind them to the common facts of personal experience, and to hide from philosophers a truth known to every mother and every nurse, that man

is born not only weak and ignorant, but with such a tendency to what is vicious that each generation of children, if left to the impulse of their will, would inevitably relapse into barbarism. The bent of human nature is toward what is beneath, and the natural course of society is downward. If we consider the history of our race, we find emergence from barbarism to be the fortunate lot of exceptional people, who by some divine impulse are borne upward, and, having reached a certain height of civilization, hasten to descend, not, indeed, along the rugged paths of heroic daring and self-denial by which they mounted the summit, but in the open and easy way of sensual delights. Among the most privileged nations, only the smallest number attain to excellence, and their high endowments, whether moral or intellectual, depend upon unceasing effort. The great body of their fellow countrymen are held to be civilized on account of their association with these better specimens of the race, just as a vulgar man is called noble because he descends from ancestors who are believed to have been really so. Few men love the best, or seek the highest, or strive to shape their lives upon the model of exalted ideas; and the truly excellent, whether in conduct, literature or art, is never popular. The crowd neither follow in the footsteps of the noblest characters, nor read the best books, nor love the master-works of genius. It may, indeed, be said to be a law of human nature that attraction from below is stronger than attraction from above. The multitude live in the senses, not in the soul; and the life of the senses is contact with material objects. Hence the fatal tendency to superficial views of life and to low notions of conduct. How long and patiently must not a man labor to bring his natural endowments to some kind of perfection? And the moment he ceases to toil marks the beginning of degeneracy. But this tireless struggle is hard to weak nature, and the multitudes yield to the current, and are carried farther and farther away from the heights their young eyes looked up to with hope, all aglow with the light of ideal worlds. The same law prevails in families. But very few rise to eminence, and they, having produced two or three men of mark, break up and are lost in obscurity.

It is difficult to understand why we should imagine that there is in human nature a principle of indefinite progress. There is, indeed, in the world to-day more knowledge than there has ever been, more wealth, more comfort, more liberty; but, apart from the fact that all



this is in great measure attributable to the influence of Christianity, which was accepted as a supernatural faith, supplying supernatural motives and helps, the essential quality of human life lies elsewhere than in knowledge, wealth, comfort and liberty. Men and nations fail, not for lack of these, but for lack of moral strength. Conduct, to use a current phrase, is three-fourths or four-fifths of human life; and man is to such an extent a moral being that failure in conduct is essential, hopeless failure. The sense of life, of its goodness, its joyousness, its inestimable worth, springs from right-doing, not from fine thinking, or the enjoyment of political freedom, or the possession of wealth. *Pure hearts are glad, and they who tread the paths of duty find God's world sweet.* This is not a theory, but a truth that all men may verify by actual experiment, and to it the unvarying testimony of the past bears witness. That *moral life is joy, peace, gladness, contentment, fullness of life,* is the teaching of all the greatest thinkers of the world; and it is also the actual experience of every human being who walks obedient to the voice of God's stern daughter, Duty. This is not to say that right-doing necessarily makes people happy, but that it gives them a deeper sense of the value of life and of its sacredness, a better insight into the goodness of all things, a knowledge that evil is accidental, and in no way able to deprive man of the blessedness that comes of being in conscious harmony with the eternal laws of God's universe. To be morally right is to be absolutely right, because the infinite truth of what is, is more nearly revealed to the conscience than to the intellect; and the more closely we conform to the law within, the more God-like does the whole world external to ourselves grow to be. In this way moral excellence, awakening the deep and boundless harmonies that sleep within the soul, brings us near to the heart of love and creates faith in immortal life. When character is the result of conformity with eternal laws, we feel that this union is everlastingly true, good, and fair; and hence that our real self belongs to an order of things that is imperishable. Therefore, the good are strong, and so, happy, since weakness is misery.

Just as right-doing leads to completeness of life and to belief in life everlasting, so wrong-doing begets a disesteem of life and unbelief in man's God-like destiny. "Let us eat and drink, for to-morrow we die," are the words of those who fail in conduct. The more we live in the senses, the less becomes our faith in the value and duration of life. Hence the recklessness of those who have thrown aside moral restraint, and the fatal facility with which they take their own and others' lives. Thought, to be true and healthful, must complete itself in act. It is not, therefore, its own end, but aims at something beyond. In the same way faith, hope, and love tend to action, to morality, to righteousness; and thus from all sides the truth is borne in upon us that the test of human worth is to be found in character, and not in a cultivated mind, or a brilliant imagination, or in beauty of body, and much less, of course, in things that are purely material, as money and machinery. Progress, then, is not possible where there is moral decadence, since conduct is three-fourths of life, and charac-

ter the real test of man's worth. The literary excellence and refined civilization of the age of Augustus and Louis XIV. were not only wholly powerless to arrest the decay of Roman and French society, but served rather to hasten its dissolution; and history testifies to the truth that the possession of wealth destroys the virtues by which it is created.

If we turn to our own country, and to what, unfortunately, we must still call an experiment, to determine whether the best possible kind of government may become an enduring fact, we cannot fail to perceive that, to be able to form an enlightened opinion as to the success or failure of this noblest effort at self-government ever made by mankind, the truth that I have here sought to develop must be borne in mind. *Human worth is moral worth*; man's proper measure is character; conduct is three-fourths of life; right-doing brings the deepest and most lasting content and gladness to the heart of man, and thus creates a sense of completeness and harmony that nothing else can give. Righteousness is strength. As the physical forces of the boundless universe work together in every drop of water to give and maintain its form and nature, so the infinite power that makes goodness the best, co-operates with every man who obeys conscience, to uphold and confirm his heart. Goodness of life tends to length of days, to health, to success. Man lives by faith, hope and love; and fidelity to conscience keeps him close to the clear-flowing fountain-head of faith, hope and love. To think finely is well; to dream nobly is also good; and to look with a glad heart upon the beauties of the universe gives delight; but not in doing any of these things, but in doing right, lies the worth and goodness of life. And this great principle affects families and nations as it affects individuals. Conduct leads a whole people along the rugged and difficult ascent of progress; and, without it, neither knowledge, nor wealth, nor numbers, nor machinery, nor fertile soil, nor healthful climate, nor all these together, with whatever else there may be that is good and helpful, can save them from decadence and ruin. Whether alone or one of a multitude, man fails not for lack of anything else than virtue.

That a democratic form of government ought to be the best, the proverb, "If you wish a thing done, do it yourself," would seem sufficiently to prove. Again: Since the end of government is to promote the welfare of all the governed, and since each man is more than any one else interested in his own behalf, and since interest in a subject or a cause awakens attention and begets intelligence in matters therewith connected, it would seem to follow that to give to all men a due degree of influence in the government is the surest way to promote the welfare of all. And this conclusion gains weight when we reflect that whoever hopes more from his own industry and merit than from fortune and favor is a natural republican. On the other hand, there seems to be no doubt but the government of the best men is really the best government; and, since this is so, that a democratic government, where the people are corrupt, is necessarily a bad government, because the vicious will not only not elect the best, who will not stoop to their level, but, by virtue of the law of affinity, will choose



the baser sort of men. It was this kind of democracy that repelled Landor—"Because," said he, "I have always found it more jealous of merit, more suspicious of wisdom, more proud of riding on great minds, more pleased at raising up little ones above them, more fond of loud talking, more impatient of calm reasoning, more unsteady, more ungrateful, and more ferocious; above all, because it leads to despotism through fraudulence, intemperance and corruption."

As the liberty of criminals means license, so the freedom of the immoral means corruption. Declaimers are fond of affirming that man naturally loves liberty, when the truth is, he only naturally hates restraint. Liberty is obedience to law; and is it not absurd to assert that men are naturally obedient to law, when religion, education, civil authority, criminal codes, and other means have to be continually employed to enforce respect for authority? Do savages, barbarians, and children love the moral restraint without which it is not possible even to think of liberty? Have not men in all ages called liberty the opportunity to seek their own interests and gratify their passions by inflicting wrongs upon their fellow-beings? All virtue is rare, but love of liberty is a rare virtue, the flower and fruit of a life-long devotion to rectitude, to unselfish purposes and aims as large as the love of Christ. Let us not imagine, then, that a free government such as ours rests upon the natural instincts of the human heart. We love the highest when we see it, but the low cannot see the highest, and only the best know the best.

Our great good fortune lies in our infinite wealth of opportunity. Whoever feels within himself force of mind or heart or body, finds work to do that brings reward; and as he moves forward, avenues open out at every step that lead or promise to lead to much that men most eagerly desire. Through these thousand channels the flood of energy finds outlets, and catastrophes are avoided. But opportunities diminish with the growth of population and the development of the country; and with the whole world rushing in upon us, we shall soon have to find a way to control destructive agencies that our physical resources and sparse population now render comparatively harmless. We must now prepare to meet this emergency. By the end of the century we shall have nearly a hundred million of people; our wealth will be greater than that of any other nation; our machines will be the most perfect; and the comforts of life will here be within the reach of larger multitudes of men than have ever enjoyed them. All this will come like the leaves in spring-time, and like the fruit in summer; but numbers do not constitute excellence, and machinery does not fashion souls, and comforts do not nourish heroes. If the outcome of our civilization is simply to be the greatest possible number of well-clad and well-fed human beings, there is little need of giving serious thought to such a lubberland of mediocrities, and we may as well agree with Renan, who thinks us farther removed from true social ideals than any other people, or with Carlyle, who maintains that the stupendous feat we have hitherto accomplished is to bring into existence in an incredibly short time more millions of bores than ever made earth dismal before.

To develop the highest man, and, if it may be, mul-

titudes of the highest men, is in every way more desirable than to dig gold or build railways; and if we are to stand in the van of all the world, we must have other proofs to show than our money, our corn, our numbers, and our machines. "The end of all political struggle," says Emerson, "is to establish morality as the basis of all legislation." It is manifest that our politics have become essentially immoral. Neither party dares to touch any question that is higher or holier than that of tariff or no tariff, looking upon a wretched financial problem as the only vital interest for a people who lack not money, but virtue. The eternal principles of justice and morality are ignored, and our electoral contests have degenerated into mere struggles for office; and to suggest that conscience ought again to assert itself in American politics is to make one's self ridiculous. And all the while the evidences of moral decadence stare us in the face. There is the general decay of faith in God and in the worth of life that is the unailing mark of weakening character and sinking morality. Nothing is longer certain for us but what we see or touch, so that the whole ideal world, which is our only true world, is become a dream; and the young start out in life with no higher aims than to get money or office. Nothing is left among us that is venerable, or great, or divine. We look upon God's universe with the spirit of irreverence in which the author of "Innocents Abroad" beheld the shrines of religion and art in Europe and Asia. Our smartness renders us incapable of admiration, of awe, of reverence. We know what the stars are made of, and think them not more wonderful than an electric light.

The press of our great cities is the chronicle of our life. What does it record? Murders, suicides, robberies, thefts, adulteries, fornications, divorces, drunkenness, gambling, incendiarism, fraudulent bankruptcies, official peculations, with now and then a collision of trains and destruction of life and property by mobs. This fills the news columns. In the editorials we meet with reckless assertion, crude generalization, special pleading, ignorant or dishonest statement of half-truths, insincere praise and lying abuse of public men, frivolous treatment of the highest and holiest subjects—all thrown into that form of false reasoning and loose style which is natural to minds that have not time to learn anything thoroughly. And this half-mental and half-bestial brothel-and-grog mixture, brought from the great cities by special trains to every household, falls like a mildew upon the mind and conscience of the people, taking from them all relish for literature, all belief in virtue, all reverence for God and nature, until one may doubt whether we have not lost the power of intellectual and moral growth.

We have no one institution great enough to inspire the love and enthusiasm that are the soul of national unity. Our public life regards material interests alone; our theory of education is narrow and superficial, aiming chiefly to develop smartness, the least desirable quality of mind, and more sure than any other to foster vulgarity; and thus we have no ideal to elevate and guide us or fill us with faith in our destiny. In the meantime, the manners of Europe threaten us, and we are permitting the rapid growth of social customs that are helpful enough to tyrants, but pernicious in a demo-



cratic republic. Austere manners lead to political liberty and uphold free governments, and a people given over to sensual delights, to foolish frolicking and dissipation, love license more than freedom; and, if you but give them wine and a show, care not what master rules over them. The Puritans of New England had the truest instinct of political liberty, and that instinct made them serious, earnest, austere, averse alike to childish gayety and to loose conduct. It were better for us, if our liberty is dear to us, to have the Puritan Sabbath than the Pagan Sunday of parts of Europe. "Let the passion for America," says Emerson, "cast out the passion for Europe." There must be brought into our public life something to appeal to minds and consciences as well as to interests; for it is the disgrace of a nation that its chief concern should be a question of money, and that the significance of political contests should lie in the emoluments of office; and while this state of things continues, the best men will remain aloof from the struggle, and leave the direction of public affairs in the hands of the baser sort. We need an ideal to which all noble minds and generous hearts may rally, and this ideal here in America at the present day can neither be intellectual nor religious; it must be moral. We are too essentially practical to be deeply interested in intellectual truth, and our religious divisions are so various and so far-reaching that a great national regeneration springing from a common faith is not now possible; but there is still left in the mass of the people a deep moral earnestness, which, if it can be called into action, may yet lift the whole nation to higher and purer life. Our two great parties are the principal obstacle in the way of such a movement. It is not possible to arouse the American people thoroughly, except through political agitation, and both these parties, which have become simply mills to grind the people's corn to make bread for office-holders, oppose the whole weight of their organized power to every honest effort to bring about a moral reformation; and so long as the multitude is led by them, our worship of majorities will throw an air of quixotism over every attempt to stem the torrent of corruption. The welfare of the nation demands that the one or the other cease to exist; that a new party, springing from the deep yearning of multitudes for purer and nobler national life, and upheld by the enthusiasm inspired by high moral aims and purposes, may take its place. But the Democratic party is neither open to ideas, nor subject to death; and our hope now seems to lie in the defeat of the Republican party in November. This party originated in a righteous indignation against slavery, which it abolished, and at the same time strengthened the bonds of national unity. It has done its work, and now bars the way to other conquests. Multitudes of its adherents perceive this, and they are waiting for its death-knell as the signal of hope.

The limits of this article do not permit me to discuss the problems that the new party will have to solve. They will relate to moral rather than to material interests. There is, first of all, the question of education. The dread of religious teaching in the common schools has deprived them of moral influence, and they cultivate a faculty instead of forming men. Then there is the question of the liquor traffic. The most hideous

phase of our political life is that which comes of its association with bar-rooms, and the remedy for American pauperism is not a wage or rent theory, but economy and sobriety. There is, also, the question of woman-suffrage. The experiment will be made, whatever our theories and prejudices may be. Women are the most religious, the most moral, and the most sober portion of the American people, and it is not easy to understand why their influence in public life is dreaded. They are the natural educators of the race, and they and their children are the chief victims of drunken men; and since men have been unable or unwilling to form a right system of education or to find a preventive of intemperance, there can be no great harm in giving in these matters at least an experimental vote to women. Then there is the question of the licentious and obscene press, as unlike a free press as a sot is unlike a true man, which is a more deadly and insidious poison than the adulterated liquor that a deluded people pay for the privilege of drinking.

With us, material interests take care of themselves, since the whole energy of the people turns upon the development of our physical resources; and hence the duty of those who have faith and hope in the destiny of America lies elsewhere. In the presence of a whole people thinking chiefly of money; talking of it, yearning for it, toiling, lying, cheating, to get hold of it; adulterating food and drink to make it; displaying it in all its vulgar glitter in their homes and equipages and on their bodies; discussing and solving all problems, even questions of the soul, from a financial point of view; making money the measure of the value of time; determining the worth of education by the power it develops to amass wealth, and even going so far as to hold a man's money the nearest equivalent of himself—in the presence of such a people there is need of power to proclaim, as with the voice of God, that the goodness of life lies in right-doing, and not in lucre.

"That every gift of noble origin  
Is breathed upon by Hope's perpetual breath;  
That virtue and the faculties within  
Are vital; and that riches are akin  
To fear, to change, to cowardice, and death."

—*North American Review.*

#### THOU SHALT NOT COMMIT ADULTERY.

In the discussion of moral questions our anchor of hope is manifest, by a general pointing to the written Word as final and triumphant.

When a prevailing evil becomes generally and fearfully destructive to humanity, through the inspiration of Bible Christianity, we are blessed with temperance, woman suffrage, and various other organizations that aim to "resist the devil," and make for the kingdom of God. But of the ruin wrought by adultery and adulterers, which is second to none since the fall, Christian reformers have next to nothing to say.

While among Bible records are found the most terrible visitations of God upon offenders, it is still accounted a shame to speak of the sin or the sinner. In the early ages, when "all flesh had corrupted his way upon the earth," nations and people were repeatedly and unsparingly condemned to be destroyed by means of fire, flood and the sword. To exterminate nations



of whore-mongers and adulterers, who if allowed to propagate themselves would only add iniquity unto iniquity, must be wise and benevolent. "The days of this ignorance God winked at;" but now commandeth men everywhere "to give heed to the mandate" that "like begets like," and this law stands pre-eminent in its relation to man, the noblest work of God. The conditions necessary for the advent of Christ came through the fixed laws of hereditary descent; and after centuries of preparation the final prophet petitions the people "that none deal treacherously with the wife of his youth; for the Lord had made them one that he might seek a Godly seed;" and the fulness of time was at hand, when the angel Gabriel, commissioned of God, should come to the highly-favored Mary with the message of maternity.

A half century ago there came to America from Scotland a clergyman who was doubtless led by a genuine inspiration to speak and write plainly and fearlessly of this unparalleled evil. The Rev. J. R. McDowal, as some will remember, was in effect martyred by the persecution of the church and the ministry. Since then "he that hath ears to hear let him hear" if he can, the stroke of a single axe at the root of this tree, which has filled the whole land with its poisonous fruit.

Who has dealt an effective blow at one of the thousand heads of this serpent—"more subtle than any beast of the field"—who is hidden in every enchanted spot upon the whole earth, as well as bold at noon day? We have gathered statistics in relation to alcohol and its fruits till we find them beyond our computation.

But who attempts to enumerate the dehumanizing changes which this social evil constantly and with increased ratio forces upon society? Who is answerable for this dead silence in relation to the intellectual vacancy, the decay of every moral impulse, the loathsome diseases often so piteously expressed by the helpless, innocent, putrid, wailing infant?

Those who regard adultery as the offspring of drunkenness, and are resting in the faith that both will find a common grave, need to remember that in the days before the flood, when "every imagination of the thoughts of the heart were only evil continually"—one family alone worth preserving—drunkenness seems to have been unknown. The most that our reform periodicals are willing to say of this matter is that "the social evil involves difficult questions." In teaching moral and social corruption to put on incorruption, our work is to seek out and remove difficulties. A writer in *The North American Review* in discussing the subject of moral instruction in the public schools, insists that "the Bible must be made the basis of all moral teaching." We have then the above authority for insisting that the New Testament doctrine of marriage, which strikes at the root of one of the greatest moral evils known, should be taught in the public schools. Christ defines marriage as the "one heart and one flesh" of the twain; from which follows the necessary conclusion that the adultery of either of the parties blots it out. The Great Teacher evidently pronounces fornication a cause for divorce, because, from his careful showing, fornication is divorce.

Let the foregoing be taught in our schools and all the

adverse powers in the universe cannot subvert His authority. Difficulties will disappear and we shall be able to cope with an evil second to none with which humanity is cursed. The prevailing ignorance of the philosophy of marriage as taught by Christ must be traced to religious teachers who have failed to "preach the word," and multitudes of women of every rank in life have yet to learn that by accepting a defiled bed they dishonor themselves, and by maintaining the marriage relation with an adulterer—a condition too common to be noticed—they not only partake of corrupt fruit, but virtually compel society to accept their adulterous husbands on an equality with themselves; and hence arises a male and female standard of sexual morality. The editor of the *Woman's Journal* says, "A woman must be and of right ought to be the sovereign of her own person: But it will take years of growth under political freedom, I mean with the rights of citizenship, before women in general can assert that right." My interest in woman's political freedom dates little less than forty years in the past; and I am hoping to God for its speedy realization. It need not be doubted that woman of right may claim the sovereignty of her own person; but no pure woman has a moral right to a defiled bed. Her political freedom and right of citizenship should have been granted a century ago, but if the marriage covenant has been violated the law of the land is ready to proclaim her individual sovereignty. Law is inoperative unless backed by public opinion. If we would have equal purity for men and women we must have a public sentiment which accepts the simple proposition, that woman's relation to an adulterer is dishonorable and impure whether she has been married to him or not. That important truths should be disclaimed because "it will take years of growth" and their fulfillment is in the far future, is an argument that bears no relation to any genuine reform. The sayings of Christ on the mount, which in keeping we so build the house that ages of vehement storms cannot move it, were delivered almost two thousand years ago and are still beyond even the conception of the multitude. In the moral as in the natural world, if we behold a shining, glorious object in the mighty distance and in reaching it we must make a long, rough, wearisome, weeping, hazardous journey, our good angel insists that there is no time to be lost and we are up and doing.

After a century of patient suffering woman points to the ballot, and her demand implies nothing more than belongs to the dignity of humanity. While she claims the rights inherited from the Eternal and proclaimed by the Son of Righteousness, she justly protests against the continued denial. But if woman complains of the tyranny of man, and the evils everywhere manifest from sex suffrage, she must be told that the world cannot be redeemed from the horrors of sexual vice until by the power and surety of truth pure women separate themselves from adulterers. Woman will eventually be pronounced mainly responsible for a state of society in which Christian marriage has no essential part. If anti-sex suffrage were justly granted to-day, the work of laying the axe at the root of the social evil, by elevating public opinion to the New Testament standard of marriage, would still be before us. Such has been the op-



pressive benumbing antecedents of women, that if little may be expected from the present generation of wives who are joined to adulterers, yet, sensible, pure-minded mothers of all classes will gladly see their daughters schooled in a sexual theology that not only makes a way for their escape, but solves the difficult questions connected with an evil that is already inviting the fire and brimstone of Sodom.

A mother of three-score and ten as she read from Emerson "give me health and a day and I will make the magnificence of emperors ridiculous," responded overflowing; and with an inspiration from the same source she said, "give me Christian candor and the hearing ear and I will make it appear that a woman's relation to an adulterer, to whom she has been married, is in no sense more pure than if she had never married him." The time has come for the struggle which involves the feminine agony of the cross, and its fruit will be the saving triumph of right over wrong, of truth over falsehood, of purity and cleanliness over all that is vile and unclean.

LEON, IOWA.

A. S. GRAY.

#### CHEERFULNESS.

Cheerfulness is a blessing in the home, and everywhere else. It is a blessing to the one who possesses it, and to all who come where its influence is felt. Probably nine-tenths of the cheerfulness of the world is born of good health. If we are sound in body, if we feel the thrill of health in every nerve, and the pulse throbs with it, and the heart beats with it, and the whole body is full of life, strength, vim and energy, we can hardly help feeling cheerful, elastic and hopeful. Plenty of clean, pure air, good, nutritious food, and life-giving sunshine will usually create a fair supply of cheerfulness in the heart, and from there it will radiate to the countenance and the whole presence of the possessor. Many parents who have cross, fretful children, would find them becoming cheerful and happy if they would take them out into the sunshine and air. Let them live out of doors as much as possible. The old nursery rhyme "Rock-a-by-baby in the treetop," is evidence of the naturalness of out-door life for children. Every child craves to be out of doors, and if properly protected from undue cold or damp, they will inhale the clean air and absorb the sun rays and become as strong and vigorous as thrifty as well-fed plants. For it is just as needful that a child have sun and air as that our trees and plants should. Cross people and cross children will be benefited by out-door lives, and finally a sunny, cheerful gladness will root out all the peevish, fretful, ill-nature, and joyfulness and cheerfulness will prevail. The wild savage of the forest is seldom sad, gloomy or fretful. Mothers, don't sit in the house forever crocheting, embroidering or stitching whenever you have a bit of leisure time, but throw down the needle and take up the hoe and rake. Dig in the garden, weed in the flower-beds, and make glad the sober earth and gladder your own hearts, by open-air exercise in the beautiful sunshine. Cheerfulness is born of good health, and good health is born of good air, good food and good surroundings. We crave wealth, beauty and intellect, but we never hear any one wishing or praying

for cheerfulness. Yet what a blessing it is. How cheerful persons infuse courage, hope and animation into all with whom they come in contact. Milton says:

"His words their drooping cheer enlighteneth."

Spencer says:

"The cheerful birds of sundry kinds, do chant sweet music."

Cheerful! Look at it. The very word is beautiful. How animated, gay, blithe and gleeful it makes you feel. Just so does the cheerful person make glad, sprightly and jocund the heart of those around him. It is well worth our while to try and win so precious a treasure for our very own. Were it a rare picture or a precious gem, we would not grudge its price. Yet, here it is—a blessing far above pictures or rubies, and may be ours simply for the gathering up. Shall we not then secure it at once? How nice it will be to have friends say to us—"At sight of them my gloomy soul cheers us." To give bread is well, to give clothes is well, to shelter the homeless is well, but to give *good cheer* is best of all.

E. D. SLENKER.

#### ALPHA TEACHINGS.

What are its peculiar doctrines, theory, and practice, is a question often asked. I will try and answer it briefly, from my standpoint. Its *main proposition* or root is this, viz:

All expenditure of the seminal fluid, except for procreation, is contrary to nature, is a dissipation of the vital forces, and is consequently a moral wrong. This is a radical statement, and to live it would require the most tremendous revolution ever known in human history, and necessitates a line of conduct or life practice so different from that of the average man and woman that the advocate of continence ought to be able to show the strongest evidence of the truth of his proposition and the best of reasons for its practice. This I hope to be able to do. The highest joys and deepest sorrows of the world are closely connected with the sexual or love relations.

Sexual attraction is universal, the "hunger of the heart" world wide. The order of evolution is from the sensuous to the spiritual. First, that which is sensual, and after that the spiritual, is the order of growth. This being so, the sensual never satisfies the soul. Man is very slow to learn this truth. He has prostituted his highest bodily functions, the reproductive, to sensuous enjoyment, and plunged himself to the lowest hell. To get out of this he must cultivate his higher nature in every possible way. The intellect must guide the affections; the reason govern the appetites. Now these latest reformers are not extremists; they do not say with Paul, "it is not good for man to touch a woman," but on the contrary, they consider it not only "good," but necessary to the best health and happiness of both men and women to not only touch one another often, but to live in the closest social relations. They hold that each radiates a magnetism needed by the other, that this magnetism is not confined to the reproductive organs, but permeates the whole body from head to foot, and that for the sweetest and best exchange of this magnetism, it is not necessary to use those organs. On the contrary, if they are so used, expulsion, coldness, regret,



and sometimes disgust, are apt to follow, and the parties lose or dissipate the strength they otherwise would have received from each other.

"The happiest life that ever was led,  
Is always to court and never wed."

is a trite old saying; and is there any reason why that happiest life cannot be lived after marriage as well as before, if people will only live in the same way? The wedded life should be one long "honeymoon," and will be when men and women are wise, when they consecrate their reproductive organs to the use nature designed them for, and elevate their love from the flesh to the spirit, from the body to the soul.

Then they will not "devastate each other unreligiously, and coldly ask for pottage, not for love," but will reverence each other's bodies as sacred, and when they have mastered their passions will just begin to enjoy the pleasures of sexuality. Therefore, to the oft-asked question, "what do you give in exchange for the pleasures of sexual intercourse, as usually understood?" I answer, we give a finer sexual intercourse or exchange, that brings no exhaustion or repulsion, that breeds no loathsome disease, that brings no enforced maternity, and no unwelcome children into the world, that needs no "nest-hiding," that does away with envy and jealousy, and all brothels, that makes woman the crowned queen in the realm of love, that gives joy, strength, health and peace of mind, instead of lassitude, weakness, gloom and unrest. For a moment's ecstasy (?) a day of serenity and joy, for a sorrowful look, a cheerful and intelligent face, for the downcast eye, a self-respect that goes open-eyed the world over, an innocence that will be the best armor in every conflict, a purer and truer love between man and woman than the world has yet known—in short, we give heaven for earth. All this from recognizing the dual function of sex, the reproductive and the social—consecrating the sexual organs to the former use, and the whole body to the latter. Continent men and chaste women are full of life and magnetism, and when they are wise they will know how to exchange it, greatly to the benefit of both. They will know how to conserve and not dissipate the "elixir of life." In short, this is ALPHA teaching, as I understand it.

"It requireth courage stout, souls above doubt,—  
Valor unbending—  
Such 'twill reward, and they shall return  
More than they were, and ever ascending."

—The Bard of Souhegan.

#### WHY?

If a girl is murdered, the guilt rests on the murderer and society is ready to hang him. But if she is led to ruin by the arts of an oily-tongued villain, she must bear the guilt and shame. Why are things thus? Why can a man commit with impunity an act that would blast a woman's reputation for life? Why is a woman supposed to be guilty until she proves herself innocent, while a man is supposed to be innocent until he proves himself guilty? Why, when two sin together, must the "weaker vessel" bear more than half the load? If his punishment is tempered with mercy, why shouldn't hers be seasoned with justice? Why is she driven from society which still receives him? Why, when a girl

makes a misstep, is she pushed farther from the path of virtue, instead of being helped back by the sympathetic hand and loving heart of charity, when such a course would "save a soul from death and hide a multitude of sins?" My brethren, these things ought not so to be.

PANORA, IOWA.

E. P. JONES.

#### MRS. AUGUSTA HOWE BIGELOW.

It has been said, perhaps truly, that obituaries and epitaphs are read as exaggerations. For that reason alone many shrink from writing them, and especially for those we revere and love the most. Two thousand years ago a Roman writer said: "What the world thinks easily done it readily believes; all beyond is deemed fiction." And yet an English bishop could write of one, eminent for virtue and goodness; "I, who saw and heard so much of it, shall, I trust, never recollect it without being better for it, and if I can succeed in showing it so truly to the world, that they also may be the better for it, I shall do them an acceptable service. Surely, such a life should not be forgotten."

I remember when Wendell Phillips wrote of an excellent woman whom he knew intimately, and whom many knew and loved and served: "I am indebted to her for new lessons in practical Christianity. The sight of her daily life, I can truly say, has enlarged my idea of the reach of human virtue."

But all who knew Mrs. Bigelow intimately, could testify that she needed not to be measured by any comparisons. She was in herself a measure, a model of excellence, and could the world have followed her to the grave, long as would have been the procession, it would have contained only those she loved. Beautiful and gentle in person and presence, she was always accessible and approachable, especially by the children of suffering and misfortune, no matter who or how many had cast them off. An affectionate and provident husband had surrounded her, not only with the comforts, but with the elegancies of both a town and country home, all of which she was ready to share with the destitute and forlorn of whatever description.

To the editor and patrons of THE ALPHA it may be sufficient to say, that it, of all the numerous papers that came to her table, was the one most waited for, and most carefully and constantly read and studied. On every subject treated in its columns, she was intelligently as well as profoundly concerned. Being intensely a woman, whatever affected woman, in whatever condition or relation, affected her. And the journals that treated most and wisest of woman were highest in her affection and esteem. On the 7th of August she suddenly exchanged her new and elegant home on the Shrewsbury shore of Lake Quinsigamond, near Worcester, for one infinitely more beautiful and glorious in the bright SUMMER LAND, leaving a most devoted husband and a brother and sister, and a wide circle of true and loving friends to honor and hallow her memory, rather than to mourn her loss.

CONCORD, N. H.

P. P.

Some one has beautifully said that sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear.



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

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The Alpha is published on the first day of each month, by the Moral Education Society of Washington, D. C., and can be obtained of newsdealers, or will be sent at the following rates:

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

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

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# THE ALPHA.

VOL. X.                      OCTOBER 1, 1884                      No. 2.

**ERRATA.**—In September number of ALPHA, page 10, 2d column, 12th line, for "sperm," read spermatozoa; page 11, 9th line, for "14th," read 7th.

THIS is the season to send on your orders and measures for THE ALPHA undergarments, which are the most comfortable, durable, and healthful underwear ever made. They are a profitable investment. Address, SUSAN T. CONVERSE, Woburn, Mass.

It is well for all persons to understand that anonymous communications will receive no attention whatever from THE ALPHA. Quite a number of letters without signatures or with fictitious signatures have been delivered at this office recently, which would receive respectful notice if accompanied by a name and address. So, friends or opponents, don't waste time by writing any more of that character. They fail of the object.

**"TALL OAKS FROM LITTLE ACORNS GROW."**

The nomination by the Equal Suffrage party of Belva A. Lockwood, candidate for the Presidency, may be the huge joke Belva and her friends are disposed to make it. But it may be the beginning of that which will grow into a mighty controlling political party. Many controlling forces have had a very insignificant commencement. Who can read the future? The movement cannot be said to be without principles or issues. We shall see!

MRS. LOUISA POLLOCK has issued a circular appealing to all kindergarteners in the United States for a suitable kindergarten building, one that will furnish accommodations for a normal training school for teachers, a day nursery for very young children, a nursery-maid's training school, and a place of meeting for monthly teachers' meeting, for reunions, festivals, etc.

She proposes to raise this sum by appealing to all kindergarten and other teachers to ask their pupils to contribute one cent each towards this desired object. All contributions will be placed in bank until the necessary amount has accumulated. The money thus collected to be sent to superintendent or principals of school, who will kindly send on the sum before October 31st, 1884, to Mrs. Louise Pollock, corner K and 8th streets, N. W., or to L. S. Emory, secretary of Associated Charities, 924 G street, Washington, D. C. A receipt will be returned.

WE republish in another column part of Mr. Creswell's article to *The Woman's Journal* in which the reasons are stated in a most manly spirit for the stand he has taken towards Mr. Cleveland. In a private letter he says:

\* \* \* I uttered in my *Woman's Journal* article some simple, everyday truths, as it seemed to me, and am surprised to find that their utterance is considered remarkable. But many letters I have received from different parts of the country of a like tenor with yours show that many people do consider it specially noteworthy that they should be uttered publicly by a man; and that it was a courageous act to utter them. For my part I can take no credit for courage in asserting my opinion in the matter in that article, as I had no fears of evil results from the utterance. I believe fully that the average sense of the people is opposed to sexual immorality, as it is commonly understood. The need is for the inculcation of a higher code of morality, especially in the marriage relation, and THE ALPHA is doing a noble work in this direction. I have been surprised at the attitude taken by some men and journals, of whom I expected better things, toward Mr. Cleveland after the admissions made by his apologists—notably Col. Higginson and Mr. Curtis. But the right will win in the long run. The world's progress sometimes seems tardy, but it is steady after all.

Thanking you for your kind words and wishing you success in your work, I am, sincere y yours for the right,

JOHN A. CRESWELL.

The time has been that we would have shared Mr. Creswell's surprise, that his very natural protest against honoring an acknowledged and confessed impure life should have called forth so much comment. But after watching public utterances for many years, we realize how electrifying is a strong, clear, ringing voice, and many persons acknowledge that virtue has received a new impetus thereby.—[Ed.]

OUR circular, which we print in the present number of THE ALPHA, is not partisan in spirit or text, only a declaration of the eternal principles of justice, truth and righteousness; principles that not only underlie the fabric of human society, but the permanency and progress of governments. We could not allow the present



anomalous political muddle to pass without a protest, and be true to our country, our principles, or ourselves.

Women are not politicians! There are good reasons why they are not. It makes very little difference to them what political creed is professed by those that rule over them, so long as each party is blind to the principles of justice, and deaf to the cry of the oppressed and defrauded. But she has a capacity for *home-making* and *home-keeping*. Given the right and responsibility of self-government, she will soon enter into the study of the principles of republicanism, and taking into the field her intuitive perceptions of divine order, her love of purity and truth, her habit of setting the domestic household in order, and cleaning up with broom and scrubbing-brush, she will soon establish purity and order out of the confusion and crookedness that now distracts the governmental household, and once more demonstrate that it is not good for man to be alone in any department of life. When will our opportunity come?—ED.

\* New York Sun, September 10th, 1884.

### WOMAN'S PROTEST

#### AGAINST THE ELECTION OF GROVER CLEVELAND AS PRESIDENT.

TO THE EDITOR OF THE SUN—*Sir*: We believe the time has come for woman to raise her voice and pen in defence of the honor of womanhood, the purity of the home and the sanctity of the home circle, and I have been instructed by the members of our society to write you upon this subject.

Your paper is among the leading journals which represent the principles of true Democracy, while the Democratic party has nominated for the Chief Executive of this nation a man who, from his private character, is unfit to wield the responsible powers of this the grandest, greatest, and noblest Government the world has ever known. As members of the Moral Education Society of this city, we believe, from the stand you have taken, your generosity, patriotism, and love for integrity will aid us in sending the enclosed copy of resolutions broadcast to the women of America through the columns of your paper. Yours for justice and right,

CAROLINE B. WINSLOW, M. D.,  
Cor. Secretary M. E. S.

WASHINGTON, Sept. 5.

#### RESOLUTIONS OF THE MORAL EDUCATION SOCIETY.

Believing that self-preservation is the first law of nations as of individuals, that in doing right lies the value and security of life of individuals and peoples, and believing that these great principles ought not to be disregarded at this crisis in our political history when violations of justice and purity of life are ignored or winked at, and our Presidential contests seem to be degenerating into a mere struggle for office; believing that the virtue of our women is the basis of the family and the family the corner-stone of the State; and knowing that women, the natural educators of the race, are also the chief victims and sufferers from the vices of licentious and drunken men, the Moral Education Societies affirm that the time has come when the mothers and sisters, the wives and daughters of the men who cast the votes, East, West, North and South, should unite in protesting against placing at the head of this

nation a man who has been guilty of criminal offences against woman.

*Resolved*, That public and private character are inseparable.

*Resolved*, That Grover Cleveland, by his immoral character and criminal conduct, testified to by reputable and responsible men (not politicians), and not denied, but apologized for by his friends and partisans, is an enemy to woman's virtue, and is, therefore, unworthy the confidence and respect of every man who has any regard for the good name and honor of his mother, sister, wife or daughter, or for the purity and sanctity of his home.

*Resolved*, That the elevation of this man to the highest office in the gift of a free moral nation would tend to demoralize the minds of our youth of both sexes, and precipitate ruin to this republic.

*Resolved*, That through the victims of Grover Cleveland the purity of womanhood has received a deadly blow. Therefore, we call upon woman in every station of life, high and low, rich and poor, the cherished wife and the betrayer's victim, to do all in their power to prevent Grover Cleveland being made the Chief Executive of this nation.

CAROLINE B. WINSLOW, M. D.,  
Corresponding Secretary, M. E. S.

Names of the officers of the Moral Education Society, Washington, D. C.: Susan A. Edson, M. D., President; Ellen M. O'Connor, Ellen M. Sheldon, H. B. Johnson, Vice-Presidents; E. F. P. Pitts, Recording Secretary; Caroline B. Winslow, M. D., Corresponding Secretary; Jerusha G. Joy, Treasurer; Ruth C. Denison, Auditor.

Will every woman that indorses these sentiments please respond to corresponding secretary of the Washington Society for Moral Education, No. 1 Grant Place Washington, D. C.

WE hope our circular will not be misapprehended. It is not directed towards an individual, a personality, but against the principle of lewdness, or rather the want of principles, and the low tone of public sentiment that prevails in politics. Mr. Cleveland stands squarely before the world as the nominee of a great political party for the Presidency. Yet his private life is anything but pure, anything but what a great, self-governing people have a right to expect in a man they propose to and elevate to the highest office in their power to bestow, certainly, by his own confession, he is not a good example to set before our young men and women. We must not so honor profligacy as to bewilder the moral instincts of the inexperienced youth, but show them if they yield to temptations they will wear through life a character indelibly stamped with the stain of sin and the evidence of weakness that must affect their rank in the battle of life. Alas! how plainly is revealed the general estimate of the value of moral purity by the discussion, pro and con, that this unfortunate nomination has called forth. We have not affirmed that any of the numerous candidates



are immaculate. But where allegations are indignantly denied and measures taken to prove innocent and upright intentions, we are bound to believe an accused "innocent till *proven* guilty." But we cannot honor a man who has no regard for the purity of his own character or the good name of woman. In the dishonor cast upon any woman all womanhood sustains an injury.

#### LITERARY NOTES.

**WHAT'S THE MATTER?** By Mrs. Celia B. Whitehead, Southington, Conn. Price, 25 cents.

This is a book of 120 pages, in paper cover. It treats on woman's dress, variety, fickleness of its fashions, its beauty, utility, healthfulness and comfort. The subject is set forth in a familiar, logical, and almost humorous vein. But the writer's conclusions are irresistibly convincing, and we wonder as we close its covers how it is that all womankind are more or less enslaved by such a senseless and ridiculous tyrant, and held so firmly in bondage by almost invisible and intangible cords. This book should be widely read. It suggests thoughts that should ultimate in a rebellion against fashion's injurious reign. How can we be a free and happy people while suffering from such artificial restraints? Nay, more, how can we be healthy and noble?

**THE FIGHTERS IN PROGRESS AND POWER.** By Wm. Hanson. Fowler & Wells, New York, publishers.

This is a severe criticism of H. D. Macdonald's recent work on "Economics" and "Social Problems," &c., &c. This book will prove especially useful in these times of agitation of thought among the working classes, particularly education in principles of social and political economy, questions that must be thoroughly mastered by the working classes before they will succeed in ameliorating the condition of themselves and their fellow workmen. The rapidly increasing grade of intelligence among the artisans of America, which is likewise penetrating the minds of laborers and bread-winners everywhere, is bound to make great changes in, if it does not revolutionize our whole social fabric. It is very important that books should be put into their hands that are scientific, just, wise, and catholic in spirit, which will solve the problem between capitalists and laborers. This book aims successfully to accomplish this end. Price, \$1.00.

**THE MOST WONDERFUL OF THE HOUSE BEAUTIFUL.** By Chillin B. Allen, A. M., LL. B., M. D., and Mary A. Allen, A. B., M. D. Fowler & Wells, publishers, New York.

This is a most praiseworthy effort to popularize a science that has heretofore been dry, if not repulsive to youthful minds, teaching the principles of physiology and hygiene, and the effects of stimulants and narcotics in a beautiful allegory. It is designed for home reading

or for grammar or high schools. The book is really fascinating and will make the study of the human body easy and pleasant for both teacher and pupil. There is likewise a new departure in authorship, it being the united efforts of Drs. Chillin and Mary Allen, husband and wife, we suppose, illustrating the facilities of married partners with scientific tastes, who wish to dedicate their labors and their lives to promoting the welfare of their race. We predict for this book great popularity and an extensive circulation. Sold by Brentano & Co., corner Pearl Ave. and Fifth streets. Price, \$1.50.

**ACTS OF THE AMERICAN ARISTOCRACY.** By Peter Pillsbury, Concord, N. H. Price by mail \$1.00.

It is difficult to realize after a lapse of twenty-one years that human slavery ever held such unchecked power as it did in our favored land of freedom.

This book is a faithful history of the times and acts of the conflict by one that was there and suffered mob violence, riot, pelted with unseamy eggs, and driven from place to place; but "preaching the word everywhere"—in company with Wm. Lloyd Garrison, Saml. J. May, Gerrit Smith, James and Lucretia Mott, Sarah and Angelina Grimké, Abby Kelly, and a host of other brave and true men and women that took their lives in their hands and went forth to proclaim the right of the African slaves to their liberty as men and brothers. He quotes largely from the journals, public speeches and sermons that were uttered at the time. These reports are a terrible arraignment of the churches and their leaders. Awful to read and harder to realize that a large body of Christian ministers and laymen should be so thoroughly handicapped by that monster tyrant that held as chattels their fellow-men. In a private note he says:

I wish it were more worthy of your acceptance, but it is what my humble ability was able to achieve late in life, and will such material as lay before me. Should you ever read it attentively, you will not question its truthfulness. And the exact truth in statement, especially with respect to church and clergy, was all I sought. Hence, so far as possible, they are permitted to tell their own story in their own words and way. I only report and place on record such accounts as they have left of themselves in their own archives, and in the public journals of the time. What more, or less, or better, can the faithful historian do? Very respectfully yours, PETER PILLSBURY.

The claim now pressed by woman is a claim for nothing less than all, her share in all; she asks for her property, her rights, her vote; she asks for her share in education, in all the institutions of society, for her half of the whole world; and to this she is entitled.—*Durran*.

PINE CLIFF COTTAGE HOME AND DAY SCHOOL.

FOR BOYS AND GIRLS,

will reopen October 1, 1894. For circulars address the

Principal, E. L. W. Winsor, Dedham, Mass.



"THE LAW OF POPULATION," BY ANNIE BESANT.

A friend writes: "I send you a copy of 'The Law of Population,' by Annie Besant. Will you please give your opinion of the book in THE ALPHA." As we have received other similar requests, we reprint what we wrote about "The Law of Population" and published in the third volume of THE ALPHA, 1878. We have had no reason to change our opinion since this article was written.—Ed.

This little book, judging by the furore it has created on both sides of the Atlantic, seems to be a great moving power, and carries with it "the pain of a new idea" in an aggrieved form. It must be very good or very wicked—or else the subject it discusses is one of such pressing moment, such vital importance to human interests that moralists, scientists, religious, and even the common people, are with one accord fired with the impulse to rise and gesticulate vehemently. Some believe this book to be infidel, material and demoralizing. Others favor its teachings, considering them humane and philosophic, suited to the threatened danger of overcrowding and pushing one another off from not only *terra firma*, but from the edges of this broad flat earth, to the supporting elephants below, and if not devoured by them, eventually perishing by the remorseless rapacity of the substratum turtles. There is not an exchange reaches us but has paragraphs, editorials and columns of communications on this exciting theme. Silently we have watched the fire from its small beginnings till its late roaring, raging, widespread devastation—when like other conflagrations it has consumed itself. From the ashes and debris we hope there will rise a Phoenix that will build a wiser, truer, and more righteous social fabric. At least we may predict an increase of knowledge from this agitation, and a healthier public opinion than now prevails. We rejoice with a holy joy over this agitation and discussion of the most vital problem of this or any other age. It will never be solved by sealing lips, affected delicacy or ignorance, and dodging, or the natural reserve of those that cultivate selfish sensuality, and prefer debauchery and excess, with ignorance, to virtue, prosperity and happiness, that true knowledge and self-abnegation brings.

No one with even limited knowledge and opportunities for observation can deny the premises laid down by Mrs. Besant in this pamphlet. Every philanthropist, every temperance laborer, every charitable person, however inexperienced, visiting the sick and poor meets the same startling facts, and approximates to the same conclusions, if he or she reasons at all on what passes daily before the most casual observer. The great lack of the book and its only dangerous element is that the writer entirely overlooks the great moral forces of human nature, its grand powers of control and self-possession. In recommending what Mr. Montague Cookson calls "prudential restraint after marriage," she ignores a cheerful and intelligent continence as the only "prudential method," ever safe or lawful to practice. This is the true and wise and only law of Christian civilized limitation to population. Celibacy may be the evil thing she describes, but celibacy is not often continence.

It is the expenditure of vital force in secret solitary indulgence; it is *this* vile practice that fills our lunatic asylums with such a large percentage of celibates, widowers and widows. The other victims of insanity are the wretched married men and women that exhaust their vitality by marital cupidity or excess and tyranny over one another. Most lunacy I believe to be the result of perverted sexuality or inherited disorder, but never of voluntary, intelligent continence. The conclusions she and other writers on social disorders arrive at are based on the supposition that the amative propensity is a raving, roaring beast, planted in all living forms, and that the reason, aspiration, and experience of mankind is no more a guide and restraint to them in sexual indulgence, than the beasts that have only *instinct* to obey. What a debasing suggestion! How unworthy the sons and daughters of God, "Who created us a little lower than the angels, and crowned us with glory and honor!" When will reason and conscience turn and assert their godlike powers, and know that when young men and women of suitable age and properly educated truly love each other, they may and ought to marry for companionship, for mutual improvement, and the promotion of *true* happiness? They will understand that all things in nature are male and female, positive and negative, and as this law of sex pervades all things, its legitimate use and recognition involve higher objects and nobler attainments than result from sensuality. Mind, thought, aspiration, invention, growth, and religious emotion, are social elements, and the chaste association of the sexes is a mental and spiritual copulation, the issues of which are the nobler mental and scientific products of the human mind—the birth and growth of the holy and ennobling gifts of the spirit, peace, purity, &c.; and when conditions are favorable, and a righteous and mutual desire for offspring comes, children will not be too numerous, born only to suffer and die, but will be healthy, happy, active children, worthy of a true parentage. No tramps, no paupers or criminals can come of such conditions.

Why do not socialists marry with an eternal union, never to separate, in thought, or speech, or act, this purifying and elevating exposition of sexual law, never for a moment admitting a *physical necessity* to riot, with destructive brutality, in the souls and bodies of men? O, brothers and sisters! come up higher, and know that as a man thinketh so is he. *Habit* and *imagination* and want of knowledge or wrong teaching are the conditions that create a seeming physical necessity. So let this agitation go on. We pray it may be the beginning of wisdom that shall be for the healing of the nations.

"WISHES."

HEAVEN bless her daily task;  
 GOD encamp about her,  
 HOPE give all the strength she ask;  
 LOVE be naught without her.  
 LIFE grows sweeter every day,  
 HEART grows strong for duty;  
 DEATH points out the starry way  
 To the land of beauty.



## TOBACCO LEAVES.—NO. 4.

Mrs. L. M. Best is writing a series of "Tobacco Leaves" in the Coatsville *Trades Journal*. We reprint the fourth leaf, very fresh and applicable to thousands of tobacco users.

The Coatsville *Trades Journal* has shown a generous interest in the welfare of THE ALPHA and has given very flattering editorial notices of its objects and aims, repeated monthly since January. We appreciate all such kind efforts and hope sometime to reciprocate.—[Ed.]

A certain thoughtful writer has said "the world has ever fought reformers and reform." One glance at history recalls abundant proof of this. The world that opposed Sunday-school teaching a century ago in England, the world that stoned women school-teachers in Pennsylvania a few decades ago, will certainly oppose any reform in the tobacco and rum question, but this does not prove that the proposed reform is not needed, or the cause an unrighteous one.

We have seen some of the "blind men," to which we referred before, groping about in the tobacco fields in eager search for something. This proved to be the large tobacco worm. Sometimes people unwittingly kill their best friend. This worm is a "reformer"—it is woman's friend and helper. Quietly it sets to work, and proposes to do the "tobacco chewing" when the weed is in a green state, and before fathers can prepare it for the poisoning of their children. They work diligently and can devour rapidly, but mark you, they are counted as an enemy and slain for their good works.

They had not the least intention of depositing their saliva around on the floors where human beings dwell, which should commend them as being an improvement on the human species of chewers. A short time ago we sat and looked with amazement at a biped called a "man," who deliberately spat his tobacco juice on the floor of a lady's dining-room, at a distance of three feet or more around his chair in each direction. He had arrived at the age of fifty, or beyond, and accomplished the feat with a zeal and vim that said he meant to continue in the business all the rest of his days. He has a wife and children. We thought of them with pity, and wondered by what strange freak of nature this creature had come to live among the human family, when he should have found his place among the swine. The wife who patiently scrubs the floors for this filthy husband is certainly entitled to a vote on such things, and we earnestly hope she may live to go to the polls many times, if it should even be after this husband has gone to the land where tobacco never grows or is used. What is more degrading to a woman's very nature than to bring forth mop and brush for such a purpose, and yet she is continually obliged to keep this world washed up to make room for fresh deposits, for these large tobacco crops cannot be used without producing great filth, and woman must act as scavenger.

Sometimes great evils consume themselves—perhaps it may be so with this in due time. We see children who are bitterly opposed to the use of tobacco from

having seen the evil effects on their father, and having suffered the wrongs it so often entails. We knew an old man so enslaved to the vice that when he came home and found his tobacco box empty, he would become so irritable and unbearable that the home became a place of torture. The children were obliged to leave their work at any time and hasten to the store to get a supply. As they were often without money, they took butter or eggs to barter away for it, or bought it on trust. His system was completely broken down, and his mental powers failing, and the wife of his youth, who believed she was marrying a young man of best Christian character and upright principles, found she had to take care of one of the crosses of tobacco sots in her old days, when life's sunset should be surrounded by clouds of purple and gold, instead of clouds of tobacco smoke, through which, we doubt, if the light from the heavenly hills attempts to shine, and the mouth befouled with loathsome juices, that should be singing the songs of Zion, as the end draws near.

None of this family of children need any tracts on tobacco; they could tell us whole chapters, and how they despise it. Wives can go barefoot and children lack bread, yet the tobacco box must be filled. The fire can die out upon the hearth, but the pipe must be kept burning. And what is it burning? Not tobacco alone, but it is consuming the roses from the wife's cheeks, the love-light from her eyes, and the hope from the heart. She cannot respect a husband so debased and unclean. Her soul cries out against it, and it is revolting to the purity of her whole being, and she will never cease to make war upon it. We strongly doubt if the fifth commandment is binding upon children under certain circumstances. Fathers often leave *nothing* for their children to "honor."

MRS. L. M. BEST.

#### THE CASE OF MR. CLEVELAND.

[From the Woman's Journal.]

\* \* \* Consider all that is implied in the report General King offers as a vindication of his chief. The governor held relations with a woman that would forever bar the woman from all places of public honor—that even bar her from respectable society—no matter how bitterly she might repent. But that is not all. Consider the character of the friends and associates of his maturity—"Mr. Cleveland—\* \* \* discovered that two of his friends were intimate with her at the same time." The relations of this precious group of friends—which includes a present aspirant for the presidency—with one woman at the same time, if the governor's apologists and friends are to be believed, were such as might well leave the paternity of her child in doubt. And this is told us to show that Mr. Cleveland is not so black as he has been painted, and to convince decent people that they will do well to support him for the presidency! This is the picture painted by apologists of Mr. Cleveland, and presented to win the people from looking at the picture drawn by the Buffalo *Evening Telegraph*!

Grant that we were mistaken in our investigations, and that the whole truth is presented by the candidate's



friends—and what then? When convincing evidence that I erred is shown me I will withdraw all errors and correct all misstatements. But Cleveland's friends have not spoken hastily, and it is certain that they have said the best they could for him. Their damning statements can never be withdrawn. So long as I respect womanhood, so long as I revere my mother's memory, so long as I honor the memory of my wife, so long as I hope for a pure and noble life for my daughter—so long will I fight with all my might against the national indorsement of any man concerning whom I believe the story of Maria Halpin, either as I have told it, or as it is told by Mr. Cleveland's defenders and apologists.

What chance in life would be given to the woman whose friends should say that she "was sowing her wild oats" at thirty-seven, or at thirty-three, or at twenty-five, or at twenty? If the woman is to be an outcast, the man should certainly not be enthroned.

I am one of those peculiar people who believe that men have no more right than women to "sow wild oats." Such sowing is and must be hurtful to either, boy or girl, man or woman. Whatever odium or penalty should attach to it should be attached without regard to the sex of the sower. If Grover Cleveland is worthy to be the "first gentleman" of the land, Maria Halpin is worthy to sit with him as its "first lady." From what I know of both, they are neither of them fit for that rank.

Women go down into the valley of the shadow of death and endure the pains of hell to give life unto the world. The man whose love or lust sends a woman into that valley and subjects her to those pains is bound to stand by her in her hour of trial, and after—and he shows base unmanliness who fails to do it. Let me submit in conclusion a few articles of my creed in relation to this whole subject:

1. The woman whom a man considers good enough to be the mother of his child is good enough to be his wife—although she might not be worthy of any other man.

2. The man who brings a life into this world is bound to provide a home for it—and there is no real home without father and mother.

3. The man who is responsible for the existence of a child is bound in honor and by his duty to society and the State, to throw the best possible fostering influences about it. He is bound to give it his personal care, and can be excused for failure in this only by misfortune for which he is not responsible.

4. A child has a divine right to a mother's fostering love and a father's protecting care. It has a right to the blessed memory, during the hard years of later life, of the mother's kiss and the father's benediction. There is no scorn too hot for the man who, in perfect health and full of power, having selfishly brought a child into this world, selfishly refuses it these best things.

5. A child with two parents living is not an orphan, and an orphan asylum is not the place for it.

I believe that the American people, as a rule, hold to some such general beliefs as are formulated above, and that what are cardinal principles with the mass of them are included in the above. When I find a man, at an

age when, if ever, he may be expected to have his judgment formed and his passions curbed, defying these principles and defiling the sanctities of life, I shall always deem it my duty as a journalist to tell the people of it, if he seeks their indorsement by asking their suffrages for a position of trust and honor. If they choose him then, that is their business. As a journalist I have always contended that there is no sex in sin. I have more than once felt obliged to publicly brand the male sinner with the brand already applied by others to the woman who was his partner in sin. I have been under fire before in connection with cases like the present one. I knew what to expect when I unmasked Grover Cleveland. I expected sneers and looked for aspersion of my motives. I did not expect that a gentleman like T. W. H. would join in the sneers without taking the trouble to learn whether I deserve them. But that is a small matter. I believe that he is an honorable man, and that within a year he will regret his sneer. I write now only for the cause of purity, in which I have enlisted; and am content to let time and my character take care of my reputation.

JOHN A. CRESWELL.

BUFFALO, N. Y., Aug. 11, 1884.

#### CRITICISM ON MRS. LIVERMORE'S LETTER.

If after reading Mary A. Livermore's letter in the last ALPHA and your indorsement of the same I were to hold my peace the very stones would cry out. Mrs. Livermore's letter is the best of testimony in favor of your saying, that "it is likewise best for women to become familiar with the principles of government, political economy, and financial intricacies." We need this knowledge now, and now, if ever, men need the help we would be able to give if we had it.

Grover Cleveland should meet the united opposition of all good women, because of his own foul record and because of the weak-kneed, two-faced, free-rum platform upon which he has the effrontery to stand. So far I can agree with Mrs. Livermore. But when she would urge me to support the Republican party because the Democracy have nominated a libertine, I must respectfully take issue.

The past twenty years of Republican rule have been years in which corruption has flourished, unpunished, in high places; in which the great monopolies of transportation, of the transmission of intelligence and of money, have reached such despotic proportions that the people and their interests are but toys for these soulless giants. Republican financiers have so juggled with the finances of the nation that one terrible period of financial depression has followed close upon another, each one leaving the rich richer and the poor poorer, until the extreme misery and want which is yearly increasing in extent and intensity in our great cities is scarcely second to that of London or Paris. Has Mrs. Livermore forgotten that their own Garfield fell a victim to the vile greed and scramble for pelf and power among his party friends, and that the insane hand of Guiteau was nerved by this bitterness of spirit which found such free expression in the public press? Has she forgotten that the Garfield funeral was made the occasion for a grand drunk at the people's expense by Republican officials,



and that the Yorktown celebration was the pretext for a similar debauch? Has she forgotten that this Republican Baal which woman suffragists have foolishly worshipped, lo! these many years, has always been deaf or asleep, or gone on a journey, when they have prayed to him for recognition and justice? Now, this party have done just what their past record would lead one to suppose they would do. They have put out a platform of *acords*, which are shuffled like a juggler's cards, and mean anything or nothing, and have chosen an unscrupulous political trickster to indorse it. His "long years of public service," to which Mrs. Livermore so feelingly alludes, began at the time of the war, during which he was drafted, and found it in accord with his peculiar sort of patriotism to hire a substitute, which he accordingly did. The rest of his "public service" will not bear scrutiny, as this campaign is proving. Which record is the cleaner? We can scarcely afford to help place a man in the Presidential chair because he can boast of the one solitary virtue of chastity. It is not enough. We should demand this and much more.

Is there no alternative? Let me tell you. On the 28th day of last May a large body of earnest men and women met in convention in Indianapolis to prepare a platform of their principles and name a standard-bearer. These men and women believe in woman suffrage. They gave their belief straightforward expression in their platform. They believe in temperance, and that plank is so clearly put as to make liquor-sellers wince and honest men rejoice. If Mrs. Livermore has read this platform she is false to the cause she pretends to advocate in urging women to rally to the support of James G. Blaine. The two men who stand together on the Indianapolis platform are Butler, of Massachusetts, and West, of Mississippi. Both men are backed at by the vicious curs of both the old party presses, but not one has dared to assail the private character of either. Those who are familiar with Butler's war record know how well it compares with Blaine's, while his subsequent career shows him faithful to principle and totally indifferent to the rule of party lash and spur, which have kept so many of our public men in disgraceful bondage. My advice would be for all thinking women to carefully study the four platforms which are before the people, the character of the men chosen to represent them, and then decide for themselves as to where their support can reasonably and honestly be given.

ELEANOR F. BALDWIN.

"They caused the people to understand the law and they stood in their place."—*Nehemiah* viii, 7.

It is the business of reformers to search for root causes, and the Moral Education Societies are investigating the germ of inherited qualities that is the result of demoralization in the home and demoralization in society. Their teachings are being recognized in the civilized world as correct, and even the leaders of the body politic have acknowledged the argument they presented to them, strong and effective. They travel onward; they cast no lingering look behind at the trials they have encountered; fate has threatened them; clouds have lowered, but they will be rewarded. God will help them, for they are doing His work. Never before has

woman's right to hold or express an opinion been recognized in this Presidential crisis. Never before has she been given such abundant opportunity to express herself in the press. Never before has she been so well prepared to help solve the problem of social science, and fathom and weigh causes and effects. Woman's intuition, or spiritual perception will always be her balancing power, but her dormant native powers will find their way to the surface and will show their strength. Her love for the well-being of her offspring and home may be contracted to their good only, but the hard paths she may be compelled to tread for their intellectual food and maintenance, will take upon herself more enlarged sphere of usefulness and gain strength of character to meet emergencies. Read the teachings that inspire her to revolutionize the morals of rising generations through the knowledge of the laws that govern life, the family and the human race, by going outside the beaten track and demanding a higher masculine standard of morals, the great obstacle that fills the path of social purity with disorder and confusion.

As we have not yet arrived to that state of perfection we must use the means at our command to alleviate and check the evil upon us by appealing to the candor and judgment of all thinkers and patriotic sovereigns who wield the responsible powers of home and governments. What reform is so loudly called for at the present time? It is a reform in licentiousness, extravagance and dishonesty among those in high places and in the press, the moulders of public opinion, that rests the destiny of men and nations. Licentiousness begets extravagance, extravagance begets dishonesty, and dishonesty makes liberty and property precarious unless the possessors have sense and spirit enough to defend them. Man's desire to satisfy his lusts and ambition for power is the primary cause, and past history teaches us without an opposing moral force strong enough to check the evil, nations like parties become demoralized and bring with it anarchy and despotism, and an overthrow of dynasties and kingdoms is the result. Here the people are the sovereign. Is not the Christian moral element of all sects strong enough to unite and combat the foe at the polls, that is sapping the life of this grand republic? Cleaning the fountain is the best and surest way to purify the stream. The business men and ministers of the gospel (not politicians) of Grover Cleveland's home have given us warning with evidence at their command of his moralities, and will the voters and politicians heed it? When bad men conspire and defraud, good men should combine and act. Let us remember that we ourselves, our children and our posterity must be freemen or slaves. "Money is the root of all evil," and as Hosea said thousands of years ago, "My people are being destroyed for want of knowledge," are adages applicable to us in our political dissension of to-day. The intelligence of this country upon general topics of literature and science is wonderful, and the ignorance of the law that governs life and the sinews of a free government, applicable to every citizen in every station of life and of vital importance to his temporal welfare in a government of the people, is more wonderful still. Our Constitution, which is the



supreme law of the land, has a bill of rights that provides for the freedom of election, the equal representation of the people, the integrity of the representative and redress of grievances. It makes our halls of Congress the temple of liberty, where the masters are stimulated to exact strict compliance by their servants or representatives in the appropriations and expenditure of the public money and attention to their duties according to the strict letter of the *written* law. Constitutional clubs should be formed in every hamlet, where the bill of rights may be fully discussed and understood. It would create alarm among our representatives, and ambitious to retain their positions they would seek to do the will of the people instead of using public office for private gain, and the people, with the knowledge that is of most worth in a republic, could cast their votes intelligently and politicians would conduct the campaign more in accordance with truth and integrity, and neither Grover Cleveland nor any other man would aspire to the highest honor in the gift of 50,000,000 of people who is dishonest or guilty of criminal offenses against the least of them. The disgrace of the present campaign is a lesson that should be remembered and profited by every true patriot and lover of "God, home and native land."

LOUISE V. BRYANT.

OUR contemporary, the Sunday *Republic*, thus truthfully discourses on the recent epidemic of suicide among defaulting and suspending bankers and brokers:

\* \* \* All that a man hath, we are told, he will give for his life, but values are changed, and to-day life itself is thrust heedlessly into the scale that must, at every cost, overbalance wealth. No consideration of love, or duty, or honor, or virtue, seems powerful enough to withhold the man who once starts on the ceaseless race for gold. Wealth is the modern cup of Tantalus invested with an added misery; its loss or its gain is equally fatal to mankind; it eludes until it leads to ruin, or it furnishes a draught that kindles a thirst that can never be slaked. The desire for wealth is the great modern disease, more terrible in its effects, more fearful in its ravages than all the plagues in the East, a disease that all the arts of modern society develop with an ingenuity not to be excelled. The love of display has the world in its grasp, and it is safe to say that it has caused more crime and misery and want than all the crimes enumerated in the decalogue; few of us have consciences that are quite easy on this score; we may despise it for ourselves, but unconsciously perhaps we admire it in our neighbors; honest poverty we may avowedly respect, but if we did not so avow we should seem to despise it. Integrity brings a man respect, wealth brings him adulation. Until a sterner, purer morality attains, until virtue is the public goddess and wealth her humble handmaiden, men will barter their souls for gain and throw away their lives at loss. And while this is so every voice that can affect public opinion, however slightly, every teacher of others, every student of causes and effects, has before him a task to which he is more bounden than any he has yet attempted, for we are in this every one his brother's keeper. The death of the miser who starves himself rather than spend a

penny of his worshiped hoard we may be guiltless of, but the suicide of the man who has bought the honor and esteem of the social world by an expenditure of wealth that was not his lies at the door of that public opinion that prizes nothing so highly as success and itself sets the value to the Tantalus's cup the victim pursues.

#### CORRESPONDENCE.

MRS. C. B. WINSLOW: THE ALPHA for September just arrived, and as usual I open it first thing. I would not be without the paper. We read ours and then lend them, and finally send them to Dakota. I find some of my friends hail its teachings with delight, while others are offended and are not able to bear so much light. But I am not discouraged to distribute THE ALPHA. To arouse the people to this sin of sins is more than most if not of all reforms. If must follow, it cannot lead, for the truths revealed in its pages are too strong for the weak; the religious world needs to learn this vital truth. I believe our only safety and salvation comes through self-denial and self-restraint as taught in THE ALPHA. I did not think of writing at such length; hope you will excuse me for the time you consume in reading.

E. C. M. C.

For THE ALPHA.

#### FOUR JEWELS.

##### FAITH.

Trust in God as in a mother,  
Trust Him as you would a brother,  
Trust Him when you can no other.

##### HOPE.

Hope for joy the coming morrow,  
Tho' to-day you have some sorrow,  
Do not from the future borrow.

##### LOVE.

Love the one that is the nearest,  
Tho' of souls it is the queerest,  
Say dear if you can't say dearest.

##### DUTY.

Do the duty first at hand,  
The simplest rule God ever plan'd,  
To guide us to the "better land."  
To be set in the pure gold of sincerity,  
And worn as an amulet.

BARD OF SOUHEGAN.

#### SOWING.

Sow with a generous hand;  
Pause not for toil or pain,  
Weary not through the heat of the summer,  
Weary not through the cold spring rain;  
But wait till the autumn comes  
For the sheaves of golden grain.

Scatter the seed and fear not;  
A table will be spread;  
What matter if you are too weary  
To eat your hard-earned bread?  
Sow while the earth is broken;  
For the hungry must be fed.

Sow while the seeds are lying  
In the warm earth's bosom deep,  
Let your warm tears fall upon it,  
They will stir in their quiet sleep;  
And the keen blades rise the quicker,  
Perchance for the tears you weep.

Then sow, for the hours are fleeting,  
And the seed must fall to-day;  
And care not what hands shall reap it,  
Or if you shall have passed away  
Before the waving cornfields  
Shall gladden the sunny day.

Sow, and look onward and upward,  
Where the starry light appears—  
Where, in spite of the coward's doubting,  
Of your own heart's trembling fears,  
You shall reap in joy the harvest  
You have sown to-day in tears.



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