

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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PUBLIC SENTIMENT WITH REGARD TO CHASTITY

THE following editorial from the New England *Medical Gazette* (homœopathic) is a most cheering sign that medical men are recognizing the necessity for ethical teachings by their profession. When our doctors, our ministers and teachers are wise in social and moral questions, and brave enough to do their duty to those under their care, the social atmosphere will lose much of its density and murkiness, and the dawn of pure parentage, with a rich inheritance of health and beauty, will bless the coming child. Then will our work be done and the world will be purer and happier.—[Ed.]

Connected with the present Presidential campaign there are certain matters—entirely apart from political issues and the rival demerits of the candidates—which are of very great interest to the physician. Not least among these is the very rare opportunity now offered to grasp and analyze popular sentiment on a subject concerning which the *vox populi* is usually silent, or its utterances evasive and reticent to the last degree. We refer to the subject of personal chastity, its importance to the individual and to the community, and how far its absence must be regarded as an active injury to either.

On most questions of hygiene, popular sentiment is easily enough gotten at, reticence, indeed, seeming to exist in inverse proportion to ignorance; but on questions relating to what may be called the hygiene of sexual relations, public opinion is notably difficult to grasp. Anything like open discussion on these points is tacitly and persistently avoided, nominally through Podsnapian reluctance to “bring a blush to the cheek of the Young Person;” really, we suspect, because of the aversion to the light of those whose deeds are evil. Many a physician finds himself hampered in his efforts to give practical advice on sexual matters by sheer ignorance of the standpoint from which his interlocutor may regard them. Fortunately, perhaps, the opinion of the “average man” on the question of chastity is no longer far to seek, since the columns of the daily press teem with expressions of it. It may be profitable for us to consider for a moment what use this newly-acquired knowledge may be made to serve in the hands of so-called teachers of men.

It is for our brethren of the pulpit and the theological press to enlighten and cleanse public opinion on the moral aspects of the question of chastity; and Hercules on the threshold of the Augean stables never faced a more apparently discouraging or unsavory task. Physi-

cians, however, may be of very great practical service in correcting certain misapprehensions on the physical side of the question which late discussions have brought to light. “A word in season” is proverbially useful; and such a word, spoken naturally and good-humoredly in the course of ordinary conversation—as physicians to-day have an unprecedented opportunity of speaking it—is vastly more effective than when embodied in a professional “preachment.” Physicians will have very great reason to be ashamed of themselves if, at the close of the present campaign, some at least of those within their immediate influence have not enlightened ideas on sexual relationship.

It is at once grotesque and disheartening to see how absolutely the physical aspects of unchastity are ignored in discussing the matter. The youth of America—whose opinions and convictions are being formed to an incalculable extent by what they are now reading and hearing—are, on the one hand, solemnly warned of the moral consequences of unchastity, and on the other assured that it is not “incompatible with the noblest virtues that dignify mankind.” It is quite time that the youth of America were distinctly taught that, whatever the moral results of unchastity may be, its physical results admit of no question, and must be taken very seriously into consideration. Habitual libertinism may or may not be consistent with courage, honor, and ability for affairs; but it is most certainly not consistent with a clear brain and that physical self-command without which a man’s finest qualities are as useless as soldiers in mutiny. A man’s soul may (?) be built, as some seem to claim just now, on the plan of an ocean steamer, with “water-tight compartments,” so that one part of its being may be flooded with ruin, but by the intact safety of other parts the whole be kept successfully afloat. But his body is certainly not so constructed. There, no function can be diseased or abused and the system remain in health. No exacting, strenuous, and worthy work is compatible with the existence of a morbid, pampered, and filthy appetite. It is time to uproot the idea—which is as the upas tree of social science—that sexual indulgence is necessary to the health of any male adult. Since absolute continence is made the condition of perfect strength and self-command—as in the case of athletes—no one need fear hurtful consequences from its observance; but every indulgence of lustful appetite unfits a man, in greater or less degree, for doing a man’s work. While young men are beckoned corruptionward by the seductive examples just now held up before them of men who, notoriously unchaste, have seemed to keep their splendid powers unimpaired, it is for the guardians

of health to point out that for every Henry IV. history shows us a hundred Herods; and though individuals, here and there, may seem to escape the physical consequences of unchastity, the rule holds inflexibly good for a man or for a nation that habitual licentiousness means decay of all manly possibilities, rottenness and death.

Let physicians see to it not only in the interest of the health of to-day, but that of the coming generations, near and remote, that popular sentiment shall no longer dare to teach, as it teaches to-day, the harmlessness of unchastity, else may we look to see the youth of America, learning all too willingly the lesson set before them by short-sighted and reckless partisanship, turn aside into the paths whose certain end is national decay.

OUR GREATEST NEED—SELF-KNOWLEDGE.

If men and women were to study themselves and learn the structure of the human body and the functions and relation of its various parts they might, to a very great extent, rid themselves of disease and preserve health when they had regained it. For instance, when we see the importance of large lungs, if we find ourselves deficient in breathing power we can wear our clothing loose, live in pure air as much as possible, sit and stand erect, exercise freely, expand the chest by taking in as much air as possible many times a day, and in other ways promote the growth and increase the capacity of the respiratory system. Again, when we have learned the large amount of waste matter that should pass through the skin daily, we can facilitate its transmission by bathing frequently, wearing clean clothing, and maintaining a uniform temperature.

The brain is the organ of the mind. By studying the brain we come to know a great deal about ourselves. We find that we are a combination of physical, mental and moral faculties. The intellect sees, hears, feels, remembers, thinks, reasons and plans. From the activity of the spiritual nature flow love, joy, hope, faith, and a longing for a higher life. The animal faculties are restraining and preservative, and induce rest and sleep, prompt us to seek food, accumulate property, and reproduce our species. We are impressed with the conviction that every faculty, every power, quality and propensity is conducive to our good, but we readily perceive that the different departments of our many-sided being must be developed in a certain ratio to insure perfection of character. Discretion, frugality, energy, courage, sociability, appetite and amateness, perception, memory and reason, ambition, self-esteem, firmness, conscientiousness, hope, mirth, love, ideality, spirituality, and the many other elements that go to make up a human character must be combined in certain proportions. If combativeness be too strong there is a disposition to contention, strife and bloodshed. An over-development of acquisitiveness becomes greediness, and if the individual be lacking in a sense of justice he will steal. Too much self-esteem is self-conceit, and so we might go on through the whole list.

"Harmony is the support of all institutions," but it is a fact as sad as it is evident, that very few of us have

been endowed with anything like a balanced organization. Comprehensiveness of intellect is needed to convert this rough, inhospitable earth into a dwelling-place for man and to overcome the many natural obstacles to his advancement, but alas! how rare are persons of genius. The multitude can only clog the wheels of progress and are dependent on the more talented for opportunity to prolong their existence.

The state or condition in which all the faculties are duly exercised is called happiness. Tennyson has said:

"Still I doubt not through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

Scientists tell us that in all nature there is a tendency to perfection, and the desire and capacity for enjoyment that is in every human breast would seem to corroborate the statement. But, in our ignorance of the fact that true enjoyment is of the soul, we make the mistake of seeking pleasure through the exercise of the wrong faculties. To illustrate, we should eat because we are hungry, and for no other reason. To continue eating after the appetite has been satisfied, because the taste of the food is agreeable, is to pervert a wholesome faculty and bring on discord and disease.

And so it is that very many of us, beside a deficiency of the intellectual and moral, have inherited so much that is perverted and abnormal that our inclinations are downward rather than upward. Two of the most powerful propensities that sway us are alimentiveness and amateness, and they are the worst perverted. Drunkenness and gluttony are lowering our vitality, and lust is dragging the world down to the gates of death and hell. Disease and misery are everywhere, and men and women, in the agony of grief and despair, destroy themselves, preferring death as the lesser of two evils. The Bible says we are all "conceived in sin." It might have added that the majority of us are created *by* sin. How humiliating is the thought that we are the offsprings of depravity instead of the children of love, and how exasperating the reflection that we have been brought by *chance* into a world of want and conflict without the ability to grapple with the rugged realities of life.

Of all living creatures we have the greatest need of knowledge, and of all are the most ignorant and helpless at birth; so even if our endowment of possibilities were of the highest order our condition would still be unfortunate enough.

As the result of lust population is augmented too rapidly, portions of the earth become overcrowded, man strives against man for the necessities of life, and charity is lost in the instinct of self-preservation. The vicious classes multiply, and dishonesty, theft, rape and murder make necessary courts, jails, prisons and the gallows.

We have churches and preachers, schools and teachers, colleges and professors, authors and lecturers, books, newspapers and periodicals, and good men and women everywhere are straining every nerve to check the tide of depravity and woe that sets in upon us, and yet poor

humanity, on its knees in weakness and despair, is crying out for help, and blindly praying that some supernatural power will save men from their destroying passions.

It has been said that knowledge is power. It is the "power unto salvation," and self-knowledge is the only foundation for hope of human reform and improvement. If, in the days of childhood and youth we had understood ourselves and had known our capabilities for good and our liability to do evil; if, while we were being taught to pray "lead us not into temptation" we had been informed of the nature of the temptations that were likely to assail us, and of the consequences of yielding, we might have avoided the road to ruin, for "he who is forewarned is forearmed." Too many of us by the time we have gained a measure of wisdom through bitter experience have gone so far from the path of rectitude as to have almost lost the power of retracing our steps.

Let us help men and women to get acquainted with themselves. Let us help them to make the most of any goodness they may possess, and to meet the suggestions of disorderly propensities with the courage that comes from a high purpose. Let us show them that they have the power and the privilege of peopling the earth with a new race of beings and blessing them with strength of body, brilliancy of intellect, and purity of soul. Let us multiply the public schools, make attendance compulsory, put anatomy, physiology and hygiene in the list of compulsory studies, and teach our children to regard their bodies as sacred. Let us put into the hands of young men and young women good works on sexual physiology, reproduction, etc., show them the advantages of sex, and help them so to live that they may enjoy the fullest possible measure of the benefits flowing from the influence of the sexes one upon the other.

Let us encourage everybody to study human nature in all its phases, and not a single effort will be spent in vain. Joy will wipe away the blinding tears of sorrow, hope will drive out despair, and broken lives will, at least in a measure, be repaired. Understanding ourselves, recognizing the mighty possibilities that are in us, and at the same time realizing our many imperfections and infirmities, we may cultivate the good, restrain the bad, and go forward and upward until we approximate that perfect and glorious manhood and womanhood to which it is our privilege to aspire. E. S.

THE IDEAL MAN AND WOMAN.

November 16, 1884, George Chainey delivered a lecture in Boston on "The Ideal Man and Woman," a portion of which I wish to quote in THE ALPHA, believing it will interest others as it has me. This eloquent and gifted speaker was formerly a Unitarian minister, but is lately a convert to spiritualism. As he is lecturing constantly, it is encouraging to know that he speaks out bravely in defence of the gospel of pure living. He says:

"Our ideal man must be manly. He must have the will to conquer and achieve. He should do something that makes him a better man for the doing of it. If you are born rich you should still find some good work

to do. No one can be a man who does not do each day an honest day's work, and so leave this world a little better than he found it. In selecting your work see to it that it is honest work and such as will benefit the world. I don't think our ideal man will own a distillery or keep a saloon. He will break stones for a living before he will engage in any scheme of fraud. Our ideal man will be womanly. He will be soft and gentle, refined and intuitive. He will be welcome in the chamber of the sick and dying. He will carry health and blessing in his touch. He will be pure in heart and speech. He will love and cherish all that is beautiful. Our ideal woman will at the same time be manly. She will be a comrade and friend as well as a lover. She will fight shoulder to shoulder with man in the real battle of life. She will assist and claim her full right to be and do whatever it is right for man to be and do. But however manly she may become, she must still appreciate and honor her sex. She will not go through life moaning, 'Oh, that I had been born a man!' She must be perfect mistress of her body as of her soul. The woman that permits herself to be the slave of a man's passions, whether in or out of marriage, prostitutes the temple of God to base uses and invites into her sphere every unclean thing. She degrades and murders her womanhood. True beauty of face and form flee in horror from her presence. I do not mean that woman should be passionless, but whenever passion does not open the gates of love to new love it *should be translated into soul power*. The world is to be saved by a pure generation as well as by regeneration or spirit power. It is much better to be born right at the first than to have to be born again. The time is coming when mothers will no longer give us children conceived in sin and born in iniquity, but rather conceived in love and born in purity. Wives and mothers, will you not seek to so purify your thoughts and aspirations that your children shall be born with no hereditary tendency to evil? Make yourself the medium of pure and holy influences so that your child may be an instrument in the hands of the highest and best spiritual powers. Spiritualism gives meaning to the birth of Jesus. The idea of the immaculate conception is chaff that is blown away by the first breath of science. That Mary was overshadowed during conception by pure and angelic influences so that Jesus was born with mediumistic powers is no doubt true. When but a child he confounded the doctors and wise men of the great council of the Sanhedrim. But he spoke not of himself, but the words were given him to speak. Every mother should be the queen of a new paradise, the star of the sea, illuminating the darkest night of error with the gift to the world of a child of purity and light."

Thus one by one are the leaders of thought interpreting anew the true meaning of life for woman. And not only for woman but for man also shines the light of the new dispensation. When society shall demand purity of our men as an "open sesame" to its charmed circle, even as a like demand is made upon women, then will the halcyon days for men begin. If the subjection of women has deformed and dwarfed her nature, how much greater has been the curse resting upon

men of an unrestrained, undisputed authority over women. The habit of looking upon woman as an inferior being, incapable of interpreting the problem of life for herself, incapable of doing aught but minister to man's comfort, has become so ingrained in the constitution of men that after their intelligence has recognized and approved of her emancipation from her thralldom, he finds himself bound by iron fetters to the old decaying order of things, and when it comes to the true test of individual action finds himself as powerless to do the thing he knows to be right as the most ignorant and arrogant bigot in the conservative ranks. Who among us do not know such men? Those who in conversation will admit and even grow enthusiastic over the claims of woman to a larger liberty of action and a more perfect independence, financially and socially, yet will these same men find it exceeding hard to allow their wives five dollars to spend unless they know and approve the use thereof.

So long as they agree as to its use, mind, she is free to do as she pleases. But let her once assert her individual freedom to do as she thinks best or desires in opposition to his will, although her decision may not interfere with his comfort or plans in any other way, yet how many men of our acquaintance would feel in their hearts that a wife had as good a right to spend that money as she pleased as they had? I do not speak of this as a matter of blame especially, but simply as one of the evil effects of the dogma of woman's inferiority, showing that in this reform we have to contend not only with the wilful opposition of people, but with their inborn tendencies, which continually retard their progress long after their intellect has mastered the principle of right and justice of a reform movement.

Meanwhile, brothers and sisters, let us hold up with all our might the pure white ideal which THE ALPHA has given us, not expecting too much in our day, yet knowing and believing that each good seed sown by us shall some day ripen into a bountiful harvest for humanity. And each day's work done by us in this generation will make it so much easier for the next to accomplish something. When I look upon earth's children and see how they have been cheated, led astray, and defrauded, through ignorance of nature's laws, my whole heart rises up in protest. That the passions of men which should form the strong base for a perfect life, the propelling power of all-wise action, and the spark that kindles divine enthusiasm, making men as gods, should have ever proved the agents of his disappointment and destruction seems inexplicable! Yet, this has been the history of the human race. Man clutches the goblet of life greedily, and drains it to the dregs, then filled with chagrin and disappointment, enraged at the bitterness of the final draught, he dashes the goblet to pieces against the rocks and straightway declares that life is a delusion and a snare. Had he tasted it daintily, digested it, pondered upon its marvelous effects, studied the laws inherent in its nature, and its effect upon others, he might have evolved the magic elixir which would have made its joys immortal. But in his animalism he forgot to look beyond the mere pleasure of physical sensation, thus ignoring and losing

perception of the finer and more subtle sources of enjoyment. Hence, through all ages has come to us the wail of broken hearts, the appeal of famished lives; and still the great need of this materially prosperous age is a wise adjustment of our social relations. This problem cannot be solved by legal enactments, it can only be solved by free discussion and honest, unselfish action. I have looked upon the matter from many standpoints, but I can see no firm ground upon which to plant my feet except in the law of "continence except for procreation." This is not, after all, so cold and unpractical a view as it appears to many upon first thought; it is only a "conservation of forces." If men and women would only mingle together freely, always guided by their intuition or spiritual perception in seeking associates, and always bearing in mind the law of continence, how might their lives become enriched thereby. On the other hand, where people rush blindly together, unmindful oftentimes of their instinctive attractions or repulsions, feeling that but one object can be in view on either side, there follows false modesty and hypocrisy, unwise marriages, lives bankrupt and barren physically, morally, and mentally; in short, the whole train of nightmares that go to make up our "social evil." (As though there could be but one!) While love is an exile in his own kingdom, and with our multitude of marriages and countless houses of prostitution, there still goes up from the innermost hearts of our men and women a cry for more love. They have asked for bread, and been given a stone. They have fed upon husks, and lived with the swine. But they are weary and famished for a holier kingdom. The treasures they have grasped have turned to dust and ashes in their hands. Is it not time that the tyrant Lust shall depart and Love return to his chosen people! Shall he not bid all the prodigals to return and put on a new garment of truth and partake of the undying joys of his kingdom?

EVA A. H. BARNES.

CLARA, PA., Dec. 11, 1884.

INDIVIDUAL RESPONSIBILITY FOR PUBLIC OPINION.

Public opinion is a powerful unwritten law in human society. But it is no impersonal entity. It is not an abstract, irresponsible thing whose sources cannot be traced. It derives its power solely from individual minds and characters. It has no vitality apart from the active vital opinions of living men and women. Its roots run down into the personal sentiments, impulses, and activities of individual lives. It has a personal source and cause. It is the aggregate power of the dominating individual opinions in any community. It is a power that works for both good and evil. For which it shall work depends upon whether the personal source whence it springs is of good or evil quality. People who live upon a low moral and intellectual level and pursue ignoble objects degrade the moral standard of the community about them, and infect the moral atmosphere with corrupting elements. People who live honestly and nobly help to raise to a higher level the whole surrounding community.

These commonplace truths, which everybody will

assent to, should lead to a higher regard for the law of moral accountability contained in them. The fact that each person helps to make public opinion puts into his hands a powerful lever which he may use for the public good. Public opinion is a force which has more to do with shaping people's characters than have government and laws. It is a power behind law and government which shapes even them. To stand with one's hand on public opinion is to stand, therefore, at the very sources of the power that moves the human world, with the opportunity to turn it at one's will. A wise educator of public sentiment is a saviour of the race. But it is educated character rather than learning that is invested with this high office. Enlightened individual opinion, directed by moral earnestness—this is the power needed behind public opinion to make it an effectual instrumentality for promoting public benefit.

And this is a power that is mighty in its results when it is once fairly aroused. But the arousal is not so frequent as it might be. The trouble is, that too many of those whose natural province it would be to shape public opinion to good ends are too fond of their own ease, too averse to self-sacrifice, to make the necessary effort. They are too apt to think or hope that things will somehow drift right of themselves, and so they withhold the word or the action which is wanted to turn the current in the right direction. According to one of the old Hebrew prophets Jehovah promised to save a city if there should be ten righteous men found in it. To-day the ten righteous men must save their own city. It will not do for them to sit down and fold their hands and wait for a supernatural intervention. And, perhaps, this was the meaning of the old legend. Righteousness, of necessity, is an active leaven which works out from individual characters and efforts, and thus gradually vitalizes public sentiment with purer qualities of life, and cures the evils that afflict human society. It is the law of social redemption that the improvement, if it come at all, comes through the earnest and untiring endeavors of just those few people who see most clearly that it is desirable. Their clearness of perception and corresponding faith and earnestness infect others. Sometimes a few resolute words or a brave action at the right moment will turn the whole current of public sentiment from a dangerous to a safe direction. There is a greater power in the simple, confident assertion of the right for moving the popular mind than people are wont to think. Evils yield, reforms are accomplished, social progress is made, because there are always some people who keep working away for precisely these ends. By here a little and there a little, the thought and feeling of the community are changed, obstacles give way, and the goal is reached. It is not done by any chance drift of opinion, by waiting for something to turn up, much less by any miracle; but it is done by the steady fidelity of those who see the better thing in standing heroically to what they see until public opinion is converted into an agency for doing it.

There are special reasons at this time and in this country, why individual faithfulness in enlightening and elevating public opinion is particularly demanded. One of the most alarming features of American society

at present is the prevalent disregard of integrity in respect to financial obligations and trusts. Delinquencies of this kind—defalcations, embezzlements, swindlings—have been of late of such frequent occurrence among men who have acted as officers and agents of financial corporations, or have had the use of trust-funds, or have held official positions in government service, as to suggest that there must be some contagious epidemic of mental or moral disease.

And there is moral disease at the bottom of the trouble. Physicians speak of certain physical organs which, having lost their healthful vitality, can no longer normally discharge their functions as having suffered "degeneration." So, in these breaches of financial trust, there is degeneration of the sentiment of honor and of the faculty of conscience. In the prevailing haste to get riches, or through the strong preference of a large body of mentally enterprising persons, who have not riches, to live by their wits on financial speculations rather than by the prosaic processes of common industry, the simple virtues of honesty and honor, which are the very bond of civilized society, are lost sight of and violated. Conscience inevitably becomes callous under the operation. The moral perception is enfeebled until the man who would feel himself forever disgraced by being caught at petty larceny from a shop window will coolly take a hundred thousand or a million dollars intrusted to his care in a corporation-safe or a bank-vault, and walk off with it apparently without a compunction. But the disease is not confined to himself. The trouble lies back of his degeneration of conscience. Possibly he might have been saved from such fatal degeneration if the public opinion of the business world had held him to stricter account in his business methods while he was in smooth sailing, and before he took the final plunge. Did he feel the least frown from the business circles around him upon his smartness in speculation? Was he not rather led to feel that success in speculative enterprises was the measure of their morality? Did he not perceive that many ways in the financial world, which would be counted dishonest and criminal if they failed, were condoned if they succeeded? And, since speculation was his whole business, should he not take the chances of winning, even in such a stake? Of course, all this does not lessen his crime, and should not lessen his shame. But it does point back of him to a too lenient and guilty public opinion concerning those methods of business which lead to such crimes. A man of this type may get off to Canada, where he may defy the whole legal power of the United States, and become a sort of lion for the public admiration. Or, in the reverse case, he may come from Canada and set up in business again in New York, and find plenty of business men to aid and trust him. The lack of an extradition treaty between Great Britain and this country for such offences as this is a disgrace to international law. And that public opinion does not demand such a treaty in terms which the two governments could not help but heed is only confessional proof of its own laxity in passing judgment on these great financial criminals, who are the legitimate product of the gambling spirit which rules with such immunity in the business world.

Again, the aspect of political question in our country at this time loudly calls for the elevating influence of a nobler public sentiment. Good men of all parties can but be grieved at the demoralizing spectacle presented by the Presidential campaign through which the nation is now passing. Neither of the two leading candidates for the Presidency satisfies the moral sentiment of the country; not that a perfect character is to be expected in a candidate, but that the moral sense of the country does demand that the President shall be a man free from great transgression, whether in his official or personal character. There are large numbers of people who confess in private that the two prominent candidates fail to meet this demand, who are yet going to sacrifice their own opinion to the party pronouncement and work and vote for one or the other of them. And yet nothing is more needed for the purification of politics than just this outspoken voice of the upright individual conscience. If the moral sections of the two great parties at this time had not been so ready to yield their own conscientious convictions to party authority, the country might have been saved from much that is now most demoralizing in the Presidential campaign. Even now, their protest should be spoken, though it may be too late to change the conditions of the present problem. But it is not too late for changing the conditions of coming political problems. It is not too late to set political conventions a lesson they will not be likely soon to forget, nor to begin to create a public opinion that shall shape the issues of the Presidential campaign four years hence. And it is due to the best interests of his party as well as his country that every one who is dissatisfied for moral reasons with the Presidential nomination which his party has made *should speak out his most genuine convictions—his highest moral conviction—and be ready to act upon it in the most effective way.* *The bane of our politics is partisanship—not party organization, but partisanship—the spirit that subordinates truth to party expediency, honesty and candor to party victory. There is sectarianism, bigotry, intolerance, the pressure and yoke of authority in politics as in religion; and some of the evils that most grievously afflict modern politics spring from this spirit. To break down this insidious evil influence, a more healthful public opinion needs to be invoked.*

And, again, what is needed to effect practical reforms in legislation is a *public opinion strong enough to order them.* Secretary Stanton once said that the national Government would never reform its Indian policy until the people should knock at the doors of Congress with an unmistakable demand for it. The civil service reform, so far as it has been carried at all, has been carried in opposition to the chief party leaders, through a few persons of both parties who earnestly set themselves to effect it, and who knew that the plain common sense of the country would support it. A half dozen other most important matters of national legislation might be named, which are now postponed to party exigency or obstructed by party jealousies, and which need the creation of a strong public sentiment outside of Congress in order to put them on the way to success.

Nor need any persons plead that they have no public position nor large opportunity for affecting the public

mind. The responsibility cannot be thus escaped. The ten men whose existence, it was said, would save an ancient city, are *not declared* to have been *ten legislators*, nor *ten office-holders* of any sort, nor *ten editors*, nor *even ten clergymen*; but they were its *ten "righteous men."* And righteousness, we know too well, is not monopolized by legislatures, municipal governments, nor even by editorial chairs and pulpits. Wherever it exists, in however humble and private position, if it only bravely manifests itself, it will show its power. *Two or three morally earnest boys or girls* in a school, not afraid to stand out in a good cause against their fellows, can change the moral atmosphere of a school-room. *One honest, plain-spoken man* in a corporation or legislature or town-meeting can so prick the bubble of a specious speculation or political job that, in the clarified air, the very elements of it shall disappear before even the ballot can be applied to it. *Woman, unfortunately, cannot vote; but she cannot be robbed of the opportunity of sharing in the formation of public opinion. Let her not echo what she may hear from man, but utter her own thought and instinctively finer sentiment. From the parlor and family circle, she may send out influences that shall appear in better laws and a purer administration of office.* What is wanted on all sides is more faith in the potency of speaking and standing by one's best thought, even though one may have to stand alone. *Sincerely, moral earnestness, fidelity to moral convictions—these are the missionaries that must convert public opinion into public benefit.*—WM. J. POTTER in *The Index*.

QUOTATIONS FROM VICTOR HUGO.

The holy law of Jesus Christ governs our civilization; but it does not yet permeate it. It is said that slavery has disappeared from European civilization. That is a mistake. It still exists; but it weighs now only upon women, and it is called prostitution.

The faults of women, children and servants, of the feeble, indigent and the ignorant, are the faults of their husbands, fathers and mothers, of the strong, the rich, the wise.

Never among animals does the creature which is born to be a dove turn into an asprey. That is seen only among men.

The right when it triumphs has no need to be violent. The right is the just and the true.

The peculiarity of the right is that it is always beautiful and pure.

We insist, the study of social deformities and infirmities and their indications in order to cure them is *not a work in which choice is permissible.*

The historian of morals and ideas has a mission no less austere than that of the historian of events. The latter has the surface of civilization, the struggles of the crowns, the births of princes, the marriage of kings, the battles, the assemblies of great men, the revolutions in the sunlight, all the exterior. The other historian has the interior, the *foundation*, the people who work, who suffer and who wait, overburdened women, agonizing childhood, the dumb waves of man with man, the obscure ferocities, the prejudices, the established iniquities, the subterranean reactions of the law, the secret evolutions of souls, the vague shudderings of the multi-

tudes, the starving, the barefooted, the disinherited, the orphans, the unfortunate and the infamous, all the goblins that wander in darkness.

He must descend with a heart at the same time full of charity and of severity, as a brother and as a judge, to those who bleed and those who strike, those who weep and those who curse, those who fast and those who devour, those who suffer wrong and those who commit it.

Have these historians of hearts and souls lesser duties than the historians of exterior facts?

Is the under-world of civilization, because it is deeper and more gloomy, less important than the upper?

Do we really know the mountain when we do not know the cavern?

He who has seen the misery of man only has seen nothing; he must see the misery of woman. He who has seen the misery of woman only has seen nothing; he must see the misery of childhood.

Man has a body which is at once his burden and his temptation. He drags it always and yields to it.

He ought to watch over it to keep it in bounds; to repress it, and only to obey it at the last extremity. It may be wrong to obey it even then, but if so, the fault is venial. It is a fall, but a fall upon the knees, which may end in prayer.

To be a saint is the exception, to be upright is the rule. Err, falter, sin, but be upright.

Is it not when the fall is lowest that charity ought to be greatest?

WOMEN WHO SUPPORT THEMSELVES.

Girls, first make up your minds that you will be something. All the rest will follow. What you shall be comes more easily and clearly in due time.

A girl of thirteen cannot decide with any discretion or assurance, whether she will be a sculptor or a washerwoman, a farmer or a poet; but she can decide distinctly whether it is her wish or her duty, after leaving school or college, to remain dependent upon her parents or to fit herself for a self-providing life.

The education by which you mean to get your bread and butter, your gloves and bonnets, is a very different affair from that which you take upon yourself as an ornament and an interval in life. The chemical experiment which you may some day have to explain to pupils of your own is quite another thing from the lesson that you may never think of again. The practice in book-keeping, which may some time regulate your dealings with live, flesh-and-blood customers becomes as interesting as a new story. The dull old rules for inflection and enunciation fairly turn into poetry, if you hope to find yourself a great public reader some coming day. And the very sawdust of the French and Latin grammar becomes ashes of roses to the stout little fancy that dreams of brave work and big salary in some foreign department at Washington, or tutoring girls or boys for college.

All over the terrible ocean, among the lawless sailors, the men with wives and children to work for are those who lead the gentlest and cleanest lives. So, on the great ocean of school-life, the girls with aims to study for are those whose labor is the richest and the ripest. Ah!

you will never realize till you have tried it what an immense power over the life is the power of possessing distinct aims. The voice, the dress, the look, the very motions of a person define and alter when he or she begins to live for a reason. I fancy that I can select in a crowded street the busy, blessed women who support themselves. They carry themselves with an air of conscious self-respect and self-content which a shabby alpaca cannot hide, nor a bonnet silk enhance, nor even sickness or exhaustion quite drag out.—*Elizabeth Stuart Phelps, in St. Nicholas.*

A WORD TO MEN.

Some years ago a group of gentlemen met in the office of one of the manufactories of Birmingham, England. After disposing of their business they conversed on general topics, and then, as men will talk of women, various anecdotes were told and opinions broached; among the latter one young man said: "Well, it is my opinion every woman has her price." The older men were silent and soon dispersed.

Shortly after, one of the older men, a man of family, gave a series of entertainments to which the above mentioned young man was *not* invited. Feeling hurt and surprised by the omission, he inquired the reason of his exclusion. The man of family replied, "Do you remember the expression you used about every woman having her price? Now, young sir, I want you to understand I have a wife at home who is still called comely, also, young and pretty daughters, and I would just as soon bring a viper to sting their bodies, as invite a man of your expressed opinions to possibly poison their minds."

Now, men, husbands, fathers, brothers, by what right do you invite to your homes, to mingle with your women folks, the kind of men whom you know are not fit for a pure man to associate with? The atmosphere surrounding such men, the expression of their faces, the manner with which they address women, is calculated to undermine and throw away the social barriers of restraint, when the most innocent and unsuspecting will suffer the most. Begin with the new year! Take care of your hearthstone jewels! Let no man of doubtful virtue cross your threshold! You may in that way help to stamp out the "social evil." Men must co-operate with the women to keep pure the fountain of life—the true home.

FLORA H. STANFORD.

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 natures, and 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 the ideal world. 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.—*Bishop Spaulding.*

Elizabeth Boynton Harbert in November resigned editorial control of "Woman's Kingdom" department in *Chicago Inter-Ocean*.

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

Subscription and Advertising Rates.

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

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

THE ALPHA.

VOL. X. JANUARY 1, 1885. No. 5.

WE are waiting anxiously for new subscribers and the renewal of subscriptions from many old friends. Don't let us wait in vain.

It is rumored that the Grand Army of the Republic are looking after the temporal interests of Miss Ella Anna Carroll, the heroine that planned the campaign of the Tennessee river during the civil war, and to whose genius and military skill General Grant owes his laurels. Congress has likewise under consideration a bill for reimbursing the expenditure of her whole fortune in her patriotic efforts to save the life of our nation. She has pined in poverty and ill health all these years. For more than a year she has lain sick and helpless, not expecting to live; she is now in Baltimore improving under skilful treatment, and may live long enough to receive from this tardy Government her rightful dues.

THE readers and patrons of THE ALPHA will pardon the appearance of this issue three days behind the time set for its going forth. If the truth must be owned, the editor and all hands devoted an unusual number of hours to "celebrating" Christmas festivities, which we enjoyed with great zest, and hope to be forgiven for delaying the appearance of the paper thereby. We would be glad to know that all our readers had as happy time as we and were the recipients of as many good

wishes and beautiful and useful presents. Their cups would be full and overflowing. May the New Year be especially prosperous and happy to all our friends and may they each reciprocate these good wishes by working for and contributing to the prosperity of THE ALPHA.

A COMPLIMENTARY vote for the most popular homeopathic physician, at the recent Hospital Fair in Washington, resulted in a most gratifying majority for the editor of THE ALPHA, counting 374 votes, the next most popular physician receiving 205 votes, making a majority of 169 for our editor. This expression of confidence and affection for her was a pleasant surprise, and was gratefully accepted. The award was a very handsome and complete medicine case, made of alligator hide, and having ample dimensions. The case was contributed to the fair by the well-known pharmacist, Boerke & Tafe. It proved a valuable gift to the cause, as the amount received from the votes cast netted the fair over \$80.

The editor of THE ALPHA wishes a happy New Year to all her personal friends and all friends of homeopathy.

THE Columbian University of the District of Columbia last week announced that the doors of their medical department were open for women as well as men. Very good, but rather late in the nineteenth century, and the middle of the college term. But they made a great mistake when they announced their school as the only one in the District that has shown such a magnanimous spirit. Howard University has opened wide its doors in all its departments to women since 1869. The first woman physician that graduated was Mary D. Spackman, in 1872. Dr. Mary A. Parsons, of Culebrook, N. H., followed in 1874, and in 1877 Frances S. Hillyer, Grace Roberts, and Eunice P. Shadd, the last named colored, were given diplomas. Caroline A. Berghardt, Mary E. Hart, Juliet G. Shearer, Anna W. McCormick, Mary L. Wooster, Mrs. Barstow, in 1884, and Nannie Stafford, the last a colored resident of Elizabeth, N. J. There are now six women students in the medical class at Howard. Mrs. L. V. Bryant, Mrs. Ruth G. B. Havens graduated from the law school in the spring of 1883. The Columbian University starts off with three splendid women: Miss S. A. Schull, Ph.D., Miss Ellen Cathcart and Mrs. Clara B. Hinds, the two first teachers in Mt. Vernon Seminary, the last a daughter of a prominent Washington physician. These women are cultured, refined and scientific, and will reflect credit on their alma mater and add new laurels to the cause of human equality and justice, without regard to sex.

PEDIGREE.

The pride of families in a long line of illustrious ancestors, with a record of deeds of valor, patriotism or achievements in art or invention, is legitimate and praiseworthy. But the inheritance of pure blood, an honorable and unstained name are still richer legacies and legitimate objects of pride and self-gratulation. But such inheritance is likewise a responsibility; a sacred charge to keep the family escutcheon not only unblemished, but to add to its lustre as time moves on by the exercise of the noblest virtues, the cultivation of the highest endowments, and the development of character that shall stand out clear and spotless on the family record, and thus pass down to successive generations this precious legacy undimmed and unmarred.

These reflections were suggested by hearing a family conversation between three persons representing three branches of a good family. Some painful family experiences were alluded to, when the aunt remarked: "That is a sad occurrence for a member of our family." "O," replied the niece, "I've given up our family as anything above common; we are only average." "Yes," responded the nephew, "we are only average." "And yet," responded the aunt, "your grandfather left a genealogical account of his family of over two hundred years, with a tradition still farther back of French and Huguenot descent, escaping religious persecution by taking shelter in Scotland, where they found protection and where their sturdy religious fervor proved them to be of the same stock as the pilgrim pioneers of Mayflower celebrity. Your grandfather closes this short history of his ancestors with these memorable words: 'Not one of my family was ever rich; not one miserably poor; not one of my family was ever apprehended for any crime; not one arrested for debt, nor did any of them arrest another person, not even subpoenaed as a witness in a criminal case. So, if I have no very rich relations to boast of, I can exultingly say they were intelligent and virtuous.' So," continued the aunt, "if our family is only average in this degenerate age it is not traceable to ancestral influence. Do you, of this generation, feel no responsibility in this matter? Is not this record a sacred trust and worth preserving and enlarging? Is not this family escutcheon worth keeping bright?"

"One of the errors of our family," continued the aunt solemnly, "has been a passive acceptance of a spotless pedigree. Passivity and reaction is death, activity is life throughout nature. The active virtues, such as goodness, justice, purity, sobriety, and philanthropy are necessary to a pure line of family honor. Youth should be taught to place a true valuation on

character, wealth and position. They should be taught the difference between true metal and the glitter of pretence and show. They should likewise exercise wisdom and care in their marriage alliances. Those with whom they unite should possess pure blood, compatibility and other good qualities. Family honor should become a shield of defence against temptation to self-indulgence in sin, a protection against moral weakness. Such wisdom and vigilance would add a new lustre to the branches and foliage of the ancestral tree. And its scions would never be content to say 'Our family is only 'average.''"

C. B. W.

WE welcome to our table several copies of a temperance (we had almost written moral reform for temperance) paper, edited by Mrs. Mary Jewett Talford, Denver, Colorado. We clip the following from the September number. This article has no uncertain sound. If all good women and clean men would voice their convictions as clearly we should soon convert our political caucuses into expressions of higher and purer patriotism and less partisan, which would make candidates for office out of our best class of citizens—moral, intelligent and unselfish. While caucuses are left in the hands of the lowest class of politicians can we wonder that they express their own moral sentiment in the character of their nominations.—[Ed.]

Is there a public conscience left in favor of personal virtue in a public man? Our State and national campaign will show us. Is it a minor matter that the most sacred relations of life are brought into contempt by those whom we set up as rulers over us? This year will give the answer. Nothing is more despicable than the too prevalent curiosity concerning the family life and personal belongings of one whose name is brought before the public. But that public has a right to demand integrity and purity, "clean hands and a pure heart," of any man who asks their suffrages for the highest place in State or nation.

The memorial below, presented to the Republican Convention at Colorado Springs, expresses the wish of many outside of the organization which sent it. It voices the sentiments of every genuine lover of decency and purity in the state; for whether or not a party is our party, we must realize that the mere nomination of low men debases the standard of morals in society as well as politics:

We, the undersigned, officers of the Woman's Christian Temperance Union, representing the interests of the home and family, and having no direct influence at the polls, do most earnestly and most respectfully petition the representatives of the Republican party, now in session at Colorado Springs, that in the selection of candidates for the highest office in this State respect may be had for the moral qualities and temperate habits of those who may be selected.

(Signed)

MARY F. SHIELDS, President.

MRS. K. D. H. THOMPSON, Cor. Sec.

MRS. J. R. HANNA, Treasurer.

WOMAN'S SUFFRAGE CONVENTION.

The Seventeenth Annual Washington Convention of the National Woman Suffrage Association will be held in the Church of Our Father, corner 13th and L streets, Washington, D. C., January 20, 21 and 22, 1885. Public sessions will be held at 2 and at 7:30 P. M. on each of these days; and executive sessions, open only to officers and members of the association, will be held daily at 10:30 A. M. The afternoon meetings will be devoted to State and committee reports, to letters and discussions. The evening sessions will be occupied with formal addresses.

All State and local suffrage societies are earnestly requested to send delegates, and all persons interested in the enfranchisement of women are invited to attend the convention and to participate in its deliberations. Isolated members of the N. W. S. A., coming from States or Territories where suffrage sentiment is unorganized, will have equal privileges with delegates. Vice-presidents and accredited representatives of societies who prepare reports are respectfully requested to limit them *to the work done, to the results achieved, and to the plans inaugurated during the year 1884.*

The principal object of this association from its organization has been to secure to the women of the several States and Territories *national protection in the citizen's right to vote*, through a sixteenth amendment to the national constitution.

The proposition to submit such sixteenth amendment, favorably reported by the special committees in both Houses of the 47th Congress, was again presented in the first week of the first session of the 48th Congress, by Hon. E. G. Lapham in the Senate, and by Hon. J. D. White in the House. It is our hope that the reports for and against this measure which were entered on the calendar last March, and which must be reached early in the present session, will be fairly discussed and brought to a vote.

The intense interest manifested by women in the recent campaign, and the unprecedented degree to which they actively participated in the discussion of candidates, platforms and principles, demonstrate the fact that "women are already in politics," and emphasize our demand that the means of legitimate political influence, viz., the ballot, be no longer withheld.

Besides the Washington convention, it is proposed to hold a meeting in New Orleans, January 6 and 7. This will be the first time the national society has convened in a gulf city; the meeting will therefore be peculiarly important, and while we hope for the co-operation of women of that section, we must depend upon the generous contributions of the members of the association for the pecuniary means necessary to the successful execution of this plan. All members and friends are therefore requested to send to our treasurer contributions for this purpose at the earliest date possible, that the officers may know the amount they are warranted in expending upon the New Orleans meeting.

Among the speakers expected to address one or both of these conventions may be named Elizabeth Cady Stanton, Susan B. Anthony, Laura De Force Gordon, Virginia L. Minor, Dr. Julia Holmes Smith, Elizabeth

Boynton Harbert, Emma C. Bascom, Helen M. Cooper, May Wright Sewall, Lillie Devereaux Blake, Martha Joslyn Gage, Harriette K. Shattuck, Phoebe W. Conant, Mary E. Haggart, Rev. Olympia Brown Willis, Ben A. Lockwood and Sallie Clay Bennett.

Elizabeth Cady Stanton, *President.*

Susan B. Anthony, *Vice-President at Large.*

May Wright Sewall, *Chairman Ec. Com.*

N. B.—Dues and contributions should be sent at once to the treasurer, Mrs. Jane H. Spofford. Letters to be read at the convention, and reports of officers who cannot be present, must be sent as early as January 15th, to Miss Susan B. Anthony. Mrs. Spofford and Miss Anthony may both be addressed at the Riggs House, Washington, D. C.

LIGHT ON A DARK SUBJECT.

III.

MORTAL AND IMMORTAL CONSCIOUSNESS.

He that seeketh to save his life in the lower consciousness, shall lose it in the higher. He that voluntarily lays down his life in the outer and sensual element, shall keep it unto endless growth in the inner, spiritual and eternal. Some pleasures are denominated sensual, because they appeal solely to the base animal passions which they gratify, to the exclusion of all the higher qualities of mind. Their effect upon the individual subject to them is to degrade, demoralize and minimize the manifestations of intelligence, and to enslave all the faculties. The purblind defender of such indulgence may say that all enjoyment is sensual, because he does not discriminate between the moral sense, the aesthetic and intellectual sense, the spiritual sense—through which comes the higher illuminations and intuitions,—and the gross animal senses of the body.

The animal senses are external and cognize only external objects. The moral, aesthetic and spiritual senses are internal, or mental, and as they act independent of the body, the pleasures which appeal to them, or which flow in their channel, are as different in their effects from those of the body, and as much higher in their influence as the heavens are higher than the earth. One elevates, refines, purifies, expands the area of mental activity, and invests with new powers of enjoyment the other—that is, carnal pleasure—when pursued as an object, in which is excess, (all perversion is excess, exceeding the bounds of legitimate use,) these inebriate and degrade the mind, stunt its growth, trammel its action, and envelop mind and body in a dark, diseased, malevolent, poisonous atmosphere.

The penalty is death to the higher and nobler consciousness, and a consequent cutting off from intercourse with that purer, sweeter realm of endless, joyous light, where are none but beautiful forms, the most tender and loving associations, amid unalloyed pleasures which never tire nor satiate, because they are the outcome of actions performed for virtuous uses.

This is the self-inflicted punishment the Son of man is said to pronounce upon the goats at the close of the parable supposed by many Bible readers to be a representation of the final judgment.

The English version of Matthew xxv, 46, reads, "These

shall go away into everlasting punishment." The Greek here rendered "everlasting punishment" is *Kolasin aionian*, literally *aionian*, cutting off. Hence the true meaning of the text is that while the righteous go away into *aionian* (or spiritual) life, the goats (which here stand for the unsubdued animal nature of man) go away into a cutting off spiritual life, because of having lived a life and formed a character directly the opposite. The word *aionian*, says Farrar, represents *quality* and not *duration*.

We have no evidence that any soul will be obliged to remain cut off longer than will be necessary to atone or compensate for its acts of omission and commission. That is, if it can effect a change of desire, which will be as the springing up of a germ of the superior life from which it had previously excluded itself by pursuing the inferior. But oh! the anguish it will feel when it first awakes to a realization of its immense loss! Be it observed, however, that the goat nature, whatever that represents, will even then have to be cut off and left behind or be burned clean to ashes on the altar of self-denial.

Intellectual consciousness is intermediate between animal consciousness and spiritual, and partakes more of one or of the other, or nearly equal of both, partly according to organization and natural bias, and partly according to culture and employment of the mind. The motives may be so cultivated and the attention so directed as to overcome the natural bias given by organization, of which the writer of this is an example. High thoughts persisted in will preserve from low desires, or low desires cherished, will banish high and pure thoughts. High thoughts, begotten of elevated and pure desires, will attract ministering angels of corresponding desires and quality. Low desires indulged will attract ignorant and mischievous spirits of that quality which gravitates to low sensual conditions and feeds upon mortal vices, whether individuals desire or are conscious of such relations or not. It is the natural result of the laws of affinity, that like gathers to like, both of spirits in the body and spirits out of the body.

These affiliating associations bind the will and render a return to an upright life more difficult. They also suggest false reasoning to assail the truth and defend the wrong, and hold their victims enslaved to lust. As Emerson says, "In certain ones digestion (appetite) and sex absorb the vital force, and the stronger these are the individual is so much weaker. If your eye is on the eternal your intellect will grow and your opinions and actions will have a beauty which no learning nor combined advantages of other men can rival." Live with your eye on a noble object and self-denial is sweet, says one who learned by experience.

In genuine individuality, the will is ever subject to the dictates of right reason and a discriminating judgment, and whatever impedes, darkens, or bribes the judgment to go astray, is not strength, but weakness. Seeing these things and knowing the cause of our weakness, we are able to work understandingly for emancipation, and are reasonably sure that we grow strong in proportion to the amount of resistance we overcome. It is only by intelligent action that the mind grows, and

if we had been made perfect in the beginning—if there had been nothing within us to be resisted and brought into subjection by exercise of the will, guided by right motives, whence or how could we derive that self-developing, self-elevating power, which constitutes us beings of endless spiritual progress and unfoldment? Certainly, not from God, if we had no occasion to use it. He has seen fit to give us work to do, that we may grow in virtue, strength and knowledge, and receive a reward.

Those same appetites and passions which become channels of evil desire and tyrannize over the will with imperious sway, dwarfing individuality and starving intelligence, when perverted from lawful use by being sought unto as instruments of pleasure, become perpetual bond servants and elements of strength, like so many tributary forces of nature, when subordinate to the laws which govern the spiritually-enlightened, God-revering, humanity-serving intelligence.

THE ALPHA, a monthly paper, edited by C. B. Winslow, at No. 1 Grant Place, Washington, D. C., U. S. A., now in its tenth volume, is devoted to the advocacy of the original law of nature, which enjoins chastity and continence in both male and female, except when offspring are desired, of the proper time, for which the woman is to be the judge and have control of her own person at all times, as her God-given right. Also "the Divine right of every child to be well born." Its moral tone is of the purest and highest the world contains.

Those who are not ready and willing to accept the terms of the "everlasting Gospel," which are immediate and total abstinence from all sexual or generative lusts from now, henceforth forever, and yet would not incur the guilt of worshipping the beast nor his image (see Rev. xiv), will do well to examine this matter carefully and candidly from the standpoint of that periodical. But those who are ready to sell all for Christ's sake and his gospel of eternal life, which declares that "He that looketh upon a woman to lust after her hath already committed adultery with her in his heart," and that no *adulterer*, no unclean person (the law defines what is meant by *unclean*, Lev. xv.), can enter the kingdom of heaven, will do better to enter immediately upon that life of virgin chastity and continence of life which Jesus was a pattern, "who has left us an example that we should walk in His steps," until we have formed the same character in us which was so convincing in Him, and which will entitle us to stand with the one hundred and forty-four thousand whom John saw upon Mount Zion, and described in the 14th chapter of Revelations.

Jesus said, "When the *unclean spirit* goeth out of a man it wandereth through dry places, seeking rest and finding none. And it says, I will go back to the house from whence I came," etc. By this He signifies that the spirit of uncleanness is no part of the real man nor woman, but a parasite, finding its only rest in man, and feeding upon his life, like the intestinal worms, that, in states of physical disease, feed upon his body, the house of the soul. As physical diseases are sometimes expelled by disagreeable remedies, so spiritual diseases require for cure remedies disagreeable to the creature sympathetically united therewith. Of course the true remedy for all human ills is a reasonable and consistent

self-denial, practiced until the evil cause of trouble is expelled or exterminated.

The Apostle tells us, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can it be." What is the use then for a professed Christian to try to save it, since it can only make trouble, affliction, and dishonor for those who do? For this description shows it to be *lawless*, and unable to be otherwise, and evidently makes it that mystery of lawlessness (Gr.) the man of sin and son of destruction, which is such a puzzle to commentators on 2 Thes. ii.; a character revealed by the shining forth of Christ's presence, and to be consumed by the spirit of his mouth as testimony. The temple of God in which it sits is the human tabernacle, where it usurps the supreme place in man's affections, and is so exalted above all that is called God or that is worshipped and so fortified by appeals to nature and the well-nigh universal practices of men, that no messenger of God, not even Jesus Christ, is heard by the vast majority, when uttering testimony against man's lawless propensity to uncleanness. John says: "He that doeth lawlessness doeth sin, and the sin is the lawlessness."

Jesus says he will gather out of his kingdom them that do the *lawlessness*, and will say to many who profess to prophesy—*i. e.*, teach in his name: "Depart from me ye that do the lawlessness, because I never acknowledged you."

But thank God! the messenger of the everlasting Gospel is on the wing, the veil of the covering that is over all people is being lifted from many hearts, and a growing remnant refuse to worship the beast or to pet his whore, whose day of judgment has come; for whatever system or systems may be represented by this figure in Revelations, the nature evidently existed in man and woman before it could be organized into man's political and ecclesiastical systems, and in man and woman it must be judged and cast down and out before said systems can be destroyed. A goodly and increasing number are devoted to this work of casting down Babylon by purging uncleanness from their hearts, and to them the Spirit says, "Double unto her double, according to her works—in the cup that she and he mixed, mix to her double, and as much as she glorified herself and lived luxuriously so much torment and mourning give her." But let us not fight souls, only smite to utter destruction the parasites that enslave, and lead souls to transgress the laws of God and of nature, and of a redeemed and glorified humanity.

A. G. HOLLESTER.

"WORK FOR WOMEN."

Had woman realized the full significance of her place in nature, the glory and responsibility resting upon her as the medium between the eternal and the temporal, between the spirit and the flesh; if she had understood the privileges of maternity, the creeds of the churches, the dogmas of the schools would have seemed to her only as the harmless twitterings of excited sparrows.

She would have felt the seal of the Father upon her, she would have known that as her heart yearned over her little ones, so the great world Spirit yearned over her. The divine words, "Inasmuch as ye have done it

unto one of the least of these my brethren, ye have done it unto me; and inasmuch as ye did it not to one of the least of those ye did it not unto me," would have occurred to her, and she would have struggled for liberty and justice, that the precious inheritance she had received might go down to her children unimpaired. Her heart would have been so filled with the sweet revelation of love, given as a great compensation for the pains of motherhood, that she would have been lifted above the trivialities of life.

Had the instruction of girls continued to be in quantity and quality similar to that received by boys the emotional activities of women would probably have kept pace with the intellectual activities of men, and civilization might have advanced without the dark shadow of vice and misery, without the glaring contrasts of wealth and poverty that at present dim its lustre.

The progress of the race, as a whole, depends upon the strength of its constitutional parts, and only in the struggle for existence can the strength be duly tested. It is better to be crushed in the contest than doomed to linger in uncongenial surroundings.

One part of woman's nature having been abnormally developed, it became necessary for her to undergo discipline until the other parts had been brought into healthy activity. The crushing process from which she is emerging must be looked at as a necessary training for the battle that must be fought by all who belong to the church militant. Have not great men, from Socrates to Mill, not to speak of living heroes, encouraged her to come forward and prove herself worthy of the place God has assigned to her in His scheme of creation?

I blush to hear women, who have never moved a finger to help themselves, talk of the tyranny of man. There have been tyrants, and their names are Sloth, Vanity and Fear.

Indeed woman is under the protection of the undeviating law of nature, and may rest assured that nothing but unworthiness can wrest from her the glorious kingdom she has been called upon to rule. If she have strength, wisdom, and humility to hold her sceptre *firmly* she must govern the hearts of men.

Women must be taught to recognize this truth that their future position as a class will depend upon the development of those characteristics which foster self-reliance, moral courage, and the powers of self-maintenance.

The forces of nature are busy in the cause of women, in bringing about the numerical inequalities of the sexes. Nature is strengthening the powers that find their exercise in self-maintenance, powers enfeebled by want of use.

But all progress comes through pressure. The first duty of women, like the first duty of the government, is to defend and maintain her own *existence*. Not the mere material life of the body, but the quickening energy of the soul, the subtle instincts of the brain, the warm emotions of the heart.

Nothing should be considered too high or too low which can aid in developing and perfecting woman's nature.

Nothing should be permitted to girls which can retard the growth of mind or body.

Let the women be redeemed for a higher life, and

they will share every virtue with the men, but neglected women will pull men down to their level, even to the deepest abyss.

It is so natural to women to submit to loud self-assertion in silence that she has allowed herself to be borne down.

Her feeble conception of justice prevented her seeing that the abdication of rights and the non-acceptance of responsibilities is not the renunciation of an impure self, but the renunciation and enslavement of posterity.

The intelligent brain has worked well, but where has been the throbbing heart?

Gradually the conviction is forcing itself upon woman that in allowing herself to be silenced upon social subjects, which concern both sexes, she has been false to her Creator. She has begun to feel that if she is endowed with capacities, with modes of thought and feeling, in many respects unlike those of man, it is probable that the work of the world can only be carried on rightly when her views and activities come into play as well as his. She still enjoys effacing herself, but she begins to question her right to indulge her home-keeping propensities at the expense of her fellow-creatures, and she is by no means disposed to be unfaithful to a trust, now that the clouds of superstition have blown over, and she sees her position in the scheme of creation by the light of love.

She has refused to look beyond the narrow circle, and the pollution she would not see stalks abroad in public places, leaving the mark of its baleful influence upon her sons and daughters as it meets them in the highway.

The best qualities of the girl would be called forth when she realized that on her rested the responsibility of the moral and spiritual welfare of her constant champions.

The chivalrous nature of the boy would be awakened when he felt that his highest privilege was to guard, guide and strengthen the being upon whose full development depended the right rearing of the coming race.

All men grow nobler under circumstances that appeal to their honor. They will not allow themselves to be unworthy of the trust reposed in them.

The future is nature's trust to man. Would the human family fail, as it has failed, could it hear, from its cradle to the grave, the stern yet tender voice of the universal mother reiterating the warning, "the soul of each is the trust of all"?

A sense of honor to the rising generation would become a beacon to guide the common effort.

The good of the individual would be merged in the good of the race, and would be sought not less but more steadily than at present, but it would be sought as a means to an end.

A healthy rivalry between men and women should replace the deplorable jealousy and misunderstanding that now exists.

The good of the individual and the good of the race must both be attained through labor.

It is not fifty years since it was seen that the drudgery of the hospital could be performed without degradation by the most refined lady; then why should household

work, neither so hard nor so repulsive, be looked upon as menial?

Employment is wanted by middle-class women, capable persons are wanted to keep houses in order, to bring up children in an atmosphere mentally, morally and physically pure, and homes are wanted that shall be at once well conducted and inexpensive.

Why should not women avail themselves of this combination of circumstances to develop a little enterprize?

The idea of women of education undertaking the management and working of houses, where men and women might find cleanliness, wholesome food, and the atmosphere of refinement which the presence of ladies would ensure, may appear strange, but does not half the strangeness arise from novelty? Once it was thought "most peculiar" to nurse poor wounded soldiers.

The education men get from commercial undertakings women might get from these homes, which would in truth be their places of business.

If women had a high sense of honor, and a keen realization of the mutual obligations of members of the great human family, they would be unable to endure a life in which they received the benefits of labor and gave nothing in return.

Let us see clearly on what we are building this mighty structure of nineteenth century civilization. Let us see how Christ-like is our Christianity, because, struggle against the conviction as we will, it is on the head of woman that the crown of glory or of shame must rest. The mother teaches her son to-day, consciously or unconsciously, as truly as that Roman mother taught her son to return from battle with his shield upon him.

Girls are ripe for good work if it was demanded of them. They are ready for devotion and sacrifice. There can be small hope for a people that trains its youths of both sexes into precocious worldings.

Work is the national outlet for human energy.

The desire for progress shapes itself into the desire for action.

The atmosphere of the home, of the nursery, of the schoolroom will spread itself abroad and determine the atmosphere of the senate, the bar and the pulpit.

And, mothers, if you have brought forth men and not monsters, there must be times when looking into the mysteries of life, when gazing upon the victims of sin and sorrow, your children will be tempted to ask, "Where is now our God?" Take heed how you rob them of one pure aspiration, of one noble desire to make the life of man more in accordance with the will of the Father.

Self-culture alone can aid the development of the race. For self man will claim the right to live—to live with his body, his heart, his brain. For himself he will claim an equal right for his fellow-men.

"Now it is the aim of the statesman, the social reformer and the Christian alike to secure favorable conditions for the physical, moral, and intellectual development of every individual," and shall not women come forward and do their part in this noble work?

The world certainly makes no demand on women for help in her hour of need, unless it be in a half sullen groan, pressed from her by the throes of human anguish.

With a kind of rude justice she has suffered silently, saying as it were, "politically I have placed you women on the same footing as children and idiots; socially I must, and in my pride I will, ask no more from you than I ask from these feeble beings whose status your sex compels you to share."

But a cry of woman's rights has been raised, and it has awakened the counter cry of woman's duties. Will they not prove that, let who will deny them, their rights no one shall hold them from their duty.—*From Work for Women.* ELIZABETH EDGEWORTH.

CORRESPONDENCE.

BLOOMFIELD, MD., Dec. 5, 1884.

DEAR MRS. WINSLOW: Inclosed find the money for one year's subscription to THE ALPHA. I have long been a reader of your valuable little paper, and have learned much that I should have known before I formed any matrimonial ties. Had I done so I might have been spared much suffering and unhappiness that has fallen to my lot through ignorance. I wish that every man and woman in the land would become Alphaites.

With best wishes I remain firm in the faith,

Mrs. E. S. H.

DOES THE WORLD MOVE?

"The world moves and Shakers move."

When, on April 6, 1820, I found the Shakers, "Virginity and Community" was inscribed on their banner. Good. But they kept hogs, ate hogs, and other animals. For a common-sized Shaker family, 40 hogsheads of cider, 2 hogsheads of strong beer, with a whiskey mill, was a year's stock. Tobacco was a staple commodity for chewing and smoking. In union meetings all must have pipes, irrespective of age or sex. Flesh-meat was served up at every meal. On Christmas and Sabbath days a lordly dish of meat. Now, I can go to the sacramental board of the Lord's breakfast, dinner, and supper, three hundred and sixty-five days in a year and never a particle of animal comes under my nose. No tobacco, no cider, no beer, no whiskey.

"The world moves and Shakers move."

OLIVER PRENTISS

Mt. Lebanon, Columbia County, N. Y.

Good news. The march of reform is onward. An irresistible force. All must sooner or later fall into line. Thus the whole family of mankind will be redeemed—physically by obedience to law.—Ed.

OUR GERMAN LETTER.

FRANKFORT, Nov. 18, 1884.

MY DEAR FRIEND: I have not written as often as I should have liked to do, but my thoughts have been across the water, and the dear friends in Washington have been so near me all these days that you must have felt my nearness though you did not receive any letters. You may be sure that I do not waste time; our cause becomes more sacred to me the more experience I gain. I observe closely and hope to give account of my observations on my return. Germany is intensely interesting to me, for next to America I love no country better than my own dear Germany. And there is so much that is fine and great in the German character and German life. I have met such superior German women who work and struggle on under all the disadvantages of social and political prejudices that their courage and endeavor is more admirable than ours in America, where woman is recognized and her superiority acknowledged. The sense of duty is beautifully strong in German women, their moral nature and moral instincts are so distinctive that their subordination has not affected it as much as I had feared. What a splendid nation this will be if woman once gains her rightful place. She will gain it sooner through our work and success in America. We in America show the European world what woman is, what she can and will be if the restrictions which keep her mind and soul in bondage are re-

moved. What our women in America have already accomplished seems almost impossible to the average German man or woman; they listen with astonishment and wonder. Of course there are individual women who stand as high themselves and who are well acquainted with our work at home, who feel that it is only better opportunities which German women need to realize like results, but the people at large feel that America is so entirely different from Germany in its political, social and historical aspects that the same conditions for women are impossible in Germany. We know that it is only a question of time, and that the further we advance the surer is woman's elevation and the elevation of humanity, for woman's elevation means human elevation in all its aspects and conditions.

The German lecture which I wrote at your house, my dear friend, has thus far been warmly received and applauded. I gave it here in Frankfort for the benefit of the Frankfort Woman's Educational Union. It was well attended and the principal daily papers brought flattering accounts of my person, my delivery and the form of the lecture, adding large extracts from the lecture. It has opened to me many circles, and has given me great opportunity for private discussion and private agitation. And thus I feel though I am away from home, that my work is going on and that I am doing that which you and my beloved friends in Washington and all other cities of our great Union will sanction and acknowledge as a part of our mutual aim, for the women of all climes and countries are our sisters, and they surely need more encouragement and greater help in a country where the traditions keep their energy and their aspirations at a low ebb, and where their highest duty is considered to be that of child-bearing and housekeeping. I cannot be with you at the Convention; my help abroad is now not as necessary as my agitations here, and you will all, I know, think of me, though miles away. I go from here to Berlin, Dresden and other cities further North to learn and to instruct. I hope to give my lecture on "Superior Types of American Women" in all the principal cities of Germany before my return home. Remember me to your dear husband and to the dear, sweet friends I have met at your house.

Lovingly yours,

CLARA NEYMANN.

811 WEST STREET.

MY DEAR FRIEND: Thanks for Miss Hitz's pamphlet. I had read it, but it will bear a number of readings; its truths are so delicately, clearly, and forcibly stated, it must do a vast amount of good. I think I know five families who ought to have a copy. Please send me that number. If people would consider a pamphlet worth returning a much greater amount of good might be done with same amount of material. I want another pamphlet on "The Tobacco Vice." If only our boys could be prevented from falling into the evil habit of using the weed, some higher hope of the next generation might be entertained, but while the parents will not "walk in the light," nor accept it, the poor children must struggle along in sin and sorrow. Send two of "Cancer at Heart."

You see, my dear friend, how time flies from a quiet, domestic woman as well as you, whose time is, in a sense, the property of others. This letter has been a long time unfinished. I was hoping for other names for THE ALPHA. Continue mine, also two others. And now, dear friend, let me wish you a merry Christmas, not because it is the custom, but from a sincere heart. I hope this Christmas may be the best and brightest you have ever known, and may the new year bring you all of God's best gifts. Your friend,

E. C. McC.

OUR ENGLISH LETTER.

COLLEGE TERRACE, BELSING PARK, LONDON N. W.

October 25, 1884.

DEAR DR. WINSLOW: I am deeply touched by your kind letter and friendly willingness to extend to me the benefit of your experience. It was through the very near friendship of one of our medical men, who stood the acknowledged head of his particular branch of the profession, that I first became alive to the crying evils of the generally accepted ethics of the relation of the sexes. Between twenty and thirty years of active practice as a physician in London amongst the middle and upper classes of society, and an equally long experience as visiting surgeon at one of our great metropolitan hospitals, together with a close knowledge of our slums, brought the conviction that our social system was rotten all through, and that only women could cure the evil. To give you an insight into the work I would like to do,

for I cannot lay claim to having accomplished anything, I must ask you to remember that European women are in a much more backward stage of mental, and, I fear, moral development than their American sisters. The ideal held up to our girls is simply be, do, think nothing in particular. Avoid being "peculiar" more than sin. Be lady-like (which being interpreted means walk well, move slowly, speak in a low voice, even to deaf people, and above all things do not get talked about.) Get married, to an honorable man, if possible, but—get married. These are the rules for the regulation of the lives of the women of the middle and upper classes. The education given is in perfect keeping.

In all private schools, and scarcely one of the women of whom I speak, in a thousand, go to any other, there will be about five visiting masters and three resident governesses. Four of the masters will be engaged to teach respectively, music, singing, dancing and drawing. Two of the resident teachers will be foreigners, and their duties will be confined to teaching French and German. The one remaining master and mistress will, in such time as is allowed them from the absorbing study of accomplishments, give some instruction in all the branches of study, for which time suffices generally little more than the three R's, geography, grammar, with a hasty, un-systematic snatch at history. This being so, it is not to be wondered that our women begin life with a very scanty supply of mental provision for life's duties. Their physical training is conspicuous by absence, dancing being the only healthy exercise in which they are trained, and this being protracted within doors, in a badly ventilated schoolroom, in thick, heavy clothing and tightly pressing stays. Please excuse all this detail, but to explain what I would do I must ask you to look at what remains to be done. Some improvement is being made, but as our greatest writer of education, Herber Spencer, says: One would imagine that our schools and colleges were meant to be training places for a society of monks and nuns, so utterly is all preparation for the future duties of paternity ignored. And as one of our doctors states, in a work on the "Diseases of Women": "A long experience and very wide inquiry among hospital nurses, matrons of public institutions, and school mistresses shows that more than ninety-nine per cent. of English women are suffering from irregular menstruation with the attending diseases of the reproductive functions, and all women know that the lives of many of their sisters are simply a burden to them from these forms of disease, which ought to be quite preventable." Out of the medical profession there is intense ignorance concerning these subjects, and custom utterly prohibits any discussion. So that those who would aid suffering humanity have a wide field, for we have on all sides of us married misery, the misery caused by license and the misery caused by ignorance. What I chiefly desire is to rouse women to a truer sense of their responsibility, and to inculcate a higher morality, which shall see in all man's physical nature the servant and guide to a purer spiritual conception, which honors the whole man as a witness and work of God. I cannot think there is any true purity in a society which considers itself too pure to obey the laws of God stamped into His handiwork, be those laws what they may. With the discovery or teaching of the laws of the true sexual morality I have nothing to do, because I know nothing about them myself, and the physiologists are differing, but I desire to see a nobler attitude among men, and especially among women, towards law, physical and moral; a greater, deeper humility in the presence of the mysteries of life. Thank you very much for the copies of THE ALPHA. I shall be very glad to see it always. I shall show it to some women, but it is advanced. I read much of it with great pleasure and admiration. Excuse the great length of this letter, and believe me yours very earnestly,

K. M.

AYER, December 8, 1884.

ESTEEMED AND ILLUSTRIOUS SISTER, CAROLINE WINSLOW:—My heart is ever with you. Its sympathies flow in streams of love ineffable, and I feel a response that echoes the truths you are boldly and unflinchingly uttering. These are sharper and keener than a two-edged sword, serving the joint and marrow of that licentious body, which is far greater in magnitude than Goliath, whom David, the stripling, slew with stone and sling. Will it not take ten thousand to destroy ours with his production for so many centuries? Its devices how manifold! But the woman or feminine element whom St. John saw clothed with the sun, moon, under her feet shall penetrate all these deep and hidden iniquities, and by a baptism of fire consume all the refuge of sham and lies. The inspirations of the progressed

spheres are with you, urging you not to hold your peace. Cry aloud against the lusts and lascivious passion indulgence. Creating hells! "Bottomless pits!" The smoke of the uncleanness and torment is loathsome, impregnating the atmosphere. Malarious to continence and purity. O brave worker, go on and do not fear the whirlwinds of public condemnation, for truth with its wielding power will sustain and augment your light, that you may illumine the understanding, attracting to the heaven of continence and purity. God and His angels bless thee. So shalt thou bless humanity. Impromptu

O. F. C.

GOOD TO ALL.

All that tends to goodness
And puts aside the wrong,
We would sustain in fullness,
Whatever class among.
The light that comes from heaven
Shines o'er the darkened earth,
And is it not God given?
And to all His of worth?
By this we learn the lesson,
To let our good so flow
That all receive the blessing
We're able to bestow.

M. W.

TRUE LOVE.

A NEW YEAR'S GREETING.

TO ———.

The year comes round; dear heart, I've been with thee
By night and day, o'er mountain, plain, and sea,
Whene'er I listed, as its hours had flown,
While we have wiser and have younger grown.

I've romped with thee on old Monodnoc's crest,
And slept as snug as two birds in one nest.
In crystal lakes have bathed and played with thee,
Picked flowers and berries on the sunlit lea;
Strolled o'er the beach along the sounding sea,
As free and joyous as two babes could be.

Unseen, unheard, the spirit comes and goes
As dew in silence falls upon the rose.
When you've been happy, and deep peace and joy
Have filled thy being, without earth alloy,
You did not know my heart beat 'gainst your breast,
And that my own to your sweet lips were press'd.

Did you?—it may be—but I write to say
Your soul to me is lovely as the day,
And with it freely I can toy and play,
Whene'er I will, and none can say me nay;
A thousand lovers never in the way.

Good-night, my angel, just a dear good-night;
May you sleep soundly till the morning light
Shall kiss your eyelids, making earth all bright,
And waking you to love that's pure and white,
And fair as Christ in every angel's sight—
Good-night, loved one, good-night.

—BARD OF SOUHEGAN.

SHARING.

A joy came with me, which I hid
Within my soul.
I did not know that God me bid
Divide the whole.

I hid it, but it waned and pined
With slow decay;
I did not know 'twas half designed
To give away.

Another joy came to me, which
I freely shared;
I found it doubling. I grew rich
The more I spared.

I took the lesson to me sent;
All wealth possess
Increases in the spending; spent
Is laid up best.

Emily E. Ford.

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