

# The Alpha.

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Human Rights before all Laws and Constitutions.—Gerrit Smith.  
The Divine Right of Every Child to be Well Born.

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## WHAT WE HAVE TO DO.

BY ELIZABETH KINGSBURY.

Continued.

"What you say about the responsibilities of women, for the moral government of the world, is quite true," said a thoughtful girl, after some talk about the suffrage question, "but how can I act up to my convictions, or work for the cause of the emancipation of my sex, when the very name of women's rights women is hateful to my father, from whom I receive every comfort and luxury which I enjoy?" Here we have the mystery, of the indifference of women to equality and justice, in a nutshell. *They are dependent on men and the majority of men like to believe that they find dependence sweet.* Truly they sell their birthright for a mess of pottage; and the case is not altered because the pottage may be served in a golden platter and eaten with a golden spoon. Is there no remedy for this state of things? The question revolves itself into one of money. As long as women are to look to men for the necessaries of existence they will have less than their just share of power to do good—more than a fair temptation to do evil. Women are dependent, in all classes, yet it cannot be said that the majority of women do not work for their living. In the wealthy and leisured circles, where the chief business of life consists in eating and drinking, women are idle, useless, and mischievous, with the dependent position of this class we need not quarrel. If we have not yet learned the policy of enforcing the apostolic rule that he who will not work shall not eat we are yet capable of appreciating the justice that gives the hardest workers the place of honor, the commander's seat. But we like one set of laws to apply to the whole game of life. If those who will not work become dependent on the kindness, forbearance, and charity of those who do, many masters and men must change places. To this we have no objection. But the laborer remains worthy of his hire, and the worker of his wage, all through the human family, irrespective of sex. And this plain fact women must recognize. They are laborers though not necessarily wage earners. Every mother and mistress of a household, who does her duty, is a laborer, and one, too, that no eight hour labor bill will release from toil; has she not a right to a fair day's wages for a fair day's work, because her day often reaches far into night? If the advice of our forefathers was ever worth our reverent consideration it was when they bade us "To ourselves be true" that we might not then be false to any man, but if there is one piece of worldly and divine wisdom

which women persistently neglect it is this. Oh! that we could make mothers and school mistresses see the deadly wrong they do their girls when they undermine their self-respect and teach them to prostrate themselves before—not the Father and Ruler—but before their brother Man, written with an initial so big that it shuts out womanly dignity, common sense and delicacy. Does anyone say that this is affirming too much? Is it then conducive to delicacy that a girl should be taught to regulate her conduct to suit the taste of man, who if the stronger is also the coarser animal; that she should dress for him, study his fancies, conform to his codes, learn that which will attract his attention and leave unlearned those things to which he is indifferent, though her own health and her children's may be ruined by her ignorance. Is it conducive to delicacy that she is taught no trade whereby she may earn an honest living but is thrown on the marriage market as her only resource. If we would make our sex wise and brave and true we must make them self-supporting. We must see that they get money for their labor. The wife who spends her time and strength for the welfare of the family is entitled to a share of the common earnings. If she does not bring money into the common stock she brings money's worth and should not be compelled to beg for every farthing that she needs from her husband, nor should she ask as a favor for that which is hers by right of value given. Dependent women will be poor spirited, subtle, more or less deceitful, unwilling to swim against the stream of current dogma even for conscience' sake. In short dependent women will never attain to the full stature of their womanhood. The social evil, with its boundless misery and immeasurable woe, may be ascribed chiefly to the dependence of woman upon man, and to the mental attitude into which girls are trained, whereby they learn to look upon man as a superior being until they find, too late, that they have trusted to blind guides who have led them to destruction. But there is a remedy. It may be slow but it is sure. Let women learn to trust themselves, let them awaken in their girls the feeling of self-respect and reverence for their womanhood while teaching them to look to their own sex for approval and support. Let them unite for mutual protection and mutual help and neither law nor society will be able to resist them. In every country, city, town and village women should band themselves together for this great object. The wrong of one must be the business of all. Can it be seriously contended that adult women have not the power to protect each other if they truly have the will. Does the man live that would dare to seduce the very

poorest maiden if by so doing he laid himself open to the scornful wrath of a united phalanx of her angry sisters. Would the fallen women go to swell the great army of prostitution, driven thither by the inability to earn an honest livelihood, if women were united for mutual help and mutual protection? Could employers of labor offer starvation wages to women for doing the same work for which men are fairly paid if they had their wives and mothers to reckon with when they made the attempt. Could our public bars, drinking saloons, and refreshment rooms be conducted in such a way as to be the portals of hell to thousands and thousands of young and respectable girls if the mothers and sisters of the lands felt that the wrong of each is the affair of all, if they recognized the fact that they are their sisters keepers. Trades unions, suffrage associations, friendly societies are all good in their way but they are only the inner circles embracing a few sections of society, and leaving out the majority of the young, inexperienced, poverty-stricken and helpless. What we need is an outer circle that shall reach round all the inner circles so that "none shall be beyond." The possession of womanhood should be title enough to secure membership, help and protection. Should any ask in alarm if it is proposed to include the harlot and sinner they can be answered with another question "Is it time to begin putting the teaching of Christ in practice after calling ourselves by his name for eighteen hundred years? Has the world still need of his doctrines or has it managed its affairs so well as to be able to dispense with the old world wisdom that counselled love to one another? The protection of the outcast is not a mere matter of supererogation, it is but an effort to wipe off old scores, to pay off a debt that has been long accumulating. Women, as well as men, are guilty, with blood guiltiness, for the living death of the being called in cruel mockery *the woman of pleasure*. Had mothers, wives, and sisters been true to themselves, true to their sex she could never have been called into existence to entail curses on humanity, and when mothers, wives, and sisters are true to themselves, true to their sex, she will cease to exist. But is such an outer circle possible, is it a practical proposal that is here made, could all women unite for mutual help and mutual protection? This century is nothing if not practical and no one cares to offer it the insult of any suggestions that cannot be made living, breathing, palpitating facts. When we have to decide upon what can be accomplished in the future it is as well to use the historical method, and see what has been accomplished in the past. We are in the nineteenth century and in the twelfth century, when travelling was both difficult and dangerous, the crusades were not preached in vain. If, when there were no swift and sure means of communication between one country and another, the enthusiasm of the nations could be roused to such a pitch as to induce men of all classes to give up home and fatherland, to leave wife and child, to rescue a tomb from the hands of infidels, does it seem impossible that, with the increased development given to the moral faculties in seven hundred years, women will be induced to hold out the right hand of Christian charity to save the bodies and souls of those who are

dwelling at their very doors? We know what has been accomplished in the past for religious liberty and social freedom, what heroism has been shown, what persecution patiently suffered; we see what is being done before our eyes, to-day, by such organizations as the Knights of Labor and the Trades Unions and it is not possible to doubt that women, educated in self-denial and sacrifices, can accomplish work as good, if not better, than has been, and is being, wrought out by man. The task before her is by no means Herculean, it needs steadfastness, patience, determined effort and self-reliance, but it does not demand anything beyond her strength. *First she must unite with her sisters* for without this unity her power is inadequate to the enforcement of her will. Then she must see to it that every woman becomes self-supporting, thirdly she must teach the saving doctrine of self-control, and bring about a state of public opinion that shall insist upon provision being made for offspring before birth, by means of Infants Insurance Association or some similar method. We find that the dependence of children on the father for support becomes one of the most powerful engines of control and torture to ill-used wives. The mother submits to cruelty, unfaithfulness, and marital demands, even to the ruin of her health, rather than expose herself to the risk of being deprived of her children, in the event of legal separation, on the ground that she is unable to provide for their support. This question of the support of offspring being left until after marriage has much to do with the different censure accorded to men and women for breach of chastity. Man's sin is attended with no directly inconvenient circumstances to friends and relations, while the child-bearing woman brings trouble and expense on her parents and relatives.

There is not the smallest doubt that this element of pain bringing result, that is present in the transgression of woman, while it is absent in that of man, has, in the evolution of the accepted doctrines of morality, brought about the illogical and unjust difference in the punishment of an identical breach of social law. The inability to support their children, and to earn their own living during the period of gestation, is frequently brought forward as a reason for denying political and social equality to wives and mothers. Now whatever we may think of the chivalrous feeling that prompts this plea, and rewards the performance of an important national office with disfranchisement, we must admit that it would be an advantage to take the ill-used weapon from the hand of brutal and clumsy opponents. This would be done by providing, for offspring, before marriage as women would no longer depend upon the precarious chance of good health, regular employment, or the kindness of husbands for their children's support. It is needless to point out that this method would promote thrift and do away with pauperism.

I am not aware that the suggestion to form a national or international, Infants Insurance Association, of course, with government securities, has hitherto been made, but if it has not, and the idea now put forth is destined to raise the smile of scorn that always hurries to give its chilly welcome to the new and untried scheme, it is no matter. This will not be the first fresh thought to

which THE ALPHA has invited the attention of the nations. Doubtless the difficulties that will be met with in preparing the public mind for the reception of the notion will be great. Was ever anything done that was worth the doing without overcoming the resistance. Are not the difficulties of pauperism, of populations unadjusted to the means of subsistence, great? Is it not wonderful, when looked back upon as an achievement, without taking into account the ages that have gone to its perfecting, that the procreative instinct has become, for the majority of mankind, a thing to be regulated by the price of corn. When it is said that a thing cannot be done before giving our judgment one way or the other we must see whether as great a thing has been accomplished in the past. The history of the world is made up of the achievement of the impossible. The discovery of Columbus was the working out of the mad scheme of a wild enthusiast. The august House of Commons laughed at the idea that carriages could be propelled by steam. We still marvel at the wonders wrought by the agency of electricity. We are even now children of little faith. What is here proposed will not necessitate more saving, will not entail more labor, will not demand more self-sacrifice, only the saving, the labor, the sacrifice, will be given early in life while the powers are fresh, the habits of self-indulgence are unformed and hope leads on. Suppose that the intelligence of the nations recognized the wisdom of endowing the coming generation with the means of subsistence during infancy and childhood, and that a certain sum invested in the National Infants Insurance Association was a necessary preliminary to honorable marriage, is it not likely that such an institution would promote the welfare of the present generation by the encouragement of industrious habits of the young of both sexes, by the incitement to simple living, and by the discountenancing of habits of self-indulgence.

#### CHARACTER BUILDING.

MARY ALLEN WEST.

Character does not come by chance, it is wrought out, and is the combined work of God and man. The very origin of the word points to this truth. Its root is the Greek word "charass" which, with slight change, we translate "harass." As Edward Everett Hale says: "The great trip-hammer of the mint of God hits us hard, again, and again, and again, and with every blow the metal struck changes its lustre, its strength, even its image and superscription. Its character comes to it because it is pounded by this tremendous hammer. The more it is beaten the more character it has." As coins come from the mint with image and superscription clear-cut and strong, just in proportion to the strength of the blows received, so character is strong in proportion to the blows it bears in God's mint.

We speak of sterling character—do we ever stop to study out the meaning of this figure of speech? It comes from the English pound sterling, coin of the realm. A pound sterling is, literally, gold pounded until it shows the image of the reigning sovereign.

Thus our vernacular, which is a crystallization of the deeper thoughts of the generations forming it, testifies

to the value of character by linking its expression with the coin of the realm, the standard of value.

Character is the one thing of intrinsic value in the universe; the only thing we can take with us; all else we leave at the grave.

A dying miser had his bags of gold brought to his bedside, that so long as life lasted he might gloat over his hoard, but instead of the joy the sight had before given him, was now only agony because he could not take it with him. Seizing a piece he threw it into his mouth saying, "I will take you, anyway." But the gold choked him, and his soul went into eternity, naked and empty, bearing only the impress of its own sordidness. So every soul goes into eternity, bearing the impress stamped upon it here.

Character building in the home is a complex process, into which many elements enter. First among these is the character of the parents themselves. This affects children in two ways, by inheritance and by example, both potent forces for good or evil. No scientific laws are more fixed and certain than those of heredity, yet few are less known or less regarded in human affairs. The farmer studies them carefully as regards his stock, but utterly ignores them in relation to his children. Yet wherever we find life we find heredity, and whatever affects life affects heredity. This is true not only of individuals, but of nations, and no nation exemplifies its truth better than America. The stern conflicts of pioneer life, and its rigid simplicity, led naturally to a nation marked by self-control, the self-denial, courage and patriotism characterizing the men and women of the revolution. Peace secured through hard-fought battles won, the natural sequence is a philosophic age, in which amid peace and plenty, ingenious and liberal pursuits flourish, and scientific studies are pursued with vigor. Then is the time great inventions are made. In proof of this, note inventive spirit marking the years following the acknowledgment of our independence, the invention of the cotton gin and the steam engine. The two decades following our civil war witnessed more inventions by Americans than the two centuries preceding. This is in direct accordance with the laws of heredity. Another heredity is equally manifested in the American people of to-day. During those terrible years of civil conflict, the physical, mental and spiritual energies of our men and women were taxed to the uttermost, the nerve strain on the whole nation was something fearful, and we see its effects to-day in lack of nerve force among many born during those terrible years. Again the aggressive spirit was for the time exhausted, and children born during the years closely following the war are largely characterized by the unaggressive spirit. They are now coming upon the stage of action, and doubtless will be more ready to settle vexed questions by peaceful arbitrations than by the arbitrament of the sword. This is a blessed provision of nature; without it wars might be interminable; in it we see hope of healing the wounds of war, and making us indeed a united people.

As with the nation, so with the individual, the law of heredity decides, in large measure, what the character of the child will be. "They enslave their children's children, who make compromise with sin."

This thought, it seems to me, should keep every man and woman pure for the sake of the children that are to be.

This, then, lies at the very foundation of life and character building. A foolish prudery—and wicked as well as foolish, when we consider its results—has too long kept it in the background. Never till men and women study this subject in the light of God's truth as revealed in the Bible and in science, and having learned His laws regarding heredity, sacredly obey them, shall there be a generation of children having a fair start in the world. Most children commence life handicapped by the sins or the follies of their parents. An intense absorption in either business or pleasure, to the exclusion of soul culture, results in children with moral natures warped or undeveloped. The mother's corset often leaves its mark upon the child. In the father's wine-cup is often dissolved pearls more precious than Cleopatra's—the will power of his children—while the steadiness of nerve which is their rightful inheritance, is too often puffed away in the smoke of his cigar. God gave the world an impressive lesson in heredity when he would make the strongest man on record, and commenced the process by sending an angel from heaven to give the strictest possible total abstinence pledge to the mother of Samson. All through His word he recognizes the law of inheritance, and orders that spiritual opportunities be transmitted with temporal estates. He clearly shows that both good and bad traits may be transmitted, and also that sin can cancel the inheritance of good traits, as we see in the case of degenerate children of good parents, or that grace may cancel a bad inheritance.

We have been very slow in "thinking God's thoughts after Him," in this direction, but have at last recognized the fact that it was by no accident he sent the angel to Samson's mother instead of to Manoah, but that He thus pointed out a fixed law of heredity, which is, that the line of transmission is between the sexes, from mother to son, from father to daughter. True, we have many instances of transmission of traits from father to son, from mother to daughter, as well as a transmission of traits to a child equally by both parents, but the general law seems otherwise, and experience proves this. No race of heroes ever sprung from mothers who were slaves. The mothers of great men have become almost as noted as the great men themselves. Witness the mother of Alfred the Great, of Napoleon, of Luther, of Goethe, of Washington, of John Q. Adams, of Lincoln, of Garfield, of John B. Gough, and scores of others. Close study of Bible history reveals the same fact.

When the lives of great women are closely studied as those of great men have been, we may find the other half of this truth, that the fathers of grand women have themselves possessed grand natures, and that we must look to the fathers if we would find prefigured the character of the daughters. Queen Elizabeth is Henry the Eighth slightly modified by sex and protestantism. Lady Norton inherited from her father, Thomas Sheridan, the talents which her mother so sedulously cultivated. Elizabeth Fry inherited from her father a large philanthropy. Lucretia Mott's splendid moral courage

was the feminine gender of her sturdy sea-captain father's sterling qualities. In Mrs. Jameson is reproduced the artist soul of her father, which, in her case, wrought with pen instead of pencil. Elizabeth Barrett Browning is an intensification of her father's genius and character. Harriet Beecher Stowe is the true daughter of Lyman Beecher. Margaret Fuller reproduced her father's lineaments and mind. Mary Stanley was not only her father's "right-hand man," as he used to call her, but resembled him in character as much as Dean Stanley did their mother. Hannah Whitall Smith, who has such a power to draw all hearts unto her, is the daughter of one who is styled "the best loved merchant in Philadelphia." The spirit of Lucia Kimball's father is shown in his favorite saying, "I must do what I ought; God will take care of the rest." Such cases can be multiplied, but these examples are sufficient.

Carefully analyzed, they may help to elucidate another principle of heredity not so well established, but which the best authorities assert. It is that both sons and daughters are likely to inherit physical form, passions and appetites from the fathers, and intellectual and spiritual traits from the mothers. These two principles of heredity working together often produce complicated results. Yet it is said that few men or women have ever exhibited great intellectual power unless these were prefigured in the mother, thus substantiating the second principle named. If this be true, and no one can prove that it is not, it presents a strong and unexpected argument in favor of intellectual culture and development for mothers, and an equally strong argument to fathers for controlling all appetites and passions. Sowing wild oats does not seem such a harmless thing, when we remember that innocent children must reap the harvest which this sowing produces, a harvest often of woe and shame, of physical weakness, and moral obliquity.

Do you say I am giving too much space to this topic in an article on character building? It is not too much if thereby a single parent shall be led to investigate the fundamental laws of being, and order his life in accordance with them. We would have our character building rest on sure foundations, and these laws are the very foundations of life. Enough books have been written filled with platitudes concerning goodness in the abstract; we have no ambition to add to the store. What the world needs, in order to have the next generation develop a purer, stronger type of character than this one has shown, is to have God lay upon the hearts of men and women of to-day the burden of unborn souls for whose character they are largely responsible, through this transfer one generation into the next, which we call heredity.

The second part of our theme, influencing character by example, opens out with another phase of the truth learned in the first; for here what you are, influences the character of your children more than all you can do or teach. The character that you are living out day by day will build more living stones in the structure you are striving to rear, than any amount of didactic teaching. What Goethe calls "the self-registration of parents on the character of their children," is a solemn

fact going on moment by moment, whether you are conscious of it or not. The parent who inculcates verbal honesty and exhibits dishonesty in his life, will find his counsel barren, but his conduct fruitful.

You may teach respect for the Sabbath, but if you do not "turn away thy foot from the Sabbath, from doing thy pleasure on mine holy day," be not surprised if your children are Sabbath-breakers. You may warn them against slander, but if petty gossip forms the staple of your table talk, it will be strange if they do not turn out tattlers and mischief-makers.

You may talk all day about respecting the rights of others, but if they see you over-riding a poor neighbor, or taking undue advantage in a trade, your talk will go for nothing.

A parent's first duty, not only to himself and to God, but to his children, is to be able to say, "I respect myself." To say that, and feel it in every fiber of his being, he must be clean and pure, honest in the sight of God and of man; when he can thus say it, he is sure of the respect of his children—a vital point in their character. —*Journal of Heredity.*

#### MARRIAGE IN THE FORGOTTEN PAST.

Adam and Eve, as portrayed by the poet Milton, have so long held absolute possession of the imaginations of all English-speaking Christian peoples that it is with difficulty they perceive that within the limits of a page the Bible record allows of two diverse interpretations of the relative position of the first man and woman of the Adamites, and it occurs to us just to wonder what were the previous family relations of "those sons of them that worshipped the gods" before they were espoused by the "daughters of men."

Yet the patient marshaling of the traditions and nearly extinct customs which linger in our midst, and of the habits of non-existent savages has thrown a ray of light upon the pre-adamite habits of marriage which should inspire the interest of every thinking man and woman.

"The subject of marriage is one concerning which neither I nor anybody else can have more than an infinitesimally small atom of knowledge" writes Hammerton, for "the utmost experience on this subject to be found in this country extends to about these trials and experiments. \* \* \* And our ignorance is all the darker that few men tell us the little that they know, that little being too closely bound up with that innermost privacy of life which every man of right feeling respects in his own case as in that of another."

Of the earlier unions of the sexes in their intellectual and moral aspect we have even less knowledge, and can only judge of them by their general effect upon habits of life, since primeval man has neither analyzed his emotions or left of them any record; that he boasted of any very varied affectional experience is to be doubted when the early relations of the sexes is considered, for woman, without doubt, became to him an obstacle to be killed in her infancy when in the struggle for existence her maternity was perceived to be a factor which must often render her a burden—the law of self-preservation teaching the least encumbered of the two sexes to keep down the number of the other to the lowest possible

limit consistent with the preservation of the race, despite the fact that the female infanticide thus practiced must result in continual warfare for the possession of those women who were allowed to live until adult life, for purposes of race propagation.

Of the possible experiences of such a one Sir George Gray gives an insight in his description of the life of the natives of northwestern Australia in 1841. "Among them the early history of a young woman at all celebrated for beauty is generally one continued series of captivities to different masters, of ghastly wounds, of wanderings in strange families, of rapid flights, of bad treatment from other females amongst whom she is brought a stranger by her captors. Rarely do you see a form of unusual grace and elegance, but it is marked and scarred by the furrows of old wounds, and many a female thus wanders several hundred miles from the home of her infancy, being carried off successively to distant and more distant points."

But if the fate of woman was hard, man himself suffered from miseries from which if not chivalrously, yet still he stood multitudinous owner, for the testimony of the rocks distinctly exhibits early humanity in the guise of naked hunters or feeders upon shell-fish, leading a precarious life of squalid misery. In these most ancient times there is no history of the individual except as a member of a group. "The history of property is the development of proprietary rights inside of groups which were at first the only owners; and of all other rights, even including the right in offspring, it may be said that their history is that of the gradual assertion of the individual against the traditional claim."

"It is improbable," writes Darwin, "that owing to the feeling of jealousy absolutely promiscuous intercourse prevailed in times past shortly before man attained to his present rank in the zoological scale;" and Herbert Spencer evidently inclines to the same view, saying: "Among the lowest savages the relations of the sexes differ in no marked way from those found among inferior creatures. The males of gregarious mammals usually fight for possession of their females, and primitive men do not in this respect differ from other gregarious mammals; nevertheless we must infer that even in prehistoric times promiscuity was checked by the establishment of individual connexions, prompted by men's likings and maintained against other men by force."

In these statements it would seem that neither Mr. Spencer nor Mr. Darwin give due weight to the thought that female infanticide may have produced a want of balance between the sexes which must have long delayed any approach towards monogamy and would have counteracted the feeling of jealousy which operates without such restriction in the case of the most highly-evolved animals. Admitting this factor into the calculation, the first modification of general promiscuity could have been an arrangement entered into by small sets of men to attach themselves to a particular woman, who would thus in time come to be recognized as the *mother* of her children, with what that term implies of proprietary right and duty, and ultimately suggesting the bond of union between her offspring.

Previous to a system of kinship, established through the mother's recognition of relationship to the father was impossible, so long as a want of numerical balance between the sexes existed, but after this discovery we have reason to believe that the primitive groups of men began to resolve themselves gradually into groups of brothers, and within these confederations the feeling of close kinship eventually simplified the polyandrous arrangement in such manner as to result in the recognition of the parentage of the eldest brother. That these deductions are not purely speculative is proved by the existence of tribes of men to-day who are living severally in the varying stages of social development indicated, while the long, obsolete but lingering laws and enactments of many historic races are pregnant with suggestions of the past universality of these systems.

In a state of sexual promiscuity, modified or not, so long as the women are continually liable to capture and are herded together for greater security it is impossible to speak of a family system, but so soon as a particular female is set apart and housed by herself for the advantage of a selected circle of men, we are enabled to recognize that unit of the state, the integrity of which is the life of nations?

This rudest form of the family exists among the Nairs, and has been described by three Asiatic travelers, who were each overwhelmed with astonishment at finding this reversal of polygamy an accepted fact, and one of whom was especially impressed by the thought that a Nair woman was nevertheless forbidden to have more than twelve husbands. But the consequence of this strange custom is perhaps most startling when we realize that since no man knows his father, no father knows his son, and hence, that if a man desires an heir his sister's children are the nearest kindred that he can claim. He indeed looks upon them with the same fondness that fathers in other parts of the world have for their own children, and he would be considered an unnatural monster were he to show such signs of grief at the death of a child which he might suppose to be his own as he did the death of a child of his sister. A man's mother manages his family, and after her death his eldest sister assumes the direction. Brothers almost always live under the same roof, but if one of the family separates from the rest he is always accompanied by his favorite sister. A man's movable property after his death is divided among the sons and daughters of all his sisters, and if there are no lands their management falls to the eldest male of the family."

In Thibet polyandry reaches its highest development, "one female associating her fate and fortune with all the brothers of a family without restriction as to age or numbers,"—except that the choice devolves upon the eldest brother, and if a man be an only son he is secured from rivals. This form of polyandry prevails very widely at the present time, being found in nearly the whole of the Himalayan and sub-Himalayan regions, and in Ceylon, but almost everywhere outside of Thibet the Nair form also exists, the latter being the custom of the lower ranks of society, while the higher ranks have adopted the former or an intermediate stage.

In Luelak the polyandrous arrangement has advanced still further towards monogamy, since it is the privilege

of the younger brothers to decide whether they will share the wife of the elder, but in the event of his death, his property, authority, and widow devolve upon his next brother without any choice or refusal upon his part. Beyond the privilege of refusing to participate in their elder brother's family relations these younger brothers have few advantages; they have no authority, they wait upon their elder brother as servants and can be turned out of doors at his pleasure without any obligation being incurred by him to provide for them, and if the priesthood were not open to them life would seem a servitude, whose only door of escape was through the death of their more happy relative. We do not, however, believe that they repine, but this customary right of succession to a brother's property, and to his widow, one of which he cannot have without the other, and the ruder modification of this custom among the Kughiz, Aenezes, and Mongols, which makes the next brother heir even when the eldest leaves issue, easily suggests to every one, if carried a step further, some of the stories of his Sunday-school days, and brings a query as to the ancestry of more than one Biblical hero or heroine.

Max Muller asks, in discussing the character of the Mahabharata, "How is it that the five Pandora princes, who are at first represented as receiving so strictly Brahminic an education, could afterwards have been married to one wife? This is in plain opposition to Brahminic law, where it is said "They are many wives of one man, not many husbands of one wife." Such a contradiction can only be accounted for by the admission that in this case epic tradition in the mouth of the people was too strong to allow this essential and curious feature in the life of its heroes to be changed," that is to say, "The races among whom the five principal heroes of the Mahabharata were born and fostered practised polyandry.

So among the Hebrews, "the obligation to marry the widow was the counterpart of the right of succession and we can see the obligation and heirship dropping slowly out of view as we compare Ruth iv. 6, with Deuteronomy xxv. 2-10. In the earliest age the Levi had no alternative but to take the widow. Indeed she was his without any form of marriage, but by the Mosaic law he might get quit of her if he chose by submitting to the ceremony of loosing the shoe."

"But how came the right of succession to open as in the ruder cases to the brother in preference to the son of the deceased? The only explanation is the one already offered, that this law of succession was derived from polyandry, for the succession of brothers to one another in order of age is a feature of all the higher forms. Under the partially evolved, brothers succeed one another, and failing brothers the sister's children come in, under the highest brother's succeed one another, and failing brothers, comes in the eldest son of the brotherhood. In the lowest form the daughters of his sister are a man's heirs, the mother is the head of the family, her daughters are its continuers and in them is the title to land secured."

Among the Kooch, with whom marriage is now monogamous, the family circle includes the daughter's husband as a subordinate member, his property when he marries

is made over to his wife, and at her death her heirs are her daughters. But this is the only known instance of female succession associated with monarchy except the right of inheritance to a crown, and how the Kocch became so remarkable an exception to the ordinary method of evolution is not evident from any data we have concerning them, although the unraveling of the riddle might be worth the while of some ardent champion her sex.

But premising an era in which women are the heads of families, the children are named after their mothers and not their fathers, and all the relationship to which rights of succession attach are at first confined to women and are traced solely through women, nevertheless, as the right of inheritance to property tended to become and did become the mark of kinship, man, the property winner, grew anxious to assure the inheritance of his accumulations to his own children so soon as he recognized in them the continuers of his own existence, and failing them to children of his own choosing; "this is agnation, and when it exists is always a sign that paternal supremacy is complete." On the contrary, the right of succession to a throne is not earned, and it has thus proved less easy to dispossess woman of this privilege than of any other divine right so called.

But the development of marriage from a stage of promiscuity to that of paternal supremacy is not so simple as would at first appear. The whole problem is complicated by the laws of enogamy (a prohibition against marriage within the circle of the tribe), and endogamy (a prohibition against marriage without the tribe), restrictions which from early times existed and preceded and succeeded each other as tribal politics and interest seemed to dictate. For instance, a tribe which was enogamous might become endogamous when the system of female relationship had so far differentiated it into groups of kindred that to take wives from another family circle simulated marrying outside the tribe, a custom which would be perceived to be advantageous when property had accumulated sufficiently to make it appear desirable to retain it in the group which had become possessed of it.

Of the complications involved in following the steps of progress the rise and fall of the practice of infanticide is a suggestive example. The law of blood feud, at one stage of man's progress always existant, binds a tribe or family to avenge the death of any of their number upon the tribe or family through a member of which their kinsman has died, the obligation having the authority of a religious precept. At first the protection to the person this law afforded benefitted only adults, but as kinship through females was recognized there is evidence that it was extended to infants. "This extension was a logical necessity, for when infants came within the benefit of the law, their lives must often have been spared to avoid the blood feud with their mothers' kindred, a body of protectors being outside and foreign to the sires or house of birth. Thus the law of blood feud is to be credited with the mitigation, perhaps in some cases with the suppression, of infanticide (male or female as well) in enogamous societies at that stage when kinship is through mothers only, but by checking this

practice it tended to restore the balance of the sexes, to allow of the rise of polygamy and the decay of polyandry," and ultimately to result in agnation.

"When, however, with agnation groups became homogeneous, containing none but kindred, and containing in fact all the kindred, the beneficial action of the blood-feud must have ceased, because where necessity or convenience prompted to infanticide among agnatic groups the law of blood-feud offered no impediment to the practice. If the children perished it was at the hands of their kindred."

The appropriation of wives by violence without doubt suffered like fluctuation. A necessity when they were the objects of the predatory attacks of one horde upon another, so soon as through female succession endogamous unions came to be permitted the form of taking possession must have been more peaceful, but that with agnation and the consequent enogamy it again relapsed into a forcible abduction, which was afterwards modified into a purchase of the bride from her natural guardians, there is ample proof, since the central idea in the varied marriage ceremonies of historic peoples is either the carrying off a maiden in defiance of her kindred and their efforts to protect her, or a bargain and sale.

Lord Kames describes a custom extant in Wales during his lifetime very similar to that which is still pursued among the Kalmucks, the girls riding as if for life from their would-be lord and master by a preconcerted arrangement, and in his "Sketches of the History of Man," 1807, he writes: "Among some half civilized tribes the matrimonial engagement is not considered to be definitely concluded until the suitor has overcome his beloved by force and torn her clothes, the maiden being bound by custom to defend her liberty to the utmost."

"The Bedouin Arabs declare it is necessary for the bridegroom to force the bride to enter his tent before they are considered married, and a similar custom existed among the French, at least in some provinces, in the 17th century. In North Friedland the form is reduced to a minimum of pretence, a young fellow, called the bride-lifter, lifting the bride and her two bridesmaids upon the wagon in which the marriage couple are to travel to their home," but perhaps the last vestige of the ancient ceremony is the slipper thrown after the bride for good luck in place of the missal which was once hurled at her captor.

R. S. W. B.

It is only in "going forward" that the path will open through a sea of difficulties. As long as we sit and look despairingly at them they will remain a pathless sea.

ELLICE HOPKINS.

SEXUAL communion as usually practiced, other than for the inspired purpose of fatherhood and motherhood, is *adultery*.—*Mary H. Plunkett*.

"WHAT is life good for any way?" That is what a young girl asked, and older persons ought to consider that question and try to answer it properly, and if they cannot find the right answer, they should not say that they have found it.

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

**Subscription and Advertising Rates.  
Subscriptions:**

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

One year	\$1.00
Six months	50 cents.

**Advertisements**

The Alpha having a large circulation, and being of a suitable size for binding, is a good medium for advertisements, which will be inserted at the following rates:

One square, (space equal to six lines nonpareil,) first insertion one dollar; each subsequent insertion, fifty cents.

**Correspondence:**

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

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

**PAID FOR.**

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. XI.

JUNE 1, 1886.

No. 10.

This month we shall issue a large edition of THE ALPHA, 5,000 copies more than our regular issue. Any persons wishing to secure copies to forward to friends can have them for *three cents* a copy. If they prefer to send addresses they will be forwarded to any person desired upon paying the above for numbers *ordered*.

We gratefully acknowledge generous donations from our appreciative friends, Mrs. Mary E. Stebbings, of \$10, and from the venerable Dr. C. G. Hussey \$20, through our friend, Rev. J. G. S. Trevilli. These good friends are Providences to us. They not only keep our head above water by their assistance but they supply the sinews of war with which to fight ignorance and sin.—ED.

**"LOOK AT THIS."**

One copy of "For Girls" given to any new subscriber of THE ALPHA, sending \$1.50 before August 1, 1886.

Or one dollar's worth of Moral Education pamphlets will be sent to any new subscriber to THE ALPHA sending \$1.50 before August 1, 1886.

One copy of Life of Mr. Stead given with every new subscriber to THE ALPHA, sending name and \$1.50 before August 1, 1886.

MISS MARIA GREY, of London, has published an address "To Women of All Classes," which is an ap-

peal for the organization of women for organization and protection, asking that leagues be formed similar in object and character to White Cross and Social Purity organizations for men. The appeal is very clear and strong. We regret that we cannot print it entire in this number of THE ALPHA, but our crowded columns forbid. We hope to present it to our readers in the July issue.

MRS. R. P. NEWBY, of Las Vegas, New Mexico, has a plan for assisting young girls who are left without resources when disaster or death overtakes their fathers, who formerly supported them comfortably on salaries. But the income ceasing with the life of the father, they drop out of their rank in life and are lost. Her plans are not fully revealed, but we surmise it is not very unlike the Infants' Insurance Company, proposed by Elizabeth Kingsbury in this number of her serial, "What We Have To Do." They both aim to prevent destitution. Mrs. Newby wishes for help in letting her purposes be known. If they prove practicable we shall be most happy to lend a hand in furthering her project.

THE long-looked-for book "For Boys" will be out as soon as the publisher can properly execute the work, within two or three months at the farthest.

We have had the pleasure of reading the manuscript and pronounce it a remarkable and valuable work. One that could only have emanated from a sorrowing mother's heart, to guide other mothers and fathers in starting their sons out in life armed with a correct knowledge of themselves, a knowledge that will be an armor and defense against the world, the flesh, and the devil. We are impatient that it should be put into shape to begin its mission. Others are impatient, too. Subscriptions for it are already beginning to come to this office. My friends, do not send yet, it may cause loss or confusion. Due notice will be given when it is ready. During the three years of its preparation Mrs. Shepherd has experienced more than the usual amount of the vicissitudes and the exigencies of life—circumstances decided her husband to move from Iowa to Washington Territory, purchasing a farm, settling, a severe illness, and the privations and incidents of pioneer life. What indomitable perseverance in the face of such hindrances and difficulties! Cut off as she is from scientific and sympathetic associations, unable to secure help in household duties—with a limited library for reference, often waiting for stationery—she has succeeded in producing a scientific, original, pure and entertaining book to bless the parents and youth of this generation. It marks an epoch in boys' literature and will be thrice welcome



in view of the impetus given by the White Cross movement and the recent United States law enforcing scientific instruction in public schools.

THE friends of purity will be interested in the prosperity and activity of the Washington Social Purity Alliance. The interest in the work and the membership is increasing weekly. At their meetings business is transacted promptly and clearly, according to Parliamentary law. They are looking for a location for their home. In the meantime, the House of the Good Shepherd (Catholic) and the Episcopal Home give temporary shelter to all unfortunates that their visiting committee can induce to return to a life of purity and peace. May 27 Rev. Mr. Powell delivered a very appropriate sermon before the Alliance, on the rescued women of the Bible, which was listened to with deep interest by a large audience. At its close the Association accepted an invitation to a delightful lunch given by Mrs. LaFetra at the Temple Cafe, where the social elements was encouraged, pleasant acquaintances being formed and friendly sentiments exchanged.

Is the mind of every thinking person the question of "how to stem the current of moral evil with which the world is flooded," must take first rank. Every individual is called upon to put his or her shoulder to the wheel, and add the weight of their testimony and influence to this end.

In the past eleven years we have lifted our voice and issued our thoughts and the best thoughts of others through the columns of THE ALPHA. We have kept in the front rank, the duty of parents to study the best interests of their children through their highest physical and moral endowments by self-improvement and pre-natal culture as the wisest and best method of cure for the evil that the intelligence of man ever invented.

Not that we suppose we were especially the chosen instruments of God to save the world physiologically, but seeing so clearly that the salvation of our race lay in physical and moral sanctities, that all permanent reforms must work down to and take their start from first principles—roots, and in this respect, as well as spiritually, man must work out his own salvation. The mottoes inscribed on our banner being "Human Rights Before all Laws and Constitutions," and "The Divine Right of every Child to be Well-born" has never been furred. These are revolutionary sentiments and boldly uttered. But true and right. More and more as the years roll on, is the power and need of our watchword manifest. All the specimens of defrauded childhood that

loom up in our path, haunting us everywhere. All the horrid crimes that are daily recorded, all the sufferings of body and mind whose restless moanings fill our ears and rend our hearts, but emphasizes the need of courage and perseverance in the enunciation of truth and the spread of light as it is given us to dispense in singleness of heart and with unselfish interest. We know it is possible through knowledge (or rather *wisdom*) for the human race to attain to higher development, and the human heart to purer joys and sweeter love, with a greater degree of health and strength. We likewise believe that, startling as the assertion may be, that *sexual continence, except for procreation*, is the *key-note*, the *watchword* by which these blessings will be attained. So we iterate and reiterate our motto and our watchword till the world for very weariness and importunities' sake will listen and heed.

In all the world THE ALPHA is the only periodical devoted to the dissemination of these "bed rock" truths. These enunciated principles—object to them as the majority do—are God's truths, and sooner or later they must be recognized; sooner or later the world will accept and live them. That many have already done so is our reward and recompense, as well as our incentive for our continued labor. In the beginning we hoped to live to see *one* genuine convert, *one* living exponent of the possibilities of a higher life—*one* child the outcome of love and wisdom. At this day we can count many families living sweet and pure lives, successful in subduing impulse, enjoying joys and delights that bring no regrets or remorse. We gird our loins and press forward with this army of good men and women, losing no opportunity to spread the joyful news of the great possibilities of our race, working out our salvation, and destined to tread the mountain-tops of moral purity and holiness with shining faces and beautiful feet, calling to all that dwell in the valleys and shadows to come up and join them. May the cave-dwellers and the sunless hear the call and obey.—[Ed.]

THE May number of "Mind in Nature" has a second paper from Dr. Valin on "Heredity of Memory." R. W. Shufeldt reviews Bishop Coxe's contributions to first volume of "Mind in Nature." I. Lancaster has a few more thoughts on "The Doctrine of Evolution." Sarah E. Titcomb, replies to a review of her book, "Mind Cure on a Material Basis," in the March number.

To many readers the most important article is the report of Dr. A. M. Hutchinson, of Minnesota, on a "Faith Cure," which came under his own observation, the nature of the disease and condition of the patient is

given in full, and the doctor honestly says that he assumes no credit for the marvellous recovery. There is also a very interesting paper on "Occultism in Chicago," a short, but pungent article on "Personal Purity Among Men," which with other papers on kindred topics, make up a very valuable number worth far more than the ten cents asked for it. Cosmic Publishing Company, 171 West Washington street, Chicago.

#### A FOUL FIEND.

##### HORRIBLE LIST OF HIS CRIMES AGAINST CHILDREN.

LONDON, *May 11.*—Thomas Gibney, whose name appears in the London directory under the description of "gentleman," was to-day arraigned in the Clerkenwell Police Court for violations of the criminal law amendments acts, resulting from the *Pall Mall Gazette* crusade. The charges against the prisoner are of having procured since last December, for his violation, forty children under the agent of consent. The girls were all the daughters of workingmen. The developments in the case have aroused intense indignation, and the authorities have had difficulty in saving the prisoner from the fury of the parents of his victims.

The above paragraph is proof positive that Mr. Stead's awful disclosures have not only resulted in an amendment of the criminal law, but has aroused the courage of the authorities to the necessity of enforcing the amended law even against "gentlemen." The day has come when all hidden sins must come to the light.—Ed.

Is not the following example good for friends of THE ALPHA to adopt and follow? We know by sad experience how hard it is to claim and chain the attention of the public mind to subjects of the most vital interest to themselves and their generation. But we know likewise that the "truth is mighty and will prevail." That some truths are disseminated by permeation or absorption, rather than proclamation, because of the stubbornness of the human heart. Its conceit and self-sufficient repose in its acquirements and advancements. So if light permeates the darkened chamber of their minds it enters through crevices and slats, thus dimly diffusing and dispelling influence, till visual adjustment recognizes its presence and prepares the way for a greater effluence. Then many (especially women) can more easily control a dime than a dollar. While their hearts are right and their faces set towards the rising day, their finances do not admit of greater outlay. To such as these the dime a month subscription will be a help. Mrs. Helen Moore shows herself, as she says, a true ALPHA daughter, as well as recording secretary of the San Francisco Society for Moral Education.

SAN FRANCISCO, *May 7, 1886.*

DEAR MRS. WINSLOW: THE ALPHA tracts and seven

copies of THE ALPHA received. I succeeded in disposing of the seven copies to regular subscribers. If you say to persons the price of the paper is only ten cents per month, and you will deliver it to them, possibly each individual might get fifty to a hundred subscribers per month—at all events I shall try this plan. I began with seven ALPHAS for April. Please send twenty copies for May. The profits are to be used for our ALPHA fund, our compensation for labor, our increased society. Had I a little more time I should indulge myself in ordering fifty copies at least, as I know I could dispose of them. Send twenty copies every month until further notice, and I will send the money each month, thereby saving book-keeping, unless you have some other business plan. In the June issue of *The Father's Love* THE ALPHA shall have an extensive notice, and everything relating to your personal efforts in connection with the paper that you do not object to being published, please send. We know that the sexual question underlies all other questions, and if you have not seen the work, "Man; or, Fragments of Forgotten History," written by two Chelas, and which is to be found in the library of some theosophical society, get it and you will find an interesting chapter on sex evolution. Am I right when I say THE ALPHA is eleven years old? I shall send the May issue of *The Father's Love*, in which you will recognize an offspring of THE ALPHA. May it keep the commandment, "Honor thy father and thy mother that thy days may be long," &c. That this letter may find you better in health is the desire of the loving hearts of the C. M. E. Society.

HELEN MOORE.

At a convention of the Woman's Christian Temperance Union, held at Sacramento, California, April 20th and 21st, Mrs Helen Moore was present to promote the cause of moral education. She was cordially welcomed and her noble work struck a responsive note in the convention. She was invited to present a resolution on the Social Purity subject. She gave the following:

"Knowing that the fundamental question of life is the relation of man to woman and woman to man, and that all inharmony is the result of ignorance,

"Resolved, That we restore harmony by educating the sexes in the law of their being, that all children may have their rights, namely, to be well born."

Miss White, the eloquent young lecturer, made an inspired speech on Social Purity. May the courage born of truth inspire her to proclaim purity everywhere. The veteran temperance worker, Mrs. Pitt Stevens, earnestly pressed the claims of the temperance press.

The kindergarten was represented by Mrs. Green. She showed in every act and word the inspiration of her noble cause. None but grand characters embrace that system of education; and all that learn it become grander. Let every person do something for that cause, —*The Father's Love.*

## MOTHERS' DEPARTMENT.

EDITED BY ALICE B. STOCKHAM, M. D., CHICAGO.

## MOTHERS' MEETINGS.

It does seem that as if any mother desiring the best good of her children will be rejoiced to aid in carrying on mothers' meetings.

Mothers, you do not know how much you can help one another; how much wise counsel strengthens heart and hand; how much good can be accomplished by devoting even one hour in each week to learning wise methods of improving your child and through him the world.

To take part in Mothers' Meetings and to engage in social purity work it is not necessary to belong to any special organization. This work is as broad as humanity itself, and appeals to all alike. We already hear of many circles being formed, as suggested in *THE ALPHA*. These are connected with or independent of W. C. T. U. organizations.

If not already connected with a circle do not allow a week to pass until you join one, or form one. If you cannot get five to join you, begin with three. Earnestness and devotion to the truth will soon attract others.

When possible, have original papers read for discussion, but if these cannot be secured, be sure to have one of your number appointed to read from the writings of others.

You can decide in your own circle whether you will confine yourself to subjects pertaining to social purity, or whether you will consider all matters pertaining to the physical, mental, moral, and religious training of children. I will gladly furnish a printed list of topics for discussion with reference to social purity. The various moral educational societies of the country have furnished ably-written articles, many of which are in leaflet and pamphlet form. The back numbers of *THE ALPHA* are full of articles that give wise counsel and thereby stimulate discussion on questions of deepest interest. That so much of truth and so little error has appeared in this monthly, devoted to a subject hitherto tabooed, is a marvel. We may differ with many of the contributors, and perhaps not always agree with the editor herself, but we recognize pure motives by which each has been actuated, and admire devotion to a reform that has required courage and heroism.

The *Philanthropist*, a new journal devoted to social purity, is ably edited by the well-known reformers, Aaron Powell and wife.

Every circle, too, will find help in each number of the *Babyhood*, a monthly published in New York, devoted to the care of young children. If it were called *Motherhood* it would have been more wisely named.

Then from the earnest, true workers for social purity in England we have many leaflets and tracts that are timely and helpful.

Those from the pen of the gifted Ellice Hopkins especially serve the needs of the times.

We beg of mothers to write and bring to their aid all possible means for the best good of their offspring.

A parent should not only appear to be honest with a

child, but should be so in very truth. The customary deceptions of children by people usually honest is appalling. Promises and threats are made that are never expected to be fulfilled. People who ordinarily practice fair-dealing with children consider there is no harm in misleading them in regard to the mysteries of reproduction. If the first questions upon this subject are not treated with positive falsehoods, they are at least met with very evasive answers. Thus the child learns his first lesson of distrust and the parent has lost the confidence of the little one. Thus a wall is built up between parent and child that after-training or time rarely effaces. Let fair questions always have fair answers.

## Michigan Mental Science College.

This institution merits more than a passing notice in the columns of *THE ALPHA*, as among its beneficent ministrations to the world its public identification with the White Cross movement makes it a center of radiation for the defense of the helpless and afflicted.

The college is located at White Cross Hall, Detroit, Michigan, the home of its president, Mrs. Mary H. Plunkett, and was chartered for instruction in the new and peculiar science of Mental Healing. Mrs. Emma Hopkins, formerly editress of the *Mental Science Magazine*, is engaged as regular instructor. The course of study is very thorough, embracing a department of practical healing and a finishing series of lectures under the president.

A Mental Scientific Association is already formed in Detroit, numbering among its members some of the most thoughtful and influential citizens, and having its headquarters at White Cross Hall.

The department of practical healing is under the charge of Dr. E. B. Weeks, whose marvelous cures have filled Michigan with interest and gratitude. All the people at the head of this new movement are in earnest, and no organization for the promotion of morality and health ever started out with the loving effort of more good men and women than this one in Detroit.

*Love's Light* is the official organ of the college, and announces weekly mothers' meetings in connection with the social purity work, to which the faculty are devoting special attention.

**WHITE CROSS HALL,**

149 West Dougal Street, Chicago, Ill.

## CONCEPTION IMMACULATE.

BY STEPHEN MAYBELL.

There is no thing evil. No thing evil of itself. Not throughout the visible or invisible.

Then whence comes disorder, disease, pain, and death? In the misapplication of things—through the misdirection or riot of forces.

AS THOUGHT illuminates and MIND expands her control, these forces are held under rein, and these things placed in their proper relation and order.

Then man receives the expression of this superior interior order, and then he becomes more godlike outward.

And godlike indeed is he!

Behold him even as he stands, inferior to what? Nothing! See him spurn the yawning grave at his feet, courageously face the Infinite and defy the awful darkness everywhere compassing. Oh, say of him what you will, even if he is not, he has at least the attributes of a GOD!

Come; then, mind! Develop these attributes, make him more like unto a god!

Clear and fair as the ice-congealed tears of heaven—within the mysterious realm of his being is distilled a crystal flood, whose waters should be lifted in the arms of light up to the heavenward of his higher nature, and there, in the silvery vapors, be absorbed by the famished and thirsting flowers of his soul.

But does he so direct this current of his life; that the celestial part of him may be strengthened and developed; that he may become in mind and matter, thought and act, the god he should be?

No! he turns it simply into the hot, parched channels of a brutish lust—down, down, down, to the stagnant pools and swamps of flesh, down where the weeds rank and poisonous grow, where festering corpses and bleaching bones strew horrible banks reeking with corruption where pollution and rottenness bubble and hiss with death! Down to diseases as nameless as they are terrible, from whose hot and blistering embrace spring children into life, scum-covered, tainted, and bearing the sins of the father even unto the third and the fourth generation—horrible! horrible! horrible!

And ignorance calls this "pleasure," and in some way an act connected with and pertaining to love.

An act of the brute, and when enacted by man, an act of the brute in man.

An act foundationless and unnecessary in the present developed condition of man's soul creative forces, if man were to rise to the full stature of his being—nay! but half comprehend himself.

*"As a man thinketh, so is he."*

Our thoughts are low and we are low; our thoughts are animal and we are animal. We live one per cent. in our higher natures and ninety-nine per cent. in our lower.

But some one says, "What, would you have us depopulate the earth?"

Yes, depopulate the earth of man as he is and repopulate the earth with man as he should be. Do not be

afraid! You cannot extinguish man, he is inextinguishable. Mind is the creator and sustainer of that which it creates, and man is mind, and mind is something you can neither put down nor out.

It is mind that now thinks, that now writes this, and it is mind reaching up and out of its bruteness and calling on man to step up and out of the material into the spiritual of his powers.

But again, some one says, "This would depopulate. We would develop our minds but develop no descendants."

I would answer that lust develops nothing—it is *only a low form of the application of the forces of procreation.*"

Apply these forces of procreation in a higher form and you will have a higher creation, develop mind and will. Let thought, not lust; let love, not passion, absorb the life fluid of your being.

Thought is pregnancy itself. Thoughts are entities—substances which enter, permeate, create, mould, shape, feed, cherish, nourish everything, anywhere, everywhere!

You can procreate with thought, but it depends upon the height of your thought for the height of your procreation.

*Thought has no limit to its possibilities. To reach those possibilities you have to think up to them. Have you ever attempted or thought IMMACULATE CONCEPTION? Never!*

Yet you say it is impossible. And it is impossible until that thought circling through the multitude gathers strength enough to pregnate that which seeks pregnation by it.

Your thoughts have been interwoven in the parched pleasures of lust, and you have conceived beings of hate, jealousy, doubt, suspicion, selfishness, and fear. Once raise your thoughts from lust and you shall procreate beings of faith, hope, charity, wisdom, courage, love, beauty, and truth.

For man must and shall appear in whatever form and wherever thought commands him.

In the magic realm of mind nothing is impossible—though darkness and doubt may deny, what matters it? When did darkness and doubt ever but deny the superior?

Many things are common and yet easiest unperceived. Electricity moved noiselessly for centuries, save in the lightnings, and even there, though crying in thunder-tones, her marvelous force was still unknown. Lately we faintly grasp its possibilities.

Thought, a mightier and subtler force, electric and magnetic agencies of the human soul, is yet untried, is scarcely undreamed of.

Elevated to the higher regions of man's being thought shall procreate in white-tipped fire what she now painfully spawns up from a half-burned glutinous imperfection.

But again we hear the word "Impossible."

And why? Does not God reign? And is not His high-love creation?

When did lust ascend the throne of the universe?

Never! Although in the mind unilluminated she may wave her yellow flickering torch, and in the absence of a greater orb be even deemed a sun.

Your lust develops nothing but ephemera—nothing

but the reptiles we see in earth and air. Reptiles are everywhere, so has man been everywhere. Science claims a score of his graves to every square foot of earth. Man's lust is reptile life.

Man's love and elevated thought is angel life. Therefore, which do you wish, reptile or man, demon or angel, lust or love?

You ask, "What would you have us do?" I answer, "When the fires of passion rage, either in hate or lust, therein lies your soul's opportunity."

Look up! At that instant, if you would form or reform another or yourself quickly and surely turn the stream of your life fluid then flowing to feed the brutal in your being up to your higher self simply by an exercise of the will in the contemplation of such, as faith, hope, charity, wisdom, courage, beauty, or truth, and if you would procreate remember that man must and shall appear in whatever form and whatever thought commands him.

Lust is more of a habit than intemperance, and is a habit that is the mother of all intemperance.

We think it necessary, and therefore it is as necessary to us as alcohol is to the drunkard, as opinion is to its wretched victim, who would die did he not continue his poisoning.

It is a struggle for man to rise above this habit; it is a terrible struggle for him to get it from his thoughts.

But thought, of her own nature, shall purify herself.

Man *has*, man *does* conceive immaculate, though rarely and scarcely known, and if known even then denied. But let us hope, the times are yielding wonders!

Two of the noblest principles that mind can grasp are love and liberty. When these fair twain are wed, then behold heaven. But before that, love *must* conquer lust, and there, standing upon the high mountain steep of the soul, liberty may there embrace her, for then slander shall crouch in vain in the shadow of the valleys where she belongs, and humanity relieved from sickness, sin, and death, live on and make this earth paradise.

1049½ Market Street, San Francisco.

#### THE PROTECTIVE AGENCY FOR WOMEN AND CHILDREN.

The Chicago Women's Club, through certain of its committees (philanthropy, reform, and home), and in counsel with delegates from the other philanthropic organizations of the women in the city, has established a protective agency for women and children which has for his objects:

I. The protection of woman's purity and honor; and defense or punishment of any trespass upon the same.

II. Protection against any injustice to women of a financial or business character; such as defrauding them of their pay for services rendered; or the violation of business contracts made with them.

III. The securing of the enactment of better laws for the protection of the honor and property rights of women.

IV. Protection and defense of the rights of children against wrongs of any nature.

That the aims of the agency may not be misunder-

stood, it is distinctly stated that its work is in no sense that of reforming or reclaiming; but that on the moral side it stands solely for the protection and defense of all such as hold honor and purity dear to themselves, and for the care of those who are too young to choose intelligently between virtue and vice.

In order to carry on its work in a practical way the agency has established an office in Central Music Hall, where, through one or more of its members or an agent, it will hear complaints every day from 8 to 11 A. M.

The character of the complaints which will properly demand the attention of the agency will be as follows:

1. Any questionable proposals or acts which are intended to compromise woman's honor.

2. Intrigues or plottings intended to entrap good girls into improper relations.

3. False advertisements, offering situations to young girls where the end in view is not honorable employment.

4. Any withholding of wages or defrauding of just dues. All such demands, if just, we will endeavor to assist in collecting.

5. Wrongs, abuses, and unchaste proposals to children, or attempts to entice them into wrong doing.

The agency will hear and decide upon the merits of all such complaints, and, if the cause is a just one, will give its best moral support in vigorously demanding redress, and, if need be, will invoke the aid of the law to punish offenders or right a wrong.

All complaints will be strictly confidential, and great care and prudence will be exercised to investigate judiciously.

The services of some of the best legal talent in the city have been pledged to carry on the work of the agency in such cases as require prosecution.

In order to render this work successful its friends must bear in mind that even this righteous warfare will require the "sinews of war." It is desired that a permanent fund of \$10,000 may be secured. All women are invited to become annual subscribers, paying \$1 a year. One lady has already demonstrated her interest in the work by a donation of \$500. All gifts, large or small will be gladly received. Money may be sent to Mrs. F. S. Howe, treasurer, or to any member of the governing board.

Letters of complaint, or subscriptions to the fund, should be addressed to "The Protective Agency for Women and Children," Room 1, Central Music Hall.

#### MORAL OF FLIRTING.

A priest whose education had been according to rules of respectable society is unspeakably surprised when he hears for the first time some young woman, apparently of a careful conscience, ask him if it is a sin to flirt? For what is called flirting? It is simply, deliberately, and wantonly acting in a way to attract the attention of particular persons of the opposite sex; to make signals which are understood as marks of preference for or of desire of acquaintance with some young man or men whom she may chance to meet on the street. A sin to flirt! How can you ask such a question? Why outwardly and at first appearance, the acting is not very

different from that of an abandoned woman seeking for custom from those whom she thinks will notice her. The intention, of course, in your mind is comparatively harmless, it is true; but, by outward standard, the act is simply disreputable. Furthermore, it shows a feeling which any lady really worthy of the name would hesitate to show, even to one whose character she well knew to be good, and who had for a long time given her respectful and careful attention. A woman or girl who flirts seems to be, if she is not in reality, lost to all sense of decency; and those are almost as much so, who shamelessly walk up and down the avenues in hope of attracting attention.—*Paulist Fathers.*

#### “BECOME FILLED WITH THE HOLY SPIRIT.”

Luther tells us that “When Eve was brought unto Adam he became filled with the Holy Spirit.” Would we could believe that husbands of the present day allowed so sacred a personage to pervade the precincts of consciousness.

Methinks the divorce courts would soon become a nonentity, and we should hear less of crime in all departments of life, for Paul tells us “The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance,” etc. With the indwelling of the Holy Spirit all selfishness, all gratification of self regardless of the rights or feelings of others, would be impossible, and although custom sanctions, a law (framed in selfishness, to justify its makers) favors all who choose to shelter themselves behind such law—yet the just man, in short, one who is filled with the Holy Spirit, does not prate of marital rights as though the male being was the only one who possesses any rights at all in the sexual relation. When man accedes to his mate the same right to her own body which is claimed and granted by all animals in the lower order of creation, then may we expect a more harmonious adjustment of the relations of life than any yet discovered.

“It seems surprising strange to me,” that man in his boasted superiority, his pride of intellect, his vaunted strength of reasoning faculties, should ever need to be reminded of his duty to the only being he has ever promised to cherish and protect and straightway break that promise until protection from his selfish desires is more needed than from any evil in life, because, forsooth, submission, as he claims, is woman’s divine prerogative, a claim which in Christ’s teachings is never once mentioned, significant of the fact that He deemed other qualifications of quite as much importance as this one, on which man has rung the changes since the world began.

And I venture the assertion that the Divine mind in planning the life of woman had no conception of an idea of a submission so unnatural, so degrading. Why even the beasts of the field are exempt from a slavery so abusive, and shall woman, God’s last and best creation, be subject to the behests of selfish animalism regardless of her own divine instincts? Are we to suppose life to her means less than to any other order of beings? Is not the command “Let your yea be yea and

your nay, nay” as much for her as for the male creation.

My sisters, let us teach our daughters their duty to themselves. All the powers of earth have united to teach them duty to all else, but the right to their own bodies ignored, submission being the primal law.

DORA DEAN.

ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS. By W. F. Evans. H. H. Carter & Herick, publishers, Boston.

All those who have followed Dr. Evans through his continually ascending scale of the evolution of spiritual freedom from the bondage of so-called matter will hail with lively pleasure this new book from his pen.

Esoteric Christianity, like Primitive Mind Cure, which immediately preceded it, is but a renewed effort to illuminate the darkness of man’s mind as to his true self by shedding upon it the radiance of the truth so beautifully expressed by Plato, “That the soul of man is by divine right a freeman of infinitude as it is not separated nor disjoined from the divine soul of the universe.” The end and aim of all true theosophical study is to find our true self.

When this divine ego is recognized and put in its true place in the infinite plan, then we have established a basis for true growth. Small attention has been paid in the past to man as individualized expression of the divine mind and heir to the kingdom and the power of the Father.

Small thought to the mental and spiritual agencies underlying his being, whereby has come his cosmic descent into matter, and whence must come his redemption from matter.

These agencies so well understood by the illuminati of all ages and of all peoples, taught by these sages in veiled and mystic words and handed down the shining pathways of thought in kabalistic signs and meanings until the earth should be ripe to receive and comprehend them, are now being rayed to us from the thought world, giving new life and added meaning to this truth of truths, “*The Kingdom of heaven is within man’s soul*” and in its innermost temple dwells the divine image, the Christ, the supreme living principle, the only real immortal life.

Dr. Evans in this book does but reiterate with the patience and tenderness of the true teacher this fundamental principle of real immortal life, which he calls the “finding of Christ,” Christ meaning not a personality but a process, a becoming, a system of life, which when established within the soul opens the very floodgates of divine wisdom to our perception, and we with joy recognize ourselves as heirs of infinitude.

When we have grasped these blessed truths, these stupendous truths, and make them our guiding stars, then only can we safely and assuredly moor our life-boat into the harbor of divine rectitude, where eternal peace and holiness, or wholeness, or health, forever reigns. In this clear atmosphere no storms can arise. Here is abiding peace and rest, and safety. To reach this we have but to turn the receptive side of our dual being to this radiant light, for here the finite soul touches the infinite and is at one with it, and is baptized by it into immortality.

What Dr. Evans calls the Phrenopathic method of healing is but a living application to ourselves of these truths: That we live in a world, the "supreme reality of which is spirit or the active presence of God; that trust in this ever present power, and an intelligent sense of our relationship to it accelerates the healing processes by restoring the equilibrium lost by the continual conflict between our lower or material natures, and that higher, or spiritual consciousness, which in our very innermost being we have to recognize as the true ego, the immortal I Am, covers the whole ground of argument. No better exponent of these grand truths can be found than Dr. Evans, and all his works, notably his "Divine Law of Cure" his "Primitive Mind Cure," and the book under review should find a place on every table, whose high thought is valued where growth in spiritual power is sought.

HELEN L. SUMNER.

Do not, I beseech you, bring up your children with angry threats, which you know you can't keep: "I'll flog you if you do this!" or "I'll flog you if you do that!" This is to bring them up with lies for the father of lies. Least of all utter those terrible threats I hear from some mothers on the slightest provocation: "I'll break every bone in your body if you don't come in!" "I'll mark you if you don't do as I tell you!" I do not call this human speech at all, but just throwing vitriol at your children; and would to God it would blister the lips of every mother who uses it to her child, for fearfully bad and hardening must it be to the soul of any young thing. No, teach them that mother's word is law, and mother's word must be obeyed.

ELLICE HOPKINS.

## CORRESPONDENCE.

CONCORD, N. H., May 12, 1886.

EDITOR OF THE ALPHA: My year will be closing soon. Let me anticipate and send the not grudged dollar. You are sowing seed to blossom in beauty through the eternities. You are blessing generations yet unborn. Your little pages are "leaves from the Tree of Life," that are "for the healing of the nations." Would that they might be greatly multiplied. So earnestly prays without ceasing,

Yours very truly,

PARKER PILLSBURY.

WISCONSIN, May 10, 1886.

DEAR FRIEND: Inclosed find \$1.00, for which please send an assortment of leaflets and tracts advertised in THE ALPHA. Your paper is always gladly received and we are doing some missionary work with it. You have undertaken a great noble, and grand work—a reform which strikes at the foundation of all the evils that afflict our social institutions. The teachings promulgated by you cannot fail to have their influence in sanctifying marriage and producing a nobler type of manhood and womanhood. The children of the future who enter upon life with the heritage of strong minds and pure hearts, because you have taught their fathers and mothers the "better way," will rise up and call you blessed. Immortality is surely yours, for the results of your labor will live forever and you will be immortalized in your works. Be assured that there are many in the world who appreciate your efforts, but none more than

Yours sincerely,

A. K.

## AN EXPLANATION.

696 BROADWAY, NEW YORK.

MY DEAR FRIEND: Please accept my heartfelt gratitude for your kind notice of the Rational Dress Department of the *Cloak, Suit and Ladies' Wear Review*. Such notices encourage workers and help the work.

And now, as gently as I can but sincerely and firmly, I want

to express my regret that you alluded to me as "the acknowledged leader of American dress reform." I must positively decline the position you so kindly assign me—

First. Because I think acknowledged leaders are a hindrance to any cause. If, when I first became interested in dress reform, there had been any acknowledged leaders I do not think I should have ever felt the necessity laid upon me to preach this gospel. I fear I should have thought that the leaders would do all that was necessary to be done. Had I known, when I commenced dress reform work, how many were interested in and working at it, I believe that knowledge would have lessened the feeling that I *must* do something to emancipate woman from the thrall-dom of fashion. So I argue from my own experience that others may relax their efforts if they feel that the responsibility of the work is on a leader.

Secondly. Even if I believed in having an acknowledged leader I should shrink from the responsibility such a position involves. This is a mighty and far-reaching work both as to the effect and the consequences involved in it. I am a woman who, before the adoption of a reform dress, was set down as a "confirmed invalid," the mother of two strong active boys, and a wife and housekeeper. The little I have been able to do in this great work is due to the fact that my husband, with better grace than could be expected of men in this stage of the world's progress, has consented to a very liberal expenditure of our income—derived solely from his business and therefore legally his—for the dissemination of dress reform literature.

Thirdly. If I believed in a leader and felt myself competent to take that position, both as to ability and circumstances, which I do not, I should feel obliged to refuse it on the ground that I do not deserve it. There are those who have worked longer and harder in this cause, worked alone and in the face of the opposition of friends: while in the main, theoretically if not practically, my friends have been in sympathy with my work. I have been helped where other and braver souls have been hindered. Others, too, have taken bolder grounds than I, wearing their reform dress everywhere, while I, excepting for two years, have only worn mine at home, and there encouraged and sustained by my husband and boys.

With these things in view I feel that at present any one who works at dress reform is a leader. There are no followers. I hesitate to place so much that is personal before your readers, but a sense of justice towards other dress reformers would not allow me to remain silent, and I trust I have made it plain that I disclaim all feeling of leadership and am ready to follow or to work side by side with all who are interested in a free dress for woman.

I know there are thousands waiting and longing to go with us, yet dreading "the lions in their way." But through it all my heart sings with the poet the thought I so much love:

"Where the vanguard camps to-day  
The rear guard camps to-morrow."

If you will give enough of the always valuable space of THE ALPHA in its next issue for the publication of the foregoing and not feel the least bit offended or hurt at my taking exception to your any kind notice, I shall breathe easier.

Always your friend,

CELIA B. WHITEHEAD.

## SLOWLY, SLOWLY.

Slowly, slowly up the wall  
Steals the sunshine, steals the shade;  
Evening damps begin to fall,  
Evening shadows are displayed.  
Round me, o'er me, everywhere,  
All the sky is grand with clouds,  
And athwart the evening air  
Wheel the swallows home in crowds.  
Shafts of sunshine from the west  
Paint the dusky windows red;  
Darker shadows, deeper rest,  
Underneath and overhead.  
Darker, darker, and more wan,  
In my breast the shadows fall.  
Upward steals the life of man,  
As the sunshine from the wall,  
From the wall into the sky,  
From the roof along the spire;  
Ah! the souls of those that die  
Are but sunbeams lifted higher.

—Lonafellow.

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