

# The Alpha.

ENTERED AT THE POST-OFFICE AT WASHINGTON, D. C., AS SECOND-CLASS MAIL MATTER.

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

VOL. XI.

WASHINGTON, D. C., JANUARY 1, 1883.

NO. 5.

## WHAT WE HAVE TO DO.

BY ELIZABETH KINGSBURY.  
CONTINUED.

All this talk about the moral responsibility of each for the well-being of all, is very well, but what is the definite outcome, what is it proposed we should do, how are we to arrange our lives to bring about results we all desire? These are the questions that in imagination we hear our readers asking themselves, and one another. If a clear programme of action could be drawn out by those who feel the necessity of reform it would doubtless greatly assist the cause they have at heart, but this is an impossible task. The experience necessary for such an undertaking cannot be accumulated until theories have been tested by the actual experiments of life; and such experiments cannot, of course, be made until thinkers have pointed the way. This truth is illustrated by the course pursued by the greatest of all social reformers, the chief of all socialists, the most radical of all innovators. If we put ourselves into the position of the slave holding Romans, troubled in their minds by the doctrines of the early disciples of Christ, how vague to them must have appeared the directions given about any of the social difficulties that beset and perplexed them. The recognition of the equality of man to man before the moral law could be distinctly traced, though nowhere distinctly promulgated, yet when the anxious inquirer asked himself must I free my slaves, emancipate my son, and openly acknowledge the equality of my wife, no distinct command to that effect could be discovered. Nothing but generalities, which left, nevertheless, an impression on the mind that could not be got rid of that there was a certain course to be pursued by mankind, and expression which hundreds of years of sophism, and chronic, and wilful, self-delusion have not succeeded in obliterating. And to-day we cannot say do this and leave that undone with assurance that our advice will be suitable for the varying circumstances in which the earnest seeker after light may find himself. All that we can do to aid the wanderer is to set up sign-posts along the route, to warn him of quagmires, and to point out the direction in which it is desirable he should travel. As educators take a wide circuit, and teach many things, of which the advantage is not apparent, before entering upon those subjects that immediately concern the future trade or calling, so must the moral reformer be content to take a wide sweep, and direct attention to the little rifts in the lute which

threaten to chase harmony into discord. It seems a small thing to insist upon the paramount importance of simplicity of dress, and simplicity of living, and yet what unspeakable evils we groan under at the present day because we have allowed the shows of things to absorb the time and thought that ought to have been reserved for the realities; because we have allowed those things which should have taken the second place in our minds, to get the first. If we put the cart before the horse both cart and horse are lost to us as useful agents, and we are as badly off as if we possessed neither the convenience of a vehicle or the strength of a quadruped; so if we allow the comforts and conveniences of life to become, not means to higher ends, but themselves ends, we nullify our good gifts, and not unfrequently become the slaves of our own possessions. First we concentrate our forces on the attainment of certain objects, and then having attained them spend the remainder of our days in "living up to" the position we have won. Where does the life of the true man come in? where the realization of those aspirations after the pure and noble with which most of us set out on the journey of life. And then, ten chances to one, that in disgust at our shortcomings we lay the blame on the world and say it is full of wickedness and corruption. But wickedness does not spring as a full-grown plant into existence, it comes from tiny seeds. And if instead of taking the trouble to stoop and root up the weeds we leave it to grow and flourish, contenting ourselves with an opprobrious epithet, can we wonder that it bears fruit after its kind. While we allow low aims to dominate our lives we shall have a world full of wickedness. Life is very much like an addition sum, if we make an error in the beginning we shall not get the sum total right, whatever pains we take, till we have rectified our error. The farther we go the more and more difficult it will become to discover our blunder, perhaps we near the end before we suspect that something is wrong; at the end we shall certainly detect our mistake, for the result will be, most likely, palpably absurd. We are, may be, very far from the final product in the sum of human development that we are working out, yet we have got far enough to find that we are coming to a palpable absurdity. We see that we have failed somehow to solve the problem of life, everywhere there is an immense effort being made to achieve very poor and adequate results. We cannot help suspecting that we have made a blunder and that this chaotic state, which we



term civilization, has little in common with that divinely appointed order of government which we instinctively hope and strive for. Now there seems but one way of bringing about a better state of things, and that is to go over our calculations again, and when we come upon a mistake correct it at whatever cost of time and trouble. No one who has deeply considered the subject can doubt that our social aims are very far from what they should be. No one can feel that the race for wealth, though it may have greatly contributed to the material advantages of life, is satisfying to the higher instincts, which are constantly making themselves felt and producing discontent, and restlessness of spirit, nor can it be contended that the advantages that spring from the strife and competition, great as they undoubtedly are, are worth the crime and misery, worth the immense temptations to which they expose all those brought into contact with them. Is this false aim one of the fatal blunders we have made which we must rectify before we can hope for a higher and better life? Here then is one of the points to which those who wish to erect a nobler standard of conduct may direct attention; it may not seem very definite; it does not prescribe any line of action; it concerns itself only with that most important of all factors, thought. Get true thoughts of the reality of things, see clearly which are the essentials, which the accidentals of a full human existence, then attend chiefly to the first, to the second only see so far as they conduce to the first. There is another possible error in our reckoning that may go far to bring about the absurdity of the sum total. We are too much inclined to think that men and women care chiefly about their own personal pleasure, apart from its relation to the pleasure of their fellows, and taking for granted that man is a self-seeking animal we strengthen the selfish tendencies, and of course at the same time weaken the altruistic tendencies, which exist just as truly as their opposites. People will not be much better than they are expected to be. To take a man for a thief will go far towards making him a person of less than scrupulous honesty. Let it be granted that men will take advantage of the weak if they have the opportunity and they will not disappoint your forecast, but get together a body of rough, coarse, on occasion even brutal men, and let it be understood that perfect trust is reposed in their honor, and the higher nature will respond as quickly as did the lower to the appeal. These are all truisms we may say yet no account is taken of them in early education, or in the later social training. Show a man, and when I say man woman is included, that his interest counsels a certain course of action and we conclude we have used our strongest argument, though this is by no means certain even now with the vicious system of reference to the lower nature in full play. There are vast numbers of people, especially women, who would be far more likely to be led into any given course by showing them that such course would serve others, than by proving that it would save themselves. There are two sides to everyone's character, the self-ful and the altruistic, and it is very much a matter of chance (or what is much the same thing for practical purposes, very much a matter of early education, inherited instinct, and social sur-

roundings, quite beyond the powers of rapid calculation) which side in any given circumstances will get dominion. But let this be granted, how fatal is the habit of appeal and attention to the self side only, strengthening that which is naturally strong enough, nurtured through the ages by the struggle for existence as it has been, while neglecting the culture of the opposite tendencies at present in the feebleness of infancy.

The desire for the loving approval of our neighbors is in all of us in a small degree, that it has so little influence at present may be attributed to the fact that things, in themselves indifferent, have often the power to command the semblance of admiration, while from their very meanness they have no power to command the enthusiasm of the competitor for public approbation. If at one and the same time a given course of action could secure the esteem of worthy men and arouse the glowing zeal of him who pursues it then we might reasonably expect results commensurate with the importance of the object involved. Put men and women to win their way to public esteem by proving their usefulness to their fellow-creatures and the majority of mankind will gladly become competitors; the aim is noble in itself and worth every effort and commanding every feeling of self-respect and self-approbation whether the goal be won or not; the aim is in itself satisfying to the higher nature; satisfying also to that lower nature, if the term lower may be used of any part of the complex structure the mind of man, built up by the mysterious workings of the cosmic forces; the noble and ideal instincts of the few are interested; the lower instincts of the many, that perceive the generally useful, even when incapable of perceiving the ideal, are appealed to; for inherited instinct, no less than accumulated experience, shows the worth of such an aim. But how vastly different is it when public approval is to be sought by the accumulation of personal possessions. One part only, and that the lowest part, of man's nature is touched by the appeal, the other part is left unenlisted to strive against an endeavor which is so unworthy to command the best efforts of humanity. Nor is this the greatest waste brought about by the low public standard of morals, the greatest waste is caused by the exclusion of the best men and women, of the most highly-developed, the most spiritually minded, from entering into competition for public approval at all. For them public approval would mean self-condemnation, and they have painfully learned to say with the stern Scottish philosopher, "he whose own suffrage will not serve must be a poor eyeservant;" nevertheless power is lost by cutting off the very strongest from his fellows, and there are many capable laborers that can't count with the strongest and who yet could do a good day's work. We must not point to our Franklins, and Lincolns, and Washingtons and think that because such men have lived our system on the whole works very well. Education needs not to concern itself much about the giants, moral or intellectual, it is with the pigmies it has chiefly to deal. It is with Smith, Jones and Robinson, all very good fellows at school who have turned into narrow-hearted money-getters, with no desire beyond getting into bigger houses, sending their sons to college, bringing up their daugh-



ters in idle (and despicable) fine ladyism, and dressing their wives in costly apparel, it is with such men that we have to reckon, for we cannot forget the truth of Goethe's words :

"In den Menschen ein besserer Funke lebt, der, wenn er keine Nahrung erhält, wenn er nicht gerecht wird, von der Asche täglicher Bedürfnisse und Gleichgültigkeit tiefer bedeckt, und doch so spat und fast nie erstickt wird."

It is to this pathetic "and doch so spat und fast nie erstickt wird," that the heavy brooding, dull dissatisfaction, so common, bears witness. The divine spark is there and while it pants for the sunlight of love it is being choked with the rubbish heap of frivolous form. Even to wearisome iteration we must not stop from enforcing this fundamental truth home to the minds of men that there is a higher nature in man that demands the satisfaction of activity, that this higher nature is shared by all, in a greater or less degree, that education does not concern itself about.

"In man there lives a spark of purer fire, which when it is not fed, when it is not fanned, gets covered by the ashes of indifference and daily wants; yet not till late, perhaps never, can be altogether quenched." (Carlyle's trans. Wilhelm Meister's Apprenticeship and Travels, Book 1, Chap. 14.) This divine spark is in no sense worthy the name, and that education can do but little till society alters it concerning right living. This leveling up of social standards must be done by women or it will remain undone. Woman has the care of the child, the first impression the awaking mind of a child receives depends upon the mother, and these first impressions are more powerful for good or evil than the precepts of the preacher or the teachings of the schools. The example of a good mother can counterbalance the evil influence of thoughtless companions, can supplement the self-regarding, chiefly mental, lessons of the school-house with moral lessons of loving, happy service and attention to others' needs; can build up an ideal of manliness, and a pure, courageous ideal of womanliness, that shall make the current standards of virtue seem as contemptible as they are low. Then what does not the will of the young girl effect with the awakening manhood of her brother? What influence to be compared in power to that of the wise and gentle maiden who arouses the first trembling impulse of love. Alas that woman's ignorance of human physiology and its intimate relation to the mental and physical existence should cause her to lose her opportunity and use her God-given gifts for the destruction of the companion it should be her glory to raise up to a nobler life. But women need knowledge, and they need union. For them the motto "Union is strength" must be engraved in letters of gold and illumined in words of fire. Where there has been union there has been victory, unfortunately union has embraced but a circumscribed limit and there are signs that where the forces once stood in unbroken array, there is now hesitation, doubt and yielding. The wave of thought that has passed over America, and in a less degree over the whole of Europe, rousing women to a consciousness of their duties, their wrongs, and their legal status of shame, has, as it seems to me, brought with

it a certain confusion of thought, which after all is but natural seeing how little mental discipline women have had, still confusion of thought is dangerous whatever excuses we may offer for its existence. Man has come to be looked upon as the privileged creature, and to be debarred from doing what man does, is beginning to be looked upon as a grievance by a certain section of womankind. Men smoke and drink, say in their hearts, the thoughtless girls of the period, why should not we? And smoke and drink, in an amateurish fashion, accordingly they do. Not that at starting they find it amusing but because what men may do women may do too. Some good has come out of this argument, as some good comes out of every evil in this mysterious world, and we have girls riding, rowing, skating, rinking, playing lawn tennis, that fifty years ago would have been reclining on backboards and pigeoning themselves in stiff stays, to improve God's handiwork; but there is very grave danger in allowing the doctrine to become current that what is good enough for man is a criterion of right action for woman. Would a well-grown youth plead as an excuse for his bad manners that such peccadilloes were pardoned in his little brother still in pinafores? Yet not more ridiculous is it for women to plead the privileges of men in excuse for their shortcomings, for let the fact have come as it may a fact it undoubtedly is that in the developed moral sense women stands to man in the relation of elder brother. And it is woman's business, and her duty to raise man to her level, and her dire disgrace when she descends to his. In one thing the union of women has conquered all the powers, all the pressure, all the fascinations of men; women have united to keep up the standard of sexual purity (at least outside the marital relation) so that, except in medical treatises, written by men, for men, and believed only by men, who, perhaps, with all their superiority, are not in this matter the most able judges, the absurd doctrine of physical necessity has never grown up as a reproach to our sex, but what the influence of man has failed to accomplish, a misplaced pity is in danger of bringing to pass. The confusion of thought to which I have alluded, making man, and not law, the test of righteousness, is breaking down this barrier which women have erected for their own and for others' protection. "Pretty horse-breakers," "gay women" are spoken and thought of as interesting phenomena, and we are beginning to ask ourselves why, since we do not shut our door to the male paramour, we should so scrupulously exclude his partner in sin. But we must beware of leveling down.

As our grandmothers have made the path easy for women by knowing their own minds, and being fully persuaded that the wages of sin is death, so let us make the path easy for our sons by building round them too a wall that shall fence them in and make clear to the blurred and hazy vision of inexperienced youth that there are things that the inexperience of ages has proved to bring the cup of bitterness to the lips, the tear of regret and repentance to the eye. We have saved the girls of the richer classes from the effects of the unguided impulses of passion and inexperience. To men of the upper ranks of life the girls of his own class are



sacred; to all men at least but those who are utterly depraved. We must teach men that womanhood is sacred, irrespective of class, and to do this we must not fear to measure out even-handed justice, and make it clearly understood that a choice must be made, that either the women of the home, or the women of the street, shall be chosen but no longer both. On this vital subject of a uniform, and a just, and an educative treatment of those members of society who, disregarding social regulations, bring children into the world, unwelcomed, unprotected by the sheltering arms of rejoicing relatives, we urgently need to take counsel together and decide upon a future course of action that shall not let the weight and burden of social ostracism fall exclusively on the weak, already punished mother, while the father goes free from blame to teach his contemporaries that honor is naught to woman and the cares and responsibilities of fatherhood, the ties of husband and home-builder, are superfluous burdens that only fools will consent to carry. Already an opinion has grown up among our young men that there is small wrong done to a woman in making her a mistress, provided there is no deception used and she is not led to contemplate marriage as a future prospect. Now this thought would not have spread, or at least not have translated itself into action had men, known to be guilty of this cowardly action, been treated as social outcasts, unworthy to be trusted in the families of decent, women-honoring men. The prick of conscience would have been sharpened had women branded the act as a dastardly abandonment of the weak and helpless to the cold mercy of a contemptuous world, as it most certainly is; but because the women who have lost themselves through love, or passion, or love of ease and idleness, and sold the birthright of honor of their children for a mess of pottage, will not, from love, or pride, or from both, show that they have anything to regret, and because other women will not show the indignation they feel at the treatment of their humble sisters in the only way that the blunt sensibilities of men can perceive, there has grown up this monstrous doctrine among men that no harm is done to a woman in stealing her honor if you keep her in comfort and supply her reasonable requirements. So much is accomplished, more is in process of accomplishment. Women are recognizing the fact that the position of the mistress is legally better than that of the wife. The mistress cannot be compelled to submit to marital rights when her health requires rest. She cannot be compelled to put up with ill-usage, neglect, or the outbreaks of temper; men know this and treat her accordingly; the mistress cannot be deprived of her children in the event of a quarrel, or separation, nor can she be deprived of her property, or of her earnings, which a married woman can be, thanks to lawyers' quibbles, and male juries, the married woman's property bill, notwithstanding. All this is known and working its natural results. Concubinage is spreading and people are asking what ought to be their attitude towards women setting society at defiance and following the way the laws made by men inevitably lead. This subject is not introduced here that any course of action may be sug-

gested but rather to call attention to a growing evil that must be faced by those who concern themselves with the moral progress of the nations. There are many reforms in which women most actively participate but none so important as this, of a just and righteous reform of the marriage relations, for until just regulations get themselves enforced here, new complications will be continually arising, and will bring an unsettled state of public opinion into being, that will prove alike fatal to morality, to domestic peace, to the security of family life, and national greatness.

The effect of allowing matters of such vital importance as those bound up with the relations of men to women and women to men, to adjust themselves as the fancy of the hour, or the dictates of passion, shall determine, can be seen by casting a glance over the Channel, and calling to mind the chief characteristics of popular French literature to-day. We have at once a striking picture and an emphatic warning. We have to make up our minds whether we English and Americans are content to have the Goddess Lubricity, of whom Matthew Arnold has recently warned us, become the titular saint of our households. Some may say there is no fear, that there is a firm fibre of honesty and common sense in the English speaking races that will keep them from looking lightly upon crimes that strike at the roots of family life. While we pray that it may be so, let us not shut our eyes to the signs of the times. Let us go into the clubs, into the market-places, let us mark well the utterances of hours of confidence, and note whether the "pretty horse-breakers," the "merry mistresses," are looked upon with fear, as enemies of the State who are stealing the honor, the virtue, the patriotism, the manliness from the sons of the land, or whether they are coming to be looked upon as convenient substitutes for the lawful wife; whether they are coming to be thought good enough to be the mothers of sons; whether the freedom of a liason is not beginning to be esteemed a fair equivalent and reasonable substitute for the honor of a wife. To have a wife may be a crown and glory to a man but it is a crown that weighs somewhat heavily at times, a crown that cannot be laid aside at pleasure, to have a mistress may mean a sense of something to be concealed, may mean a something one would not have his mother know, but at the same time it has its compensations. It is not too soon to call attention to this subject when men, born of decent parents, and enjoying the advantages of good social standing, say, as such a one said recently in talking to a friend, "nothing but narrow-minded prejudice prevents the recognition of a man's mistress as his true wife," (for the time being it is to be presumed). The middle-headedness proved by such a speech has its parallel in the popular judgment once passed upon highwaymen, and later on in the favor shown to smugglers, and at the present time in the sympathy shown with poachers, in game-preserving counties in England; and in all cases the origin of popular sentiment was the same. Unjust laws, bearing with equal pressure upon different sections of society, produce pity with the sufferers from the action of the law, and confuse the mind of the masses, more accustomed to follow the guidance of the emotions,



that the dictates and counsels of the understanding. In the case in question it is easy to perceive that the injustice of making the punishment for transgressing social law fall exclusively on the woman, nor lead the mind to ignore the fact that nature, as well as society, has made woman the arbitress of the future position of the child, and that in refusing to recognize a mistress as the equal of the lawful wife, society is not frowning upon the individual transgressor for the transgression's sake, so much as uttering its condemnation of the possible mother, who has failed to secure to her future offspring the advantages of legal protection and support, that the charms, with which nature has gifted her while possessed of youthful purity, could have secured. She has for the sake of personal gratification failed in her duties to the children she may bring into the world, she, whose very motherhood in its fullest and highest sense can only be carried to perfection when freed from the wearing cares of anxiety, from the struggle for daily bread, she, whose perfect maternity depends upon surrounding herself with an atmosphere of reverent love and high honor, has robbed her children of their birth-right; and it is *this* society condemns; it is *this* the superficial thinker, the careless man of the world, ignores, when he calls it narrow-minded prejudice to refuse the honor to the mistress that society delights to give the wife. It may be a serious question that each thoughtful woman will soon ask herself, whether the laws being what they are, and the training of men being what it is, whether she is prepared to yield herself bound by law and custom into the power of any man. But while women are found with trust in humanity that is almost sublime, to risk the cruelties to which the laws and customs may perchance subject them, while women are found with faith in man so great that they will consent to become mothers of children of whom they may be deprived through no fault of their own, while they will consent to become mothers of sickly, diseased offspring, if so the husband wills, and this at the dictates of a society whose laws deny them the rights of free human, self-possessing souls, if women will risk all this to give the children that may come to them a name of honor, it were a crying shame to deprive them, at one fell swoop of the liberty they have sold so dear, and the honor for which they have paid the uttermost farthing humanity has to pay, by classing them, having sold their liberty for honor with the mistress who has sold her honor, and the good name of her children, for the liberty to follow her own sweet will.

#### MORMONISM.

Everything depends upon the point of view. Few women will be found who have given thought to the subject that would not as a choice of evils prefer Mormonism. "By their fruits ye shall know them." Statistics show that crime, misery and debauchery among the Latter-day Saints are reduced to a minimum, and may well put us to the blush. Where in any Christian State of our Union is a parallel to be found? But, oh, horror! does a woman indorse polygamy? Not without qualification. Since men will have a plurality of wives, why not legalize the relation, both in religion and in

law? Have the courage of your convictions; give all your wives the shelter of your name, the refuge of your roof. Woman's interest is best observed by that system, which at least gives her legal status.

We are accustomed to refer with pride to our Christian homes as the outcome of our civilization—yet they are only one step removed from the brothel, the saloon, the gambling-house. Does it never occur to the male mind that all these hideous ulcers which are eating out the heart of society are directly traceable to the one great crime against woman—the edict of both the church and state—that she should be subject to man? Might makes right—the old, old maxim, handed down through centuries of rapine and bloodshed! How far has an enlightened republic, founded on the principle of personal liberty, progressed in the century of its existence? As far as woman is concerned, a mere weak reproduction of old-world system! It is always the woman "that thou gavest me;" made for man's use; a plaything, a bubble, a convenience (and under all conditions a necessity) put to any use to serve the lord and master's sovereign will; in theory a divinity, in practice a slave to his passions and his lust!

Just here every "lady" in the land takes issue with me; but, ignore as we may, the fact remains—the poor outcast is indeed our sister, and every blow at her strikes you and me as well. The poison has penetrated through every grade of society, and man, who made an "outcast" of the one, is not apt to shrine the other as a "divinity." To his depraved soul all women are alike. It is in this degradation of humanity that every social evil has its birth, its growth, and its assured longevity! All religions have been powerless to arrest the ever-increasing momentum of the social evil. The Christian minister draws the line at the "outcast's" door—who enters here leaves hope behind—for her no hope or solace here nor in the world to come! Yet there was One, whose teachings we profess to follow, that said, "Neither do I condemn thee; go, and sin no more."

Why should the woman be condemned while the man goes unscathed? Surely all religions teach that God is no respecter of persons; then, why should man make laws to controvert God's law? Being so much more able, physically, to take care of himself than woman, why should all safeguards of society be for him alone? He claims that the woman must be taken care of, and such is the care he takes of her. Just now the civilized world held its breath in horror at the ghastly revelations made in London—one of the great centers of Christianity and civilization. Just one glance of the awful abyss was accorded—enough, one should think, to make every man bow his face to the dust—and then the gay whirl of society went on as before. The collective wisdom of the masculine mind can find no remedy—the only crime committed seems to be in the exposure. Is not the earth his, and the fulness thereof? It was urged against the man who now holds the highest position in the gift of the people, and, as we proudly claim, on the habitable globe, that he had failed to "seal his wives unto him," and with one voice the response came from every masculine throat, "We all do it; why make a scapegoat of one?"



From the intimate relations of the sexes man can never rise higher than the plane to which he assigns woman; and this fact easily explains all the complications into which our civilization has drifted. We started out from false premises, and have naturally reached false conclusions. It is the old feudal system, transplanted to our shores, and its blight has fallen on our religion, our politics, and our whole social structure.

With woman as co-laborer how beautiful the world might be. The one not inferior and degraded, the other with no proud sense of ownership and authority. Both together, equal in every natural right—as Omnipotence intended them to be—earth would be better in the new condition, and marriage, religion, truth, justice and morality something more than an empty sound.—*Chatanooga Daily Commercial*.

DEAR ALPHA: We all know that these are propitious times, and we all rejoice that there is life and thought to sustain the new dispensation now dawning upon us. We rejoice at the life and energy of the feminine mind awakening to the grand opportunities before us. The time has come for us to unite our intelligence, our philanthropy, our sense of justice, and our individuality. We must add to the store of humanitarian effort already directed toward the ascending plane of progress. Can we afford to sit longer with folded hands, when the wrongs are weighing heavily and more heavily upon so large a portion of the human race, and especially upon our own sex?

Let us compare our ideas, our thoughts, our feelings, our affections, and our aspirations. Every thought, every emotion, has its life current warm with its mission for good. Let the silent prayer and the falling tear do their work at the homes for the degraded and oppressed, and also for the oppressor, who little dreams that his soul is starving to shreds while he draws to himself more than his own. Wrongs everywhere stalk among us—relief and redress must come. Such revelations of immorality and crime is enough to bring down the very gods among us, if it were possible. We can watch and pray for the day-star in our hearts to guide us, to see the needs and work to be done, for a healthy, permanent renovation.

The human family is so closely united that the whole share in the dire effects of want, destitution, and crime. This we must realize. Our reason, our better nature, our intuition says to us that the prince in his mansion, the miscreant in his cell, the fallen in the dens of pollution, all have alike the law of the eternal stamped in their existence. They are related to each other by a common bond, and that bond demands the administration of human justice, and the adjustment of such ways and means as is most effectual. The day and the hour must prompt the proper thing to do.

Humanity says, consider my children and be true to them, that love and truth may abound and soul and body grow to a realization of true existence.

The human family means both sexes, the one incomplete without the other. The masculine and feminine elements of character differ, and that difference is fixed. Man will be man, and woman will be woman.

Man has developed his powers to the fullest extent possible for him to do, but woman has not. We all know the customs, the prejudices which she has had to encounter to develop herself thus far, and her perceptions of a more refined and elevated character show that she is outgrowing the position man has assigned her. Her needs inspire her with greater demands, and her demands are for humanity, not for herself alone. She, standing above ambition, sees the need of the feminine element incorporated into the laws and regulations of State and nation. The laws have hitherto been masculine, purely so. The masculine element has pervaded all legal and even domestic rule. Even the God we worship is masculine. The feminine element has been waiting all these ages for the time to come for crystallization, as it were, and now the great heart of humanity throbs with unrest for the appearing of the mother. The time is nearing and soon will be the birth of true womanhood and motherhood. This realization can only come to us through her united efforts and devotion to the whole human family.

Where woman is left to govern the home and family with all its complicated duties she does it with admirable success where she is left free to exercise her own will and ability. Her peculiar gift in management is a boon to many a husband, and so it would be to the Government. The feminine economy, order, taste, &c., is sadly needed to the Government for its wholesome, happy condition.

Yet we dare not think of co-operation and woman holding office at present, should she have the ballot a thousand times. The masculine mental power has held sway so long that the prejudice is overpowering even to that of woman herself. That, coupled with the massive, heavy intellect of man would render it impractical for individual woman to work successfully, except as they assemble alone in combination by themselves. This they can immediately do without the ballot. Already a Woman's Congress has been in existence for some twelve years, and by this time it might dawn upon us that the means necessary to improve government is already at hand and in working order. Strengthen and support that which we have. Let us assemble at Washington and let the life energies throb anew in zeal and concentration of effort. Let those who cannot attend send their greeting and encouragement for concentration of effort, so that we can intelligently and earnestly pray "Thy kingdom come, Thy will be done as it is done in heaven." DOROTHEA S. HALL, M. D.

#### A WOMAN'S VIEW OF THE MATTER.

MY DEAR FRIEND: Your remarks a few days since when I met you, concerning the change that has taken place in me since my marriage three years since, and the disappointed look in my face has inclined me to open my heart to you. I have thought the matter over in silence till I feel as if I must speak.

I am disappointed in my married life, and I fear I am not the only woman who is disappointed in the same way. I have watched the faces of other married women when in repose, and fancied I could detect the same disappointed feeling in them, the expression which



comes of being obliged to endure something exceedingly repugnant to their feelings from which there is no relief.

Before my marriage, when the man who is now my husband seemed so manly and gracious, anticipating my every wish, and gratifying it when in his power, I gave him the best of my nature. Nothing was too good for him I felt, or too much to be done for him. I looked forward to spending my life in his society with joyful anticipations. He was intellectual and accomplished, and my ambition was aroused to become his equal in every respect. I interested myself in subjects in which he was interested, and took keen pleasure in conversing with him upon them. Life, as I had previously enjoyed it, paled before these new, deeper pleasures, and I felt that to walk through my life by the side of such a man would be a bliss unspeakable. I felt unworthy.

After my marriage how changed were all things. Not that my husband was unkind, but his whole thought concerning me was connected with the gratification of his passion. He did all he could to make me comfortable, supplied me freely with money at first, took me out to places of amusement and his friends, but his thought always seemed to be of something else than the enjoyment of present pleasure. I soon learned what this anticipated something was. He took every opportunity to gratify his sexual desires, and without ever apparently giving a thought to me or my preference in the matter. This grew to be very wearisome to me. At first I endured it with patience, hoping for a change for the better; but as months passed by and no change came I grew to regard it with intense aversion. It was only by making myself as indifferent, and, I might say, as lifeless as possible that I could keep from expressing my real feeling in the matter. My whole nature rebelled against such imposition. It seemed as if I must put an end to this condition of things or my spirit would be hopelessly broken. I did not dare to talk with my husband on the subject, for he would not reason at all on it. If I did sometimes venture an objection to his having his gratification when I was not feeling well, or was unusually tired, he would be morose and silent, and go about the house with an injured expression on his face and act as if he was defrauded of something to which he had an unquestionable right.

When I found that I was *enceinte* I thought I would then have some rest, but none came. I have submitted to the embraces of my husband when it seemed to me that I must cry out, and have bitten my lips till the blood came to keep from doing so.

After my baby came, caring for the little life intrusted to me, gave a new interest to life. Had it not been for her I should have died or gone mad. I could not bear to leave her, so I submitted to my husband's demands with a somewhat different feeling than before.

Yet he was not an unkind man. He has never spoken a cross word, or been guilty of unkindness to me save in one way. He was not, however, the companion intellectually to me after our marriage that he was before. He seemed to have lost the keen relish for my society. He talked to other women, when in company, and I could see my lover in his manners, but it did not show itself to me. Many a time have I in

bitterness of spirit asked myself the question, "Was it for this he married me? Is my whole life with him to be a sacrifice?"

I have studied him closely. I do not think him incapable of love, but he has centered his thoughts and desires on his sexual gratification, and nothing else seems of any value to him. For that one thing he lives. O! my friend, I cannot tell you the humiliation I felt when I learned that all my husband's affections for me turned on that one thing; that all his care and kindness were but to keep me to minister to his passion, and I cannot help the feeling that when I can no longer minister to his gratification that he will care little for me.

This life has chilled me. I am like a wilted flower. All the anticipations I once held of soul companionship with this man, of reaching intellectual planes which neither could attain alone, of growing into a nobler, fuller womanhood, of enjoying the privilege of speaking my inmost thought and feeling, that it was not spoken to unappreciative ears, have been crushed. All that makes life worth living to me is the little human blossom that I call my daughter.

I have thought much and long on this subject. I know there must be a marriage that is better than this. Indeed, this is not marriage, but a legalized slavery of a wife to the passions of a husband. I am sure that my husband is not satisfied with marriage. It does not bring him what he anticipated, but I cannot help it. His course has chilled my once warm affection for him. I dare not caress him for fear of rousing his passion. I soon learned that he thought at once if I fouled or caressed him that I wanted sexual gratification, therefore I ceased all manifestations of affection in that way.

Now, my friend, knowing this, do you wonder that I am changed? A life alone by myself would be far preferable to this, but the fear of public scandal, and my little child's good restrain me. I dare not think of the future. I cannot be my best self. I see no other course but to endure and await the end with what patience I may. I do not wonder now that women are old and faded long before their time. I do not wonder that many a sweet disposition is turned, and the gentle, loving maiden becomes in a few years a sharp-voiced and cold or a nervous invalid. I can understand it all. Women have no redress. The law and social custom uphold the present state of things, and I have seen what follows if a woman dares to rebel.

Will men ever learn that what women want is *love*, pure affection, unsullied by lust? Can they ever be made to understand that they are trampling on a woman's soul when they thus defraud her of what they have a right to expect from them, true manly love that holds its power of procreation sacred and quiet until she calls it out intentionally and for a purpose? Ah! my friend, my soul is too full for utterance, and my prayer is, "How long, O! Lord, how long?"

I place these woman's words before ALPHA readers, hoping that they may be a solution of a mystery to more than one.

RITA BELL.



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

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

One year	\$1.00
Six months	50 cents.

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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:

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# THE ALPHA.

VOL. XI.

JANUARY 1, 1886.

No. 5.

WE regretfully and reluctantly announce the probable failure of our proposed Public Conference next month. Various circumstances have combined to show that we shall not be able to make it the success we hoped for. Mrs. Livermore and other speakers who are interested co-workers, and whom we had counted on are so situated as not to be able to be present. We hope that another year we may bring about a most profitable and successful meeting, and so organize our work that our labors may tell for a vast amount of good. In the meantime let no one be idle, but improve every opportunity with hand, voice, and pen to disseminate lessons of purity and truth that shall multiply friends and workers, and so prepare the conditions that will in a not far distant future call forth a numerous, strong, and efficient assemblage of wise men and women that shall counsel together for the world's advancement.—ED.

**THE HOLIDAYS.**

This blessed and ever-recurring season is here—a season that seems to grow richer and more joyous as time advances. What an encouraging evidence of soul growth, keeping pace with our prosperity and civilization, that it has become a custom to form "Christmas Clubs," which means organizations of well-to-do persons, who provide a sumptuous dinner, with gifts of toys, confectionery and clothing for poor children that otherwise would scarcely know the meaning of the

term "Christmas holidays," but for this beautiful manner of repeating the story of the birth of the Christ-child and His mission to the children of earth. By this most appropriate method impressing His spirit indelibly on the heart and memory of the lowly and unfortunate—the reflex action of whose blessedness falls in benediction on the active hands and benevolent hearts of the members of the clubs. Not less than fifteen hundred children were thus filled to-day in various sections of our Capital city.

We hope all our readers have such a taste of rich holiday joys and have shining faces set to greet the young incoming year, which we pray from our heart of hearts may indeed be to all our patrons a Happy New Year!  
C. B. W.

**OUR JANUARY ISSUE.**

The undulatory theory of scientists floods its correspondence in all departments and incidents in life. In the flow of thought, accidents, tragedies, success, losses and gains, come to the human family in tides and waves, one succeeding another till exhausted force turns the undulation in another direction. These mental wavelets are quite familiar to editors and directors of the press. The London sensation has not quite subsided and the Mormon question is rampant. So the present issue of THE ALPHA bears testimony to the drift of thought in the minds of our contributors. Our esteemed co-worker, Elizabeth Kingsbury, has brought her serial up to the consideration of concubinage; Rita Belle gives something on marital demands; "Presbyterian" continues the subject Population; an article on S. H. Terry's work, on Controlling Sex in Generation. Altogether it makes rather a forcible number, one that may be disagreeable to some of our readers. But these subjects are part of the questions we discuss and out of it grows much of the social misery that all suffer from more or less—as one inseparable conglomerate. All the more fatal does the disease become from the silence and concealment that covers the wrong, like the squirming maggot that riots in unhealthy sores. It lives only in silence and darkness. When brought into sunlight and cleanliness they die. Let us hope by proper exposure of these hidden vices and educational influences, these moral bacteria will die also. They thrive in silence and darkness.—ED.

THERE have been many outspoken and generous recognitions of THE ALPHA by the editors of reform papers. But the Coatesville (Pa.) *Trade Journal* has surpassed all others. Each month's issue for more than two years has faithfully recommended THE ALPHA to



its readers, with favorable comments and a table of contents of each of our issues. This paper has recently changed its form and its title, but not its editor or locality. It is now a sixteen page folio and called *The Home Monthly*, edited by Rev. S. B. Best. It is a first-class family journal, pure, high-toned, and full of moral and religious instruction at 25 cents per year.

We are truly grateful for Mr. Best's effort to promote our interest, and have regretted that we have so little opportunity to reciprocate, but it has our best wishes always. The December number contains the following:

"THE ALPHA is published in Washington, D. C., and we judge very appropriately. As it preaches and teaches the gospel of purity, and deals largely in first principles, so we suspect it could have no better location than at the very head of the nation, where are supposed to be centered the first men and women of the country, from whom should proceed influences of purity that should be felt in the remotest extremities of our land. We have commended THE ALPHA ever since the first number came into our hands, not that we have invariably approved the individual opinion of all its writers, but because we have sympathized heartily with what we have supposed was and is its grand object, to press the race onward to the very highest ideal of manhood and womanhood. Any reform whose advocates rest their lever upon the granite rock of God's Word has our hearty sanction, and such reform sooner or later, we are persuaded, shall be triumphant. THE ALPHA is \$1 per annum."

#### THE DEATH OF MRS. JULIA FOSTER.

Mrs. Julia Foster, of Philadelphia, who has spent three years in Europe with her daughters, Julia and Rachel, studying governments and political science, died on November 12th in the train while passing from Genoa to Nice, where she had been ordered for her health. Before starting on their journey she forwarded a cablegram to Elizabeth Cady Stanton congratulating her on her seventieth birthday. As they journeyed on Mrs. Foster's suffering seemed relieved. She laid her head on her daughter's shoulder and appeared to sleep. That she might not be disturbed they did not leave the train at the station they first proposed, but proceeded on to Spezia, when, to the unutterable dismay of the two girls, they had only the lifeless form of their mother.

The American consul at Spezia and family rendered all the aid and sympathy possible. The remains were removed to a crematory across the Bay of Spezia. The burial service was read in Italian by a Methodist minister, but her daughter Rachel read a service of her own writing in English.

The ashes will be brought home and interred by the

side of her husband at Pittsburg, Pa. The circumstances of their bereavement are very trying, being so far from home and among utter strangers. Our young friends have lost an excellent mother and the cause of equal rights a generous and active friend.

#### SIGNS OF PROGRESS.

That truth as well as light is both permeating and penetrating is made manifest by the rising up in various sections of our country of fellow-workers and sympathizers, whose moral perceptions are so keen, whose love of humanity so strong that they must make manifest their indorsement of our cause and their readiness to contribute to its success by the consecration of their lives and their talents to our cause. For some time we have been in correspondence with a married couple, formerly teachers, now prepared for the ministry, parents of two beautiful God-given children, God-given because desired in accordance with divine love and law. This interesting family desire to become working missionaries in the field of social reform. As a beginning they have sent forth the following propaganda, which has a true, unmistakable ring, beginning at the beginning, with personal conduct and educational responsibility. We have a few of their cards and will send them forth to those that will use them profitably:

No whoremonger or unclean person \* \* \* hath any inheritance in the kingdom \* \* \* of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience.—*Eph. v., 5 and 6.*

Whosoever looketh on a woman to lust after her has committed adultery already with her in his heart.—*Matt. v., 28.*

Have no fellowship with the unfruitful works of darkness.—*Eph. v., 11.*

Flee fornication \* \* \* He that committeth fornication sinneth against his own body.—*1 Cor. vi., 18.*

God hath not called us unto uncleanness, but unto holiness.—*1 Thess. ii., 7.*

Can a man take fire in his bosom and not be burned.—*Prov. vi., 27.*

Whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul.—*Prov. vi., 32.*

Do you realize that a passion which was given by God to perpetuate our race is being so perverted and abused as to be the chief source of human weakness and misery, and that to-day it is working like worms in a putrid corpse, unseen indeed, but nevertheless at the very vitals of our society? Bring those worms to the light and they will die. So if light and instruction are brought to bear in a pure and sensible way (without false delicacy), the right will supercede the wrong. What is your duty in this matter? Remember, "ignorance is the parent of vice."

Another, the Silent Missionary, has come out from his obscurity and reveals himself as E. E. Martin, phrenologist. Address Clarence Carter, Erie County, N. Y. He is now on a lecturing tour, and will carry from place to place his mission sermon and advice to parents and young folks. Any one desiring copies of the "Mission Sermon" can obtain them at the above address. Price, six cents.



## CONTROLLING SEX IN GENERATION.

IN this latter half of the nineteenth century, when so many books of a trashy nature are flooding the market, it is a great pleasure to encounter one of real, substantial importance. "Controlling Sex in Generation," from the pen of Samuel Hough Terry, is just such a work. Considering the fact, as stated in the United States census, of 1880, that there are 300,000 more women than men in the Atlantic States, and also that considerable misery and vice must necessarily arise from this disparity of the sexes, there is no closing the eyes to the fact that any thought tending to the prevention of so large a disproportion, and to the correction of the evils resulting therefrom, should be of the highest interest to mankind. That Mr. Terry has had this nobler, praiseworthy object in view throughout his book, there can be no doubt, as every candid, unbiassed reader, upon careful examination, will be forced to admit. But the recourse to theory in the treatment of the topic, which the finite mind must ever call into requisition in handling the abstruse problems of creation and life, will cause many to condemn the publication as unreliable as a vehicle of information, and, consequently, unworthy a place in the home circle. The liberal, broad-minded student of science will, however, accord to it the welcome which it deserves, and, ere long, through his endeavors, the theory of controlling the sex of offspring, so clearly propounded in its pages, will be made to take a place by the side of those of which Darwin, Huxley and Spenser are the leading exponents. The theory that sex is determined by the separate physical conditions of the parents, whether looked at from a botanical or zoological standpoint, rests upon a purely scientific basis. What these physical conditions are the author sets forth with wonderful lucidity, and at great length, as well as the manner by which they may be normally directed to produce either sex at will, and, when unbalanced, how they may be restored to normal activity. Numerous facts, which have come under the reviewer's observation, could be adduced in confirmation of the views. Others could, were the book as well known as it ought to be, add their weight of testimony to its excellence and truth. Written in a plain and popular style, and couched in becoming language, its influence cannot but be good. May its success be commensurate with the wishes of the author.

THOMAS G. GENTRY.

Mr. Terry's theory is, without doubt, correct, as many to our personal knowledge have proven. Every demonstration of physiological law is of untold value. All light on this subject is welcome and needed; but details cannot be given to apply to all cases; neither do we think equalizing the sexes numerically will cure the social evil. It will require other conditions and remedies. But we believe boys and girls should be in pretty even numbers in families, and that they should stand upon an equal footing, with equal chances for development, health and education.—[C. B. W.]

Price, \$1; Fowler & Wells, New York, publishers.

## "IT WOULD HINDER THE BIRTH OF CHILDREN."

## II.

But suppose the birth of children ought to be hindered, what then?

Whose fault is it that England is so crowded with people that the rural districts must send their thirteen-year-old daughters into London to learn trades, and hurry them out to work in order to keep them from starving? If they were retained at home, as they ought to be, and would be if the parents were not too poor, they would not be drugged, kidnapped, seduced, and outraged.

It is prophesied that women would hinder the birth of children if it was left to them.

Whose fault is it that plagues and pestilences break out? They always begin in the huddled-up, closely-packed, densely-populated—and that means poverty-stricken—portions of cities. Are women to blame for overcrowding in cities?

Whose fault is it that China is so overpopulated—and that too often trying to keep it thinned out by infanticide—that thousands have rushed to this country glad to get elbow room? Whose fault is it that the United States is justly alarmed at the near prospect of receiving too many inhabitants, and are thinking to stave off the fast-pressing, inevitable day by restriction acts, and plans to send the Mongolian home outright? Is it the women of China that are pleased to allow conception to take place only to see the child murdered at birth? Would they not rather have prevented the conception?

Whose fault will it be if our public lands having all been taken up in thirty years—as somebody has reckoned—and then begins the same old story, repeated over and over again in the world's history, overpopulation, starvation leading to crime, war to annihilate other peoples in order to occupy their lands, famine, pestilence, and all the sickening list consequent on too many births?

Whose fault? Not woman's, not woman's. For it is laid up against her that she would hinder the birth of children. No one can deny that it would be better to have just enough born and no more, so that there should be land, food, sunshine, and fresh air sufficient for all. No one can deny that these are evils, unmitigated evils, without one compensatory excuse, and it cannot be blamed upon women.

"Oh!" explains some man, "these things all happen in the inscrutable over-ruling of divine Providence that holds the nations in his hands. No person is to be censured."

Yes, yes. How very nice it is to have a God to poke the blame on of all those evils that there is not fair chance to charge on woman. God and woman have had to bear the ignominy of man's transgression long enough. Man was placed here to subdue the earth, and the worst and probably the last thing to subdue will be himself. Adam, not Eve, was set "to dress and to keep" the garden of Eden. Serpents do not belong in gardens any more than lions and bears do; Adam was not attending to his business of garden keeping, and so allowed the serpent to slip in. It is not Eve who is the chief sinner, theology to the contrary not-



withstanding. It is time woman turned the tables after bearing the unjust charge six thousand years, and hurled back the guilt where it belongs—on Adam's luckless head. He, the head, the boss, the invincible, that would never do wrong if he was not tempted by woman! has yet to learn the original lesson set him, to keep serpents out of the garden of his heart, and then he will know that neither God nor woman cause the burning wrongs now cursing the world, particularly those named in this article.

But woman as a helpmeet for him must assist him in gardening. This is what THE ALPHA is doing. Yes, it would hinder the birth of all children that ought to be hindered. It would hinder the birth of all those surplus in China, India, and other countries, who are destroyed as ruthlessly as we drown surplus kittens and puppies; of all those who, in this country being born, must be half starved and clothed; of all those, that in the nature of things, must be idiots, deformed, constitutionless, diseased, because the parents are not physically able to bestow a just inheritance upon them. THE ALPHA would hinder the birth of all children that would otherwise be conceived in lust and selfish, blind animalism, and it welcomes and blesses all that are evoked out of the purer, higher, unselfish desire to please God and satisfy the spiritualized love of the parents for each other. Be assured that God has decreed man to be the arbiter of the puzzling problems connected with population and sustenance. When man gets tired of misery consequent upon too many people in proportion to the size of the earth, God will not stand in the way of its remedy. Christian statesmanship should empty the cities of the starving poor, sending them out upon the vacant lands, and persistently require that if a man will not work neither shall he eat, after seeing to it that he has land to work upon. It should make estimates of how many inhabitants can be fed upon certain tracts of land and then educate the people up to the solemn duty of hindering too many births. Regeneration is the need of the hour, rather than generation.

Undoubtedly woman would hinder the birth of children. This tendency of hers is yet to be acknowledged the most glorious factor of Christian civilization. Man has shown us what his animal instinct would do when unchecked. How it leads to infanticide and the support of prostitution, spaying female infants, as in China, and raising them for the purpose. How it leads to overpopulation, &c., &c. It yet remains to be seen what woman's spiritual intuition would do if allowed to dictate in the matter of procreation. Man has yet to learn that her intuition can be trusted. Strange that he does not acknowledge it already, after seeing the terrible havoc his instinct makes, and how untrustworthy it is. These things would not have been if woman could have had her way. Try it in the future.

But it seems that woman herself does not know her own power, judging by the woman's remark heading these papers, and so before boys can be educated for statesmanship and fatherhood the mother who is to be the teacher of the boy must be first trained in regard to the male anatomy, and to know that continence is healthful and possible; that the prevailing belief in an im-

perative physical necessity as God-given is a falsehood, not God-given at all; that the whole body is but the instrument of the soul; that the work of reproduction is carried on in accordance with the state of heart, not from an arbitrary instinct; all this and much more mothers need to know, and then they will be able to trust their own intuitions, and teach their sons, and will not say the birth of children would be hindered, except when they ought to be.

Do not be afraid of THE ALPHA, pious mothers, ministers' wives, husbands—one and all. It only teaches how to control population in accordance with the Golden Rule.

PRESBYTERIAN.

#### THE FABLE OF ESAU.

The fable of Esau is repeated over and over again. We are hungry. Human nature calls, and for the moment we ignore our better judgment, our higher ambition, and satisfy the cravings of the moment; perhaps to repent for a lifetime. A mess of pottage! A passion, a desire, a wish, a whim to barter a great deal of soul life, of intellectuality or health. We do not always stop to reason before a bargain. A tinsel, a trifle may deceive, or we throw away all for nothing, not even the semblance of good. We may be moved to wrong, for the human is frail, is often awry, a fault.

If the bargains of the soul were always grand; if right was always favored? Ah, what divine progress there might have been even now! Ages of progress. Why earth would already be almost a heaven. The fault that it is not lies at our own feet. How heavy the responsibility of the generations, and so the individual. Think of it, ye human beings; think of it, each one of you, and bear out your palm of this great responsibility, so that in the hereafter the Lord may say, "Well done, good and faithful servant." ELL.

#### TWO SPLENDID GIRLS.

The other household consists of two young women, with their widowed brother and his son. They have never been rich, but, as their only fortune, their parents gave them an education fitted to develop whatever power they might possess. Their brother is a hardworking journalist. One of the sisters is a successful teacher. The other instructs in embroidery, decorative painting, and fine cookery. Both are devoted art students, hoping one day to excel in painting, and patiently biding their time. The three together have bought a charming house, not costly, but beautiful, as only womanly ingenuity and artistic skill can make it, and radiant with the light of home. The girls have thought it fair to pay from their earnings rather more than the man, the expensive education of their nephew making a heavy demand on his father's slender purse. They manage the house, keep the accounts, do the marketing, make their own dresses (which are extremely pretty), buy every article required by the whole family, and travel eight miles daily to and from their work. With these occupations they find time to exercise a constant hospitality as simple as it is gracious. No women could be more attractive than these lovely, refined, intelligent, and cultivated sisters. Yet the masculine qualities which



command success have been developed to the utmost in them, and they have never since their childhood depended for a single need or comfort on the "protecting and sustaining power of man." If they marry, they will make such noble, self-respecting wives and mothers as poets dream of. If they do not, their lives, happy, rich and fruitful, are in their own hands.

It is an old plea, this, that our boys and girls should be made independent, many-sided, and sufficient to themselves; but every year there is a harder necessity behind it. And those parents are most loving and most just who seek less to protect their darling daughters from adversity than to arm them against adversity when it befalls.—*Boston Herald*.

MOUNT LEBANON, COL. COUNTY,  
NEW YORK, Dec. 13th, 1885.

ESTEEMED FRIEND: The December ALPHA made me say what I did not intend. The sentence "It will be but a short step further in the perfect life," should read as I see it, "into the perfect life"—meaning from the highest natural life attainable, into the spiritual life. If the natural life is the perfect life, why was it made subject to death and removal? Unless, because when it is as near perfect as it can be, there be no further progress for the soul—only by its removal.

The apostle tells us what experience and observation confirms, "that is not first (in order of development) which is spiritual, but that which is natural—afterward that which is spiritual." All natural life subject to our observation is limited in its material expression, and when the creature passes out of matter that which survives the dissolution enters the spiritual state of being. "If there is a natural body, there is also a spiritual body," says Paul, adapted to the needs of the spiritual state. Now, if the natural life, which is here shown to be rudimentary and temporary only, is the absolutely perfect life, that which comes after and supplants it, and triumphs grandly over death, is either imperfect, which would imply a defective arrangement, and progress from superior to inferior, not calculated to inspire us with exalted views of Divine wisdom—else it is pluperfect—if it is possible to suppose the absolutely perfect can be exceeded.

But the natural is not my conception of the absolutely perfect life. We refer to the laws of the butterfly, or of a honey bee, as the rudimentary state of the life it contains. After the same has passed from the chrysalis to a winged state we call it a perfect insect. Such, in my view, is the contrast between the pure, perfect spiritual life exemplified in Jesus Christ and his truest disciples, and the highest order of natural life which precedes it. As each larva contains within itself the possibilities of the perfect insect, so does each human being contain all the possibilities of the perfect spiritual life, sometime to be evoked or evolved, if not here, in the world to us invisible.

The natural life may have a relative perfection—of degrees—as compared with its kind. As an apple, for instance, to be perfect, must be the product of a perfect bud, a perfect flower, a perfect setting of the fruit, and a perfect form through all stages of growth until ripe.

This *relative* perfection in the production and growth of human beings, through a knowledge of and obedience to the laws of creative wisdom, I suppose to be the ideal aim of THE ALPHA—an aim of vast importance to philanthropists and reformers of man's natural life. And I believe that all the labor, effort, and self-sacrifice made to secure that aim will appear in glory, beauty, and honor in the resulting effects upon the higher life, when that has been attained unto, as well as in the natural life, which passes away, and which is stamped with the sins of omission and commission, and with the carelessness and dissipation of those whose chief object appears to be to multiply pleasure. All must finally reap what we have sown, for God is just, and will not hold him guiltless who selfishly robs another of his rightful inheritance.

A. G. HOLLISTER.

#### SWEDENBORG'S CONJUGAL LOVE.

Some one sent me a few numbers of THE ALPHA, and in November number I noticed "Woman in Concubinage," the positions of which I fully concur in, but I wish to correct a misleading statement reported as coming from the editor of the North Carolina *Independent* as to Swedenborg's position upon this matter. While friend Weller says that Swedenborg's work on "Conjugal Love" is not among his theological writings, I say that it is a work that will be read and appreciated ten thousand years after ten thousand pages of his *other* theological writings are buried in eternal oblivion. In every home where the Motherhood of the Creator is incarnated in the wife and mother, and His Fatherhood in the husband and father, as they must be in the not very distant future, there "Conjugal Love" will be read and loved, for it is founded on the eternal rock of purity, and the real and only perfect marriage of one man to one woman, in soul as well as body; and he proves that no such marriage is possible except where both rest, love and live in the Divine life of all love and purity. He only says that polygamy and concubinage are the least of two evils—that they are better than promiscuous cohabitation, which is the worst of all evils. And even in this he says no man should take a virgin concubine. I only wish all your readers would read "Conjugal Love." It can now be had from E. H. Swinney, No. 20 Cooper Union, New York, for 60 cents, cloth bound, former price, \$1.50. I have read over ten thousand pages of Swedenborg's theological writings, and aside from this book I would advise any one to read but very little of the balance, aside perhaps from his "Divine Love and Wisdom," "Divine Providence and Charity," all short and good. To those able to understand, his philosophical and scientific writings will be found interesting and remarkable productions, and to be one hundred years in advance of his times. In his philosophy of the soul he gave too much prominence to the masculine energy; he did not understand fully the point, or else he was not permitted to state the more exact truth, that in the *Motherhood of the Creator all power rests*. The father or wisdom principle being positive is made more apparent, while the mother or love principle is negative, silent and concealed. And yet he was right as to the real fact that woman's love was the power of man's thought. A little cousin,



six years old, asked his mamma what the soul was, and before she could reply, he says: "O, I know, it is what we think." Now many old boys have made same the mistake, and from the same reason, because the thought is more apparent than its inspiring and motive power—the affection or love. When in freedom we always think most of the thing we love most. As our love so will be our life and thoughts. God is love and consequently in love is all life and power. Jehovah's truth or light is the clothing or expression of His love or life. Woman being His heart creation will yet make man the expression or action more and more perfectly of His wisdom's creative power in and by love. Man is the Divine ray of light from All Light, while woman receives life from the All Love. In other words, man is only an *image* or reflection, while woman is a *likeness* of love itself. We will say that man is endowed with love (1), understanding, or reasoning power (3), and woman has love (3), and the other, so that neither can ever be a perfect soul until made one soul in two bodies. This, of course, I mean is only in a conjugal union (not conjugal yoked) of very soul-life forever. This is really the *true Messiah*, the domination of the love or woman power of Jehovah, the All Mother and Father. It will yet be proved that the old prophets and seers of all Bibles saw this in vision. When rightly translated and understood, the Messiah in the old Hebrew prophets does not mean any person, much less a man; but this Divine *involution* of unselfish love, the All of Life, the great silent power from All Power and Purity. This is the ripening fruit-age age that our world has now entered, never to go back again into the awful darkness that has overcome the world during the many cycles of about three thousand years. During the last 80,000 to 100,000 years our planet has been used by man with an immortal soul. In regard to the sex question there is another great truth which is partly drawn out in Swedenborg's "Conjugal Love," but has been more fully proved as *actual experience* in life by a few men. I know as a foretaste of the celestial ecstasy of conjugal love as a pure spiritual fact, independent in some cases of any knowledge of the *woman soul* mate in the flesh; and in one case I *know* the experience came when the soul was in the highest state of exalted prayer, for power to receive from God His good and truth to give to others and not for selfish use, proving what E. S. says, that the celestial marriage union finds its bliss in the fructification of good by truth. Now where these waves of the Divine life flow through man's organs of generation, it produces a spiritual pleasure and sensation far above the physical and even at times without producing any visible effect upon the physical organ, and without any thought even of woman as a physical being, but as great heart waves from Creative Love. Such pairs will only enjoy physical union as procreators and agents for the All Creator, and while that pleasure will be intensified an hundredfold over the animal condition, yet it will be but a mite to a mountain of the Divine sensations of the soul unions for unselfish love in use, that will be theirs ever increasing to eternity. If I knew I could have thirty years of perfect happiness in this body of flesh, I would give twenty-nine years of it

for the power and privilege to spread even the little I know upon these great questions, to the young men and women of our land. But my life has been mostly devoted to business thought and action. I seem to have been endowed with a strong man power and at the same time with woman's intuitive or perceptive powers to see truth, and consequently have been an odd chick all my life, seeing eighteen to twenty years ahead of the times. I was born a Spiritualist and Unitarian under exclusive orthodox surroundings. As to my inner spiritual life, my mother's spirit (she left the flesh body in 1837) was my inspiring angel during childhood and youth. She breathed into my very being that strong desire and love for female purity that saved me many times when she could not have done it in the flesh. As a youth and young man I used to warn and advise the girls to be pure as freely as THE ALPHA speaks now to them. I wish I could paint a series of paintings I have in my mind to illustrate. Clothed immodesty and unclothed, modesty and also natural innocence, spiritual, natural, and celestial purity. The world is full of key-hole modesty as well as that of darkness. W. V. N. EVANS.

#### "ONE WOMEN'S LOT."

Among the editorial news of the *Labor Enquirer* (published at Denver, Col.) is an account of a demoniacal outrage of a young bride walking through Madison street, New York, to her home at half-past seven o'clock in the evening. The date was New York, July 8th. The incident was of the most revolting nature on the part of some twenty males, from twenty to twenty-five years old. To this item of news the heading is the above, "One Women's Lot," as if it was a matter of course and could not be remedied. So it is, and has been since the time of Adam, when he said, "The woman thou gavest to be with me *gave* me and *I did eat*." In all these cycles it is time that the Adams of the present are able to bear their own responsibility. That in becoming acquainted with themselves a flimsy excuse is not justifiable on their part, so that it is not "our women's lot" only as true education is lacking. The teaching of St. Paul is an advance when he says: "Wives, submit yourselves to your husbands only as unto the Lord." We Alphaites know what that means.

D. S. H.

#### SAFE IN HER HANDS.

Women are the guardians of the home. Stronger than the temptations of office or the hope of gain or any other influence, first and foremost is the changeless devotion of women to their children. For their sake mothers will endure cold and hunger and fatigue. They will gladly throw away or lay down life itself, if by so doing the child is made safe. It is not alone for the little ones they care. The love that floods cannot quench or waters drown follows the sons and daughters till life's last heart-throb leaves the mother dead. Offer to such women a price if they will connive at gambling houses and grog-shops and darker dens? Ask them to help plant pitfalls for the feet of their children? The very thought is preposterous. But if such a question could be asked, how the one answer would come ring-



ing up from the lowest and poorest mother to the highest and richest, "Is thy servant a dog, that she do this thing?"—*Lucy Stone.*

#### INTEMPERANCE THE RESULT OF IGNORANCE— IGNORANCE THE RESULT OF USURY.

BY WM. HUNT, OF NEW YORK.

Those addicted to abnormal habits do not love misery any better than others. The reason why they continue to do that which can only result in misery is—ignorance.

"Ignorance the evil, knowledge the remedy."

They do not realize the better results from using all things in a true or legitimate way. The reason so large a per cent. of the human family are in this state of ignorance may be traced direct to usury. The lenders of money having got the upper hand in the start, have managed to keep it, and to control the amount of money and thus the rate per cent. rent for its use. This is the root of the evil. The rate per cent. interest governs the price of labor and the percentage rent of everything in which money is invested.

Hence the producing public have been driven to excessive toil which has deprived them of time to carefully study and think, and even a large per cent. of the most industrious are unable in the confusion to get wholesome food to eat in the midst of such abundance everywhere. Let us try to lift the voters out of this confused mire into which the money-changers persist in holding us, and the peace, good will and intelligence that will follow will soon master the evils that we now combat, one by one in vain. What grander work can we engage in than, First—Working to secure the passage of a law limiting to a reasonable amount the land which corporations or individuals may own, of course, giving large owners time to sell. Second—Working to secure the passage of a law allowing the Government to loan treasury notes to the producing public, on productive land worth double the amount loaned, at the same uniform and cheap rate of interest that it now gives the banks.

These two laws would strike a deathblow to usury and monopoly. I have seen no other plan that strikes usury, which is the foundation of all monopolies.—*N. Y. Tribune.*

#### CORRESPONDENCE.

TANGERINE, ORANGE CO., FLA., Dec. 14, 1885.

MRS. CAROLINE B. WINSLOW.

MADAM: While I hold you as an extremist, I admire your noble devotion to the cause you have at heart, and believe that you and the Moral Education Society are nearer the truth than those who would sneer at you. Years ago you kindly sent your little paper to my poverty stricken home free. Enclosed find a "V" in payment for those years and to pay in advance for a year or two to come. Yours is at least a safe and pure philosophy of morals. Respectfully,  
J. HERON FOSTER.

JACKSONBURG, WAYNE CO., IND., Dec. 21, 1885.

DEAR MRS. WINSLOW: I can't help but express my sincere sympathy with you in the cause of THE ALPHA, and only hope and pray its truths may penetrate many more hearts and minds this coming year than ever before. Have tried to persuade some of my friends to take it, but they all have some excuse, nevertheless I shall try again. Yours in true sympathy,  
M. A. B.

CLEVELAND, O., Dec. 17, 1885.

MY DEAR MRS. WINSLOW: Just a line at the close of the year to express my continued admiration of THE ALPHA, its publisher, editor, and many earnest contributors. What a pity some plan cannot be devised to increase its circulation ten, ay, an hundred fold. Cleveland should take at least one thousand copies monthly and other cities and towns throughout the United States in proportion. Of course it would take money to "boom" it, and it's a pity that some of the wealthy ones in sympathy with your work, do not voluntarily donate you something handsome to thoroughly advertise THE ALPHA. I am convinced you are too modest in presenting your claims to the public. I believe there are thousands throughout the country who would take THE ALPHA if they only knew of it; for every new subscriber whom I've influenced to subscribe, says on reading it for the first time "I had no idea such a paper was published in this country."—"It's just the paper I want for my children," \* \* \* it will do for them what I really wanted to do but could not," etc.; and every one after reading THE ALPHA for some time have thanked me for calling their attention to it, as I recollect I did the friend (D. M. Allen) who first introduced the paper to my notice. Thus I say the circulation of the paper is really circumscribed through the want of a general introduction to the public. Its light is too much hid under a bushel, and as a help in the direction indicated, I would suggest that your readers, scattered as they probably are, all over the country, aid you, by getting, in their respective localities, good press notices of THE ALPHA and its work. I do not overestimate my belief when I say I think the united action of your readers in this matter would increase your circulation fifty per cent., and double that, if they would give one day in the coming year to a personal canvass among their friends. What do you think of the scheme? There is an old adage that says: "A good many can help one, where one cannot help a good many;" the exception to this is that you (one) really have helped a good many. On reading every number, particularly this month's, with the excellent articles of Elizabeth Kingsbury, Mrs. F. A. Bingham, Eva Barnes, Raj Coomar Roy and others, I feel conscience stricken that I do not add a contribution occasionally to help on the good work, but as you seem to have no lack of talented contributors, while you do have need of 5,000 more subscribers, I'll do what I can to aid in that direction.

Fraternally yours,

THOMAS LEES.

P. S.—My sister (Tillie A. Lees) desires to unite with me in wishing you and the Washington coterie of M. E.'s a Merry Christmas, and a Happy New Year, and the fulfilment of the wishes expressed in the above letter.  
T. L.

We think our good friend is correct. There are many persons who would help sustain THE ALPHA, if they knew such a paper was published. We began the publication with such limited means, that it was not possible to advertise, even if it had been expedient, which it might or might not have been. We have been obliged to depend largely on the generosity of friends, to spread its light and must continue to do so. The suggestions Mr. Lees makes is very well and happy. If it meets with favor in the eyes of our readers, we shall begin the new year with increased courage and prosperity, which will extend our field of labor and enlarge our opportunity for doing good, as well as give us more money with which to enhance the value of the paper. Who will respond to this suggestion? May the proposal become immensely popular.—Ed.

"Vice deforms, virtue ennobles and beautifies."

"The beautiful is verily the splendor of the true."

"Noble language is at heart moral. No man can be a successful orator unless he be a good man."

"Highest power is always moral more than mental."



## BUILDING UPON THE SAND.

BY ELIZA COOK.

'Tis well to woo, 'tis well to wed,  
For so the world has done  
Since mortals grew, and roses blew,  
And morning brought the sun.  
But have a care, ye young and fair,  
Be sure ye pledge with truth ;  
Be certain that your love will wear  
Beyond the days of youth.  
For if ye give not heart to heart,  
As well as hand for hand,  
You'll find you've played the "unwise part,"  
And 'built upon the sand."

'Tis well to save, 'tis well to have  
A goodly store of gold.  
And hold enough of sterling stuff—  
For charity is cold.  
But place not all your hopes and trust  
In what the deep mine brings,  
We cannot live on yellow dust  
Unmixed with purer things.  
And he who piles up wealth alone  
Will often have to stand  
Beside his coffer-chest, and own  
'Tis "built upon the sand."

'Tis good to speak in kindly guise,  
And soothe whate'er we can ;  
For speech would bind the human mind,  
And love link man to man.  
But stay not at the gentle words,  
Let deeds with language dwell ;  
The one who pities starving birds  
Should scatter crumbs as well.  
The mercy that is warm and true  
Must lend a helping hand ;  
For those who talk, yet fail to do,  
But "build upon the sand."

## THE BATTLE FOR BREAD.

BY MRS. F. A. BINGHAM.

You see that the lilies and grass cannot grow  
In lives all neglected and beaten down so,  
They get arid and stony—  
And shadowed the sunny  
Bright world where all sweet things should grow.

Drawn up in the line of this battle for bread,  
Are little old soldiers, half clad and half fed,  
Grown old with the sorrows  
Of fearful to-morrows—  
Their dimples and roses, affrighted have fled.

There are women who wear not the ghost of a smile—  
There are ash-barrel hunters so skulking and vile,  
One must loathe while he pities ;  
O! see in the cities  
How the poor, poison lepers its by-ways defile!

They never battle for power and place,  
The rank and file of the human race ;  
Aspiring to neither  
(Nor victory either)  
They march on, content with defeat and disgrace.

There are some in the strife who but madness have won,  
A night with no star—a hell-blotted sun!  
Go look for them where  
In the prison-barred air,  
They may shudder or rave till the day is done.

You say "they are beggerly, stupid and low.  
That though they count millions to one of the foe,  
They will carry his torches  
And do his long marches ;"  
'Tis too much the truth, but what makes them so ?

They are born under protest, 'neath one haunting fear—  
"There is not bread enough for those already here ;"  
So, thrust out on the world  
From some passion-gust hurled,  
How can one expect but a craven career ?

"Who keeps," do you ask, "the strongholds of bread ?  
(God has sure made enough so that all might be fed)  
Who gave them the keys,  
To unlock as they please.  
Or starve the besiegers by Misery led ?"

Donations are solicited for educational purposes by the principals of the *Belvidere Seminary* and *Wendell Phillips Memorial Industrial School* and a *Free Kindergarten* for poor children. Small or large sums of money or available property sent to the undersigned will be gratefully acknowledged and properly applied. Ignorance is the cause of all our troubles. Friend, help us to impart knowledge to a poor brother or sister destined for eternity, and thereby build a monument for yourself that time will not destroy.

Friendly papers please copy.

B. FRANKLIN CLARK, M. D.  
ELIZA L. BUSH.  
BELLE C. BUSH.

*Belvidere, N. J.*

## A QUERY AND ITS ANSWER ;

OR, THE BEST WAY TO HONOR WENDELL PHILLIPS—THE DEAD  
NEED NO MONUMENTS—THE LIVING NEED HOMES, SCHOOLS  
AND TEMPLES OF INDUSTRY.

BY BELLE BUSH.

I queried in my sorrow, when the good man passed away,  
How shall we do him homage—how own his deathless sway ?  
What words can speak his praises or pay him reverence due,  
Whose deeds, through the rime of ages, shall blossom fair to view ?

Then a voice from out the silence of the deep sea he had passed  
Answered back, and answered wisely : "Build ye monuments to last."  
Let them rise in strength and beauty, as the fair green hills of earth,  
And consecrate to duty the wealth of human worth.

No bronze or marble statue ere fashioned here by art,  
Can fitly show his title to our homage of the heart.  
Still pleads he here in spirit for the oppressed in every clime ;  
And his battle-hymn of freedom hath won a voice sublime.

It rises from the valleys till the mountains catch the strain,  
And to souls of listening mortals the hero speaks again.  
Oh! men of wealth and station, heed how you use your power,  
For clouds hang o'er our nation that foretell a sifting hour.

When the idols you have cherished shall in dust and ashes lie,  
And your hopes, like leaves of autumn, before the whirlwind fly,  
There are little children pleading for the precious bread of life,  
And souls the wine-press treading in agonies of strife.

There are weary wives and mothers, whom the world might cheer and bless  
There are alone, despairing brothers, whom your luxuries oppress.  
Be wise: give not with scorning these "little ones a stone,"  
Lest in the near, new morning, your power be overthrown.

For God the word hath spoken that through the world doth run :  
"Who breaks it shall be broken, for justice must be done."  
Give homes and halls of learning to the lowly ones of earth,  
And in deeds of loving service ye will emulate his worth.

Then let his shrine be temples of industry and art,  
Reared by the hands that gave him the homage of the heart.

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