

The Alpha.

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

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"LETTERS TO MEN."—LOVE v. LUST.

ELIZABETH KINGSBURY.

The foregoing letters have, I hope, sufficiently demonstrated the fact that happiness appears to me the legitimate object of pursuit for an intelligent being, and proved that no sickly hankering after the morbid joys of asceticism leads me to advocate continence and purity.

But the belief is so firmly rooted that chastity entails loss of pleasure, and that sexual indulgence is natural, healthy, and when carried on within the bonds of matrimony right, that it may not be superfluous to devote a little attention to the physical effect of the sexual act on the human organism.

Having done this we may perhaps find ourselves in a position to judge intelligently the great question upon which, after all, the whole matter revolves. Will continence or incontinence best promote human happiness?

We will first take the testimony of the learned French physician M. Tissot, who devoted so much time and energy to the collection of evidence founded upon the observation of ancient and modern scientists.

He says in his work on *Onanism*, trans. by Hume, 5th ed., p. 2, "The physicians of all ages have unanimously been of opinion that the loss of an ounce of seminal liquor would weaken more than would the loss of 40 ounces of blood." On p. 11 he quotes the description of Boerhaave of the effect of this important fluid: "The loss of too much semen occasions lassitude, debilitates, and renders exercise difficult; it causes convulsions, emaciation; and pains in the membrane of the brain; it deadens the senses, and particularly sight, gives rise to dorsal consumption, indolence, and various other disorders which are connected with these." On p. 55 the experience of Galen is recorded in these words: "Galen knew that the humors were enriched by the retained semen, though he was ignorant of its mechanism. 'Every part is full of it,' says he, 'with those who refrain from any commerce with woman; but those who frequently give way to this intercourse are quite deficient of it.'"

"Coition," says Democritus, "is a kind of epilepsy" and M. de Haller says "it is violent action, which borders upon convulsion, and which thereby surprisingly weakens and prejudices the whole nervous system," p. 58.

"Scantorious lays it down as a positive maxim, that the motions weaken more than the mission of the seed," p. 60.

And this is well worth notice in a generation that has thought to escape the evils of overpopulation by such devices as those practiced by the Oneida community,

But to return to M. Tissot "J. A. Borelli, one of the first physiologists, says: 'This act is accompanied with a kind of convulsive affection, which seizes the brain, and all the nervous system,'" p. 61 (see *De motie animal*, L. 2., 12 prop. 107). "The weakening of the nervous system is heightened by the increase of the quantity of blood in the pericranium during the act of coition; this increase is clearly demonstrated, and has frequently produced even apoplexies; various examples of this kind may be found in the commentators, and Hoffman relates that of a soldier, who giving way furiously to his debauchery, died of an apoplexy, in the very act of coition; the skull was found full of blood. This increase of blood explains how these excesses produce insanity," p. 62 (*De morb. anism. vener.*, § 17).

These authors are not writing in the support of any theory, they have no system of morality or immorality to advocate, they give not the opinion of one time or one place, but record the results of observations made at various periods under different climates and under widely diverse social customs:

The candid inquirer can not fail to be struck with the unanimity of the testimony of men of world-wide renown as to the effect of coition on the physical condition of man.

What have the advocates of libertinage as a means of health-promotion to advance in controversion of these statements?

As far as I have been able to discover, and I have made it my business to acquaint myself with the works of the most eminent opponents of chastity, they shift the question they pretend to be anxious to discuss, from lust to love at starting, and instead of bringing forward facts and arguments to prove the hygienic value of sexual intercourse, they meet opponents with sad stories of the desolating effects of deprivation from the blessings of love.

The question to be solved is whether continence or its opposite is best for the physical health of the human being. Democritus, Galen, Scantorious, Borelli, Haller, Boerhaave and Hoffman declare, as we have seen, that the sexual act entails loss of nerve power, to overthrow this assertion those that uphold the theory of incontinence as a strengthening and vitalizing force should be able to dispute the facts asserted and bring forward evidence to prove that incontinence braces the frame, gives strength and vigor to the muscles, quickens

the intellect, adds power to the brain, makes the feeble memory strong and conduces to a hale old age.

However they do nothing of the sort. They do not even attempt to meet their adversaries with facts and proofs. They simply shift the ground. To prove the injurious effects of continence they give details in glowing colors, and with all the horrors of realism, of the cruel wrecks made by the evils of self-abuse, taking for granted that either incontinence must be recognized, and libertinage sanctioned, or the evils of early marriage, with overpopulation, prostitution and solitary vice accepted as inevitable.

Another common method of meeting arguments in favor of continence is to point to the miseries of self-inflicted torture and licentious imaginings indulged in by celibate priests, monks and hermits of the Roman Church.

But who denies that renouncing all the ties and duties of humanity will bring about morbid diseases? Who denies that the joys of love are necessary to health and wholesome thought?

When we meet with people who contend that unchastity is essential to human health and happiness we shall do much towards getting the means of testing the worth of their theories if we make them answer clearly the question whether the sexual act tends to the invigoration of the mind or body or whether it does not.

We must never allow the question to be argued out on a side issue.

I have just now a work, published anonymously, in my mind, that has been translated into French, Dutch, German, Italian and Portuguese and favorably reviewed by many respectable organs of the press, and even favorably noticed by some medical journals. This is a striking example of the methods pursued by the advocates of what may be roughly described as free and frequent sexual intercourse.

About the effect of coition on the human organism no evidence is given, no facts stated, but instead it is taken for granted that sexual desire being universal sexual indulgence must be healthy. This little difficulty avoided, and a beginning thus boldly made, the next step is easy, and superfluous proofs are offered of the manifold miseries brought about by the existing system of gratifying this natural and all powerful instinct.

The evils of too numerous families are touchingly set forth, the cruelties of prostitution are elaborated, the sufferings of celibates, tortured between the suggestions of an unbridled imagination and the dictates of a supernatural religion are detailed, finally the mental agony, the bodily lassitude, the humiliation and repentance, of the victims of self-abuse are given.

The remedy offered for these overwhelming burdens—hear it ye mocking devils, weep over it pitying angels—is sexual intercourse with artificial checks for the prevention of offspring.

If medical works were not crowded with records of the thousand and one diseases that result from unlimited lust, if common observation did not show us in the broken health and languid gait of the overused wife, the sunken eye, the hairless pate, the indolent slouch, of the debauchee, the effects of ungoverned passions, if the

history of the ancient world, and the witness of modern Paris, where licentiousness and 'checks' go in strict unison, if all these things taught us nothing could be man stupidity go further?

What would be thought of a man, to say nothing of a physician, who argued against total abstinence from intoxicating liquors by lamenting the evils of poverty, the cruelties inflicted upon women, the sufferings produced by alcoholic raving, and the mental agony, the bodily lassitude, the humiliation and repentance of the slave to drink?

Would the nations translate his argument and the reviewer praise?

Yet how is it more absurd to make delirium tremens a plea for the regulated use of alcohol than to make self-abuse and prostitution a plea for regulated sexual intercourse.

Nothing but profound ignorance of sexual physiology could have permitted so gross a blunder to pass current as profound philosophical wisdom.

And there is the less excuse for this unblushing display of ignorance that we are not left in this matter to the teachings of the ancients. The chief modern authorities of the sexual system give clear, though, too often, unwilling, testimony to the truth of the deductions of their learned predecessors.

Dr. William Acton, who is without dispute the first authority upon all that relates to sexual physiology says, in his voluminous work on "The Reproductive Organs," 6th. ed. pp 126-7 "It is a generally received impression that semen, after having been secreted, can be reabsorbed into the circulation, giving buoyancy to the feelings, and the manly vigor which characterizes the male," and adds "In fact who is ignorant that the semen, reabsorbed into the animal economy, when it is not emitted, augments in an astonishing degree the corporeal and mental forces." He gives in a note the following acknowledgment that wider knowledge has brought him round to this old and familiar doctrine of the fathers of medicine.*

In the same work p.14, Acton quotes, with concurrence, the following from Professor Newman: "Every organ is liable occasionally to be overcharged, in youthful or vigorous natures, has power to relieve itself, and this is on the face of it God's provision that the unmarried man shall not be harmed by perfect chastity."

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

Truly the professional bias of the man of medicine, as of the man of God, has found means to impress itself on the brain and heart of his beloved sisters.

* * * In former editions of this work I was not prepared entirely to acquiesce in these opinions of the reabsorption of the semen, but I now think that it passes to the general circulation and goes to increase virility.

But let us thank this careful and conscientious student who for the sake of "subjects" and "interesting cases" could forget what is due from the strong to the weak, from the governor to the governed, let us thank him that he has written "That no man can claim that Nature forced him to vice."

I wonder whether the men of the coming generations, who have been robbed of their birthright through the seduction of the prostitute "warranted sound" will have cause to bless the names of those men of science who argued in parallel lines with those politicians who say, thirst is natural, men will drink, come let us aid them to have a jolly time, throw open the saloons and draw in the revenue.

Well, if you care for the pockets of the doctors and politicians you can not show it better than by making free use of the fallacies they are instrumental in offering you.

But not to confine ourselves to the testimony of one man, however eminent, we will turn to the *Clinical Lectures* of Sir James Paget, one of the first physicians of Great Britain, and there we shall see (p. 284) these words, "Now I believe you may teach positively that masturbation does neither more nor less harm than sexual intercourse, practised with the same frequency, in the same conditions of general health and age and circumstances. Practised frequently by the very young, that is, at any time before the beginning of puberty, masturbation is very likely to produce exhaustion, effeminacy, ever-sensitiveness, and nervousness, just as equally frequent copulation at the same age would probably produce them. Or, practised every day, or many times in one day, at any age, either masturbation or copulation is likely to produce similar mischiefs or greater. And the mischiefs are especially likely or nearly sure to happen, and to be greatest, if the excesses are practiced by those who, by inheritance or circumstances, are liable to any nervous disease—to "spinal irritation," epilepsy, insanity or any other. But the mischiefs are due to the quantity, not to the method, of the excesses,* and the quantity is to be estimated in relation to the age and the power of the nervous system. I have seen as numerous and as great evils consequent on excessive sexual intercourse as on excessive masturbation."

Now it is remarkable that this cautious and restrained statement cuts the ground entirely from the feet of the most ardent advocates of the "necessity doctrine." For one of the strongest of their arguments is based upon the insanity, prostration, morbid melancholy, and kindred diseases produced by self-abuse, which they assert can only be done away with by free indulgence in sexual intercourse.

Sir James Paget, in the "Clinical Lectures" from which I have quoted, is talking to medical students, solely about the effect of certain practices upon the bodily health, and is not here concerning himself in the smallest degree about morality or any other social effect of vice. Yet his words, when taken with those of Acton, prove that the ALPHA-doctrine of *intercourse for procreation only* is the physiological law stamped into the human frame, from which there is no escape but through the gate of disease and death.

So little are medical men inclined to draw the logical conclusion from their own premises that the student has often to hunt through huge volumes before he can unearth a plain statement such as that here given which will enable him to come to an intelligent conclusion for, or against, the wisdom of continence, judged solely from a physical point of view; and the only reward he will have for his toil, if he should not be so fortunate as to unearth his treasure, which will in nine cases out of ten be tucked away where he least thinks of looking, will be a soul-haunting picture of bodily diseases, too horrible to contemplate without something akin to despair and disgust, diseases which are distinctly traced in the pages of medical works to some one or other manifestation of the sexual instinct.

It will be observed that I have more than once drawn a parallel between the vices of lust and drunkenness, but perhaps it may be as well to direct more particularly the attention of men to the similarity of these two great social curses.

There are many who would shrink from the charge of drunkenness who look with indifference upon the stigma of licentiousness. It may be that they are better informed as to the nature and evils entailed by the one form of vice than of the other, and therefore better able to resist the assaults of the passion for strong drink than that of libidinous desire.

It may help such to consider how similar are the two temptations in their first attacks. Both come to their victims in the guise of harmless social pleasure. Both keep their ugly faces out of sight at the commencement of the fray. Neither has any power over the physical nature of the man who has no inherited taint, who is healthy, active and who can show a clean record of his past life. Both begin by undermining the mental, rather than the physical constitution, by appeals to the imagination.

There is no bodily *craving* for alcohol or for sexual gratification till the mind has harbored dangerous thoughts and the first poison-draught been quaffed. In both cases the will-power does not lose control over the mind till it has been weakened by a long course of dissipation. Let men reflect on these facts and they will learn to regard drunkenness and unchastity as vices equally degrading in their results and equally capable of cure, though the drunkard may flatter himself that his sin entails a slighter curse on posterity and has, perhaps, a less hardening effect on his own character than that which compels to the degradation of another sentient being.

For as Robert Burns sings

"I wae the quantum of the sin
The hazard of concealing;
But oh! it hardens all within,
And petrifies the feeling!"

Of the truth of these last lines we had in Europe and America but too awful proofs within the last eighteen months, and it may be well for those tempted to take the first step in the downward course to reflect that the degraded monsters that take delight in outraging little children and entrapping girls into a life of infamy and misery, began by what their contemporaries were pleased to consider venial sins.

*The present writer is answerable for the italics.

No one who gives way to passion can tell where those passions shall hurry him. The 'social glass' has made many a drunkard and ruined many a home; the coarse jest and vulgar innuendo has been the beginning of a course of vice that has ended in making the creature that once was a man a wretch lower than the wild beasts of the forest.

There is only one pathway of safety, and that is to be found by keeping the laws of nature, walking by the guidance of reason and listening to the dictates of a benevolent heart.

There is one trap for the unwary that should be exposed to the light of day.

Too many men write, speak and think as though sexual desire and love were so similar in nature as to be practically identical. Nothing can be farther from the truth. Nothing so constantly quenches love as the contact with the mere earthly passion. Love is of the mind and spirit and heart, desire is of the earth, earthy. To confound love with sexual intercourse is as though mind and body were confounded. They are blended into one perfect whole when the desire for offspring prompts to the exercise of that divine gift of procreation that the Deity has intrusted to man, but in other circumstances they hold themselves distinct.

Michael Angelo, in his beautiful sonnet addressed to Vittoria Colonna, written when he was yearning with love, says:

"The might of one fair face sublimed my love,
For it hath weaned my heart from low desires."

And so it will be with all true affection.

Shakespeare, who spoke from experience of the passion and of its counterfeit, says:

"Love comforteth like sunshine after rain,
But lust's effect is tempest after sun;
Love's gentle spring does always fresh remain;
Lust's winter comes ere summer half be done;
Love surfeits not, lust, like a glutton, dies;
Love is all truth, lust full of forged lies."

When the passion brings in its train a sense of shame and guilt be sure it is not pure and holy love. No matter what a false social morality may teach, love, which descends from above, which purifies the heart, which refines the understanding and prompts to deeds of loving kindness, let it be felt for whom it may, can never cause an honest man or woman to hang the head. Pain, even anguish it may cause, since the presence of the loved object may be ardently longed for, and circumstances may forbid the gratification of this legitimate desire.

But pain is not identical with guilt though it points to something wrong somewhere.

The confusion of mind that has arisen through society treating love and lust as one and the same thing in its laws and usages, gives strength to the arguments of the opponents of chastity when they condemn the "forbidding of love." Practically society to-day does forbid love, in its anxiety to guard against the evils of lust, and by so doing fosters the foe it fears.

Nothing but the establishment of perfect purity throughout the sexual relations, in marriage and out of marriage, can prevent this evil. There is much more which I should like to say on this subject that space compels me to defer for a future paper.

IS THE REPRODUCTION OF THE HUMAN SPECIES SIMPLY AN UNDESIRE RESULT OF SEXUAL GRATIFICATION?

In our modern civilization it would seem so. The command given to our first parents to be fruitful and multiply, though uttered by Deity itself, must yet be submitted to the discretion and convenience of their descendants in this remote age. There is an old, but exploded theory, that the fruition of the love of a male and female, found its exponent in the production of a being, who should possess the attributes, and the features, of both its parents, and which should unite them closer in the bonds of mutual affection for themselves and their offspring. But *nous avons change tout cela*, the condition of maternity has become an incubus, and the summit of human wisdom, seems to lie in the invention of some means to prevent conception. Our journals and papers are filled with advertisements of nostrums "to regulate the monthly sickness," and which "must not be taken during pregnancy." "Uterine veils" and "preventives" are on sale in every drug store, and hardly one woman in ten but has been taught the use of the bougies, whalebone, or syringe, for procuring an abortion. Besides the large number of well-known abortionists in every city, there are far too many respectable (?) physicians, who, for an advanced fee of \$10 or \$20 will lend themselves to this nefarious work, while the ordinary price, is anywhere from five dollars up.

As our law now stands, it is impossible to procure a conviction of a known abortionist, since it has been decided "that the statement of the woman must have corroborative evidence to sustain it." As if any abortionist would be fool enough to allow a witness to the fact. The dying declaration of the victim of ignorance and crime, is not even allowed.

The first thought of the newly-married is "that they do not want any children yet." The demands of society—the desire to enjoy untrammelled their newly acquired happiness, the natural shrinking from pregnancy at too early a day, and most of all, the objections of the husband, impel them to request of their physician, some means to postpone the period of child-bearing. "By and by, when they settle down, they would like them;" being ignorant that the act of aborting can only occur by the creation of an inflammation in the uterine tissues, which raises an effectual barrier to the future pregnancy. Worse still, this inflammation is sure to implicate the ovaries, and produce that curse of modern women, ovaritis. At no time in the history of the world has this affection been so universal. The operation of oophorectomy is performed almost weekly, and in the majority of instances, has been necessitated by too frequent miscarriages or abortion. The only answer to this question, "Why are uterine diseases so much more prevalent than formerly?" lies in the fact of the practical efforts to escape pregnancy.

Should there be a repugnance to "doing anything to prevent it," i. e. by medicine, or manual interference, our modern civilization has taught that the suspension of the act, before the orgasm, is equally a sure preventive. How often have we been called to prescribe for some exhaustion of the system, some hysterical symptom, for

which there seemed little cause. Careful investigation revealed the fact of incomplete intercourse, of languid, nervous days and restless nights. The extreme tension of the nervous system, the sexual desires unappreciated, often stimulated than natural, told the story. The hyperemic condition of vagina; its hyperplasia of the uterus, with frequently an endometritis, are certain consequences of incomplete intercourse.

When, as is too often the case, the woman has used a probe, or a piece of sharpened whalebone, there is produced a laceration or procture of the uterus, and the nerves receive a shock. Inflammation and engorgement follows, and we have a mild metritis, which passes into a chronic stage. The escape of the fetus leaves the tissues of the organ infiltrated with blood, serum and fibrin, enlarged in volume, altered in shape, and more or less sensitive to the touch. Long continued venous hyperemia leads to nutritive disturbances. Contractility ceases, for a wounded muscle will not contract. Tait affirms that ninety cases in an hundred of chronic metritis are directly due to subinvolution of the uterus after marriage. Contraction arrested, and of course no treatment instituted, connective tissue replaces the tissues destroyed. Inflammation and induration of the cervix, or of the body of the womb follows, and the patient joins the vast army of those who are continually being treated for "womb disease." Sexual intercourse becomes repugnant, and the husband dissatisfied with a complaining wife, and a constant doctor's bill. Thus, in the effort to escape from the fulfillment of that natural function, maternity, which should and would prove a blessing, they place upon their shoulders a life-long burden of suffering and unhappiness.—*The Pacific Record.*

TO W. H. H.

DEAR SIR: Ever since your communication in August, 1886, I have desired to add my testimony against you to the admirable reply of our editor, but press of other matter upon THE ALPHA's attention has prevented until now.

The description of your patient, "a genial, lovely, worn-out woman suffering in mind, diseased in body, whose troubles both mental and physical were of several years' duration" caused, as you believe, by THE ALPHA and Dio Lewis' "chastity," but who was restored by reading Dr. Ingersoll's "In Health" (a book which enjoins a marital indulgence as the chief object of life), reminds me of the story of a half sick boy. No one could tell just what ailed him; he was weak, tired, listless, moping about, and a physician was called. After making the usual examinations, he said: "This boy has every appearance of being half tired to death from overwork. What have you been putting him at?"

"We haven't put him to anything. He does nothing the live-long day, but bring one solitary pail of water," was the reply.

"When does he bring it?"

"He takes his own time and that is the last thing before dark."

"Make him bring it the first thing in the morning and he will recover without medicine." It is hardly

necessary to add the prescription was followed with the promised result.

If a woman has a bad job to do, the more promptly and cheerfully she does it the better it will be for her health. That is the reason the race still exists on the earth; our women have conceded the supposed physical necessity of man, and although repugnant, just as repugnant to them as to the females of the brute creation (when once the lie of the claim that it is a love act becomes apparent) have submitted cheerfully. Your patient did not submit cheerfully. Rebellion of mind, and not continence, broke down the health. The woman of luxury who is suddenly dropped to the wash-tub for a living had better put her soul into the tub instead of against it, and her health will improve; otherwise she will die. One had better go to jail, or the gallows, cheerfully, and if sold into negro slavery work with a will and be happy, or if he can not be happy, be as happy as he can be.

Supposing your patient's husband had been brought to see the beauty of continence and to adopt it cheerfully, would she not have even more speedily recovered? You know she would. Such continence would not have injured him either, but a growling, disquieted, unhappy state of mind with it would eventually have killed him.

Your diagnosis is not an argument for or against continent living, but is a good illustration of the power of the mind over the body. So is Dr. Ingersoll's work. We must decide the question by our intellect and conscience; not by our feelings. Is it, or is it not right *per se*, without regard to whether we like or dislike it, the same as we decide about a piece of Graham bread or a cup of wine.

Why, our feelings can be trained to anything. Even those women who never experience the least pleasurable sensation may be trained to it by cultivation, and then they may just give themselves up (cheerfully) to living, moving and breathing, for the nervous excitation of that organ, and become well, splendid, groveling and prolific animals. We have too many such animals in the world now. That is what is the matter with it.

Your article fails to express the *modus operandi* of how the spiritual nature is going to be benefited by it. That many do enjoy seasons of spiritual exaltation is not to be denied, but they come in spite of it, not on account of it. A cheerful continence augments, not diminishes, the splendid animal in man, and besides increases his spiritual acumen and taste for higher pleasures. The crying need is that spiritual animals should supplant the world's animal, and continence alone will accomplish it.

My husband and myself are living examples of the truth that a cheerful continence is wholesome. I began married life with the usual submission, expecting to find love increased and every other good. After a while the humbuggery of the love claim was revealed to me but not to him. I still submitted on the cheerful theory principle, but that did not save the lives of our two children, who were born too close together and trampled each other out of existence, because we lived lower (not higher, as you say) than the brutes. (Mother animals never lose their young, because they obey this law.)

I had been laboring with my husband all along to make him see this higher life and pointed out the danger of losing our children. "Some children live through it, I'll risk ours," was the reply. But when death took them the cause was so plain he could not gainsay it longer and made his first concession and confession.

Just at this juncture trouble arose in the family of a relative. The wife had been raised by adopted parents, who had not trained her to work, had not taught her to govern her temper, but had petted her, gratified her every wish, and injured her through mistaken kindness. Separation was threatened by her husband unless she would learn to be a better housekeeper. I could teach her, and save her home and children provided I could be spared future motherhood; my physical strength being insufficient for both. I put the problem to my husband "which is our duty, to try to save this family from going to destruction by denying ourselves, or have a lot more children of our own to go to the bad?" Be it heralded abroad there is one noble man in the world. He saw his duty and performed it cheerfully, "as to the Lord." That family is saved. Husband and self are (contrary to the teachings of Dr. Ingersoll) alive, well, happy and content (after the Dio Lewis plan) but childless, and still following the example of our Savior, believing with Him that the Father has called us to regenerative rather than generative work.

"Well, I pity your husband," wrote a friend whom I had tried to convert. "Save your pity for a more needy case. It is entirely wasted on him," I retorted. "Self-denial has become a self-devotion with him, and self-devotion is heaven. Pity yourself rather, and this selfish world that elbows and pushes and tramples weak and helpless women and children in its pursuit of animal pleasure."

"You would animalize, not spiritualize, the race more and more with each successive generation," complains W. H. H. We would become like the inhabitants of India, China, South Africa, would we? Can W. H. H. point to any race that has degenerated through continent living? Not one. The record is all the other way. Says Dr. Naphy, "continence is man's best estate, physically, mentally, and spiritually." God has been trying ever since Adam to secure such a people. W. H. H.'s way is the cause of all the ruined nations, the savagery and barbarism in history, and the United States in virtue is not much above Greece and Rome in their palmiest days. We are their superiors in not allowing the worship of graven images, but were Paul here he would remodel one of his old injunctions and make it read, "Make not gods of gustatory and sexual appetites." This we must do if we would not become like Greece and Rome in their worst days.

Damon and Pythias friendships? Would they then be so very bad? I have seen many a wife whose body was receiving any quantity of sexual attention from the husband, who would have been thankful to have had even half such friendship shown her by him.

I can testify that we love each other just as well, and it is my belief, a great deal better than if we had wasted our substance in riotous living.

ONE OF THE RACHELS.

W. H. H. ANSWERED.

When I read the article "Suggestions for THE ALPHA, by W. H. H.," in the August number, how painfully I felt the force given to the momentum of the subject in the descending scale which had only ascended a step with so much of power behind it. What force a few such words give to the masses of the people who are already given to lust. Does not the writer know full well that any organ brought into activity grows and strengthens by use? And the sexual organs seem to go on the rampage. It is too well known that a thorough belief is instilled into many minds that a generative act is necessary for the health of man. No wonder so many act like imbeciles when the wife is taken from them, and more than likely that condition of life was the cause of her death; for I have long believed that the improper use of the generative organs kills more women than all other ills combined; and as for the activity of those organs being essential for the maintenance of health, I have proved to my entire satisfaction that strict continence is the better course. Husband and I lodge together nightly, and like two women, for years we have not known each other carnally. Desire grows less, health of both decidedly improved. Let more give their experience to assist in this work, but repress the name from the public for a just reason. Truthful experience is the need. M.

MY DEAR DR. WINSLOW: Will you please send me four copies of "The Better Way." I feel sure I can use the noble little book to advantage. I wish I were able to have four hundred, or four thousand copies to distribute. I inclose money order for one dollar.

It is with a feeling of sadness indeed that I report to you that my further efforts—since I wrote to you last—to enlist the attention of the so-called religious editors of this city to the cause for which you so earnestly and bravely labor have been all unavailing. I called upon the editor of the Catholic sheet, and, after he had examined THE ALPHA, he informed me that he could not speak of it in the columns of his paper. In his opinion you founded your crusade against iniquity only on moral grounds. You do not teach religion. At any time you might advance infidel doctrines—doctrines which would prove decidedly hurtful to the people whom he endeavors to teach. I speedily found that to attempt to reason with the benighted specimen would be useless, and I did not tarry long. He says that the only motive for well-doing should be hope of reward; that were there not a heaven to gain and a hell to shun there would be no incentive to a religious life. Poor, blind fool! You only aim to advance physical soundness, he said after he read the editorial in the June number; and those who are physically sound are frequently the most corrupt morally. Of course I knew it would be useless to attempt to convince him that a well-born, well-taught child, inheriting no physical and no moral defects, will have as a natural possession moral uprightness; that the right he will not be forced to painfully strive after; that the truth he will intuitively respect and its ways follow. I left the office of the Catholic with mingled feelings of pity, indignation and disgust. Editor number four

did not have time to examine THE ALPHA, although I left it with him for more than a week. I grew weary of waiting, and procured the copy from him. He is an old man, and, from his manner, I fear he is strongly tinged with partisan bitterness, and a follower of the letter rather than the spirit of religion. I have sent the June copy which I had to the editor of the *Golden Rule*, an admirable, fair and candid religious weekly published in Boston. (Of course you may be acquainted with it.) In a late issue of the paper the editor spoke of the apparently growing evil of divorces. Three causes serve to make frequent these sad proceedings, he believes; and the first cause he gives is the belief on the part of men, sanctioned by custom, that they have the ownership of their wives' bodies. His words seemed to me to have the "right ring," and I believe it would not be useless to call his attention to THE ALPHA. I shall await a recognition of my communication from him with interest. If he be lukewarm, as are many of his brethren, I shall be disappointed indeed, and again indignant, of course; for it does exasperate me so to have to believe that there are persons who aspire to be religious teachers who are to grave, vital, far-reaching moral questions indifferent, and even hostile.

I have a little "good news" to impart. In one of the city dailies is a column which attracts considerable attention, and has been noticed for some time past. It is presided over by a gentleman of philosophical cast of mind, who is disposed to fairness and to take rational views of most subjects. I called his attention to THE ALPHA, and he has promised to speak of it in his column. Of late he has been touching on the subject of heredity; he believes that he can not continue for a much longer time the discussion, and when he closes he will mention THE ALPHA as a publication devoted to the dissemination of truths concerning parentage and marital duties. I hope his notice may cause many inquiries concerning THE ALPHA, and be the means of extending at least a little—of course I hope and hope for more than a little, but the people are so lukewarm, so indolent and indifferent—its circulation. I so fully believe that it should go to every home, and naturally I wish to do everything in my power to increase its field of work. The gentleman I speak of suggested that a moral education society is much needed in this place, and he spoke of some women who, he thought, might be willing to help to carry on the work. If I can do so, I shall see these women. I realize fully the truth that no great work of reform can be carried on without the aid of women—earnest, courageous, true-hearted, unselfish women. Truly good women are sublimely unselfish—gladly work with all their energy, with untiring zeal, for the advancement, toward truth and righteousness, of humanity. Few men, alas! are willing to become interested in this vitally needed reform in sexual matters; but many women will, I feel sure, become interested and zealous in the work if their attention be called, if their eyes be opened, the darkness which has surrounded them cleared away to give place to perfect day. Their sex has suffered untold cruelties, wrongs most bitter, at the hands of lustful men; surely the thoughtful of them must feel most keenly the great

need for a revolt against the galling serfdom in which they have been placed by the carnal passions of men. How can women be indifferent to this great question? Women worthy of the name. They can not be; they must appreciate its transcendent importance. They must lift their voices against uncleanness in marriage and out of it. I am glad indeed that space in THE ALPHA is not often devoted to views so false and hurtful as those advanced by the physician from Louisiana in the August number. (I think the man a disgrace to his profession; and alas how many like him there are. The calling of a physician affords so many opportunities for right teaching. So much could be accomplished if every doctor were possessed of a high moral aim—of right views concerning the relation of the sexes.) The article of this man is well written, I must admit; but it consists of well-written nothingness. His choosing to speak of carnality as spirituality changes not in a remote degree the fact that carnality always has been carnality, and always will be carnality. Scheming politicians, guided wholly by self-interest, filled only with a selfish desire for fame and power, are frequently spoken of as pure patriots; and their admirers believe that sincere patriots they are, and noble, wise statesmen; and they themselves can delude themselves into believing that the good of their country, the welfare of their fellow-beings they have at heart. But still the fact remains; it can not be changed—in the sight of God and the eyes of perceptive human beings—that they are seekers of selfish aims, and not of their country's good. This doctor wishes to place sensuality on a pure white throne and call it spirituality. Idea most absurd. As well place in the judge's seat a reeling drunkard and expect deliberative and rigid justice to be meted out; as well place a raving maniac to preside over a vast assembly and expect the actions of the chairman to inspire order and insure attention. I do not fear that any of the earnest readers of THE ALPHA can be harmed by what this doctor says, but I do fear that his words would work evil things were they to be read by many faltering ones. This doctor is destitute of frankness. Were he frank he would boldly say, I know sexual intercourse is pleasurable, and that is all I care to know; because it is pleasurable, I am determined that I shall not give it up. Of course it is right to indulge this passion. Why did God give it to us if he did not intend us to use it? Continually is the Creator made a scape-goat; continually is everything charged to the Lord. Last creates children, and then it is said that the Lord sent them; and many people, who consider themselves "good Christians," are willing to believe that whether they ever have a few children or many is a matter that God has in his keeping, and that their duty is simply to go blindly on. Sincerely your friend,
J. C. McC.

It is not lying on a silken couch that makes a Hercules. Strength comes with struggle, and the best part of a man's education lies in surmounting difficulties. Every man has his misfortunes, his weaknesses, his sins. The gain of character, that accrues from overcoming a low propensity, more than compensates for having had the propensity.—*N. M. Mann.*

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

Subscription and Advertising Rates.

Subscriptions:

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Correspondence:

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

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

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

THE ALPHA.

VOL. XII.

JUNE 1, 1887.

No. 10.

MADAM CLARA NEYMANN delivered a new and eloquent lecture on the "Higher Duties of Woman" in the "Church of Our Father" May 10th. She is now in Chicago and will answer calls to lecture while in the West.

THERE are words that burn and hurts that rankle in the heart till they find relief in expression, protest, or outcry. The article published in the last August ALPHA, entitled suggestions for THE ALPHA, signed W. H. H., has shown its power (even if not in the right direction), and has not been forgotten by advocates of THE ALPHA doctrine. Soon after the publication of the article more than one private criticism was received. But now, after the lapse of ten months, comes a new batch in the same line, three of which we print in the present number. The question of the healthfulness of a continent life is a very important one; and all arguments and demonstrations that can be produced *pro* and *con* are useful in eliminating and establishing correct thought in the mind. "As a man thinketh, so is he." C. B. W.

MRS. ELIZABETH L. SAXON is doing yeoman's service in Kansas for temperance, moral education, and equal suffrage. She holds public meetings which are largely attended, and private meetings for men alone and wo-

men alone, advocating freely and receiving subscriptions for THE ALPHA—likewise suffrage and temperance papers. In a note she says: "I address men alone and women alone, on social subjects with great success. So many ministers express pleasure on my way of construing the Bible. Oh, how much women will have to do, and the deepest and heaviest burden is sex slavery."

How this truth is sinking into the souls of live, working women. Thank God, for thereby will evolve the remedy and reform.

Mrs. Saxon's address is, Enterprise, Kansas.

THE SOWER.

Yes, "it is a weary way." All philanthropists and reformers have seasons when hope fails, courage lags and the thought is burnt into their soul that they make mighty efforts for very small results, and wish it was over.

But seed sowing is very scattering work. We so often appear to sow to the wind. We give our best, our all, and receive nothing. Forgetting that "seed unless it die is not quickened." And while the silent forces of nature are elaborating their wonderful results in darkness, warmth and quiet, we sit in sorrow and mourn over what appears to be our losses. But our bread will return after many days, our expenditure will reappear, every effort tells. The world will sometime rejoicingly bear sheaves a hundred fold from the seed we have sown in tears. Then let us faint not nor fold our hands, for humanity must see physical redemption. And woman must bear her share of the burden of toil and sacrifice that is to bring this blessing to the waiting world.

C. B. W.

"DRESS"

Is the unique title of a new magazine conducted by Mrs. Annie Jenness Miller. It is devoted to the rational consideration of woman's apparel, the fabric beauty, utility, health and comfort. "A field fresh and untraveled by other journals." Besides health and grace, another object aimed at is the development of a knowledge and appreciation of the value, beauty and gracefulness of the human body, and to show that its drapery should be subservient to its needs of comfort and freedom of action, and not dominated, crippled and hampered by clothing, as our senseless fashions systematically does. When women are physiologists and wise enough to seek happiness in obedience to divine law and walk in the ways of righteousness, in dress, diet and personal habits, the tyranny of men milliners and *modistes* will be broken and a new avenue of liberty will be opened, which will lead towards the physical redemp-

tion of the human race. This magazine needs no apology for its existence, except that it was not born at an earlier date. The need of it is patent. This initial number is very able, wise and attractive. The second number will follow in September. Long may it live and prosper. Price, \$1.50 per year; published at 606 Broadway, New York.

"FOR BOYS."

This long-looked-for and much-needed book is before us. Mrs. Shepherd has performed her difficult task in a clear, frank and winning style that is a success. Humanity will be blessed by its instruction. It will be a help to parents in their desire to save their sons from the perils and quicksands of early life, where so many find shipwreck, and will serve to secure the love and confidence that should knit the hearts of father and son. While it will prove as a guide to young men and boys, and help them to develop into pure, clean, strong, manly men, with mental and moral vigor corresponding to the perfection in brain, muscle and bone. We can not too soon dispel the prevailing ignorance and misconceptions on physiological subjects. Ignorance is a dark cloud, a curse our race is groaning under with the most disastrous results. For all time it has been the practice of fathers and mothers to see that their children, especially their sons, had as liberal advantages in school education as their means could afford. Religious instruction is not neglected, and they are taught the usages of good society. But these most vital subjects are left to be decided by the untrained impulses of passion, or the worse than false (because low and vulgar) ignorant sentiments that prevail in the world. While a profound silence is observed on the true relation of the procreative function to the health, the mental force, the virtue, the self-possession and success of a human life, and we have from long habit come to look upon the investigation of this subject as almost criminal. Happily this good book, with its purity, wisdom and common sense, will change all this, and teach boys the proper uses of the beautiful and complicated machinery of the human frame, and make them respect and revere the wonderful house our Heavenly Father has made for our use, and to glorify God by obedience to His moral and physical law written in our members.

This book is scientific, yet simple, uncomplicated and clear in expression, and will serve to break silence and open up a field of investigation much needed and too long neglected, a neglect that has resulted in untold suffering and wretchedness to our race.

It is predestined to become a popular book (because so much needed) and have an extensive sale.

Last, but not least, Mrs. Shepherd has gracefully dedicated this valuable production of her pen to "Our Editor," which is a surprise and an honor entirely unlooked for, but warmly accepted and appreciated.

Published by the Sanitary Publishing Co., 159 La Salle street, Chicago, Ill. Price, \$2. Liberal terms to agents.
C. B. WINSLOW.

DEAR DOCTOR: IN ALPHA missionary work I have always found women willing to adopt our views, the few apparent exceptions being those who intuitively foresaw the fearful battle that must be fought with husbands. They pretended to be satisfied as things are, rather than fight for their rights. It does no good to talk to women, so I have attacked men whenever the labor question, the Chinese question, or other matters of public interest gave one a pretext for introducing the subject.

At first, of course, they repel me, maintaining a dogged silence, because the arguments admit of no refutation; or else become violently angry. In a conflict of the latter description with a neighbor some time since, he left the house in high dudgeon, charging me with infidelity to religion, and a destroyer of marriage. I sung out after him that I would convert him to my views yet.

As I sat musing, after his departure, the following epitome shaped itself in my mind as a clear and concise statement of our belief relieving us of both the charge of irreligion and license. I immediately wrote it out and enclosing it in the tract "A New Sermon From an Old Text," handed it to my wrathful neighbor. Also have since copied it many times, spreading it abroad. Finding so much writing a task too laborious I send it to you to be printed as a leaflet if it meets your approval.
E. R. S.

OUR CREED THE ONLY RIGHTEOUS REMEDY FOR OVER-POPULATION.

Have only those children born that are *desired*. There will then be none too many, nor none too few people in the world. It is *undesired* offspring that causes our troubles. Let the watchword become "Fewer children and better."

To this end let the truths (scientifically demonstrable) be made known.

1. That the sex act is not a love act.
2. That it is not a health act.
3. That it is not one of necessity in any way; but
4. Simply and only a reproductive act, and should never be used for any other purpose. In other words, *let there be continence except for procreation.*
5. Secure monogamous marriage that children may have the protection of *both* parents; such marriages to be based on pure, lustless love.
6. Give woman her freedom that she may be enabled to preserve chastity in the marriage relation for the good of her children and so that she may obey in a scientific manner Christ's injunction, "Suffer little children to come unto me, for of such is the kingdom of Heaven;"

thus hastening the fulfillment of the promise, "The child shall die an hundred years old."

(The above is also the only possible remedy for depopulation, prostitution both legal and illegal, impotence, masturbation, sodomy, rapes, seduction and every form of sexual vice.)

For further information subscribe for THE ALPHA, \$1.00 per year, No. 1, Grant Place. Specimen copy, 10 cents. E. R. S.

ELIZABETH KINGSBURY says, "A good creed goes far towards a happy life." We are sure it goes far towards establishing principles and forming a mental staff which becomes a guide to conduct our feet as well as a support in times of disaster or change. Upon this principle E. R. S. has submitted a creed for those that are striving to attain social purity through a life of continence. It may prove useful to many a half-converted soul, and to those whose faith in the old way and whose confidence in "physical necessity" has become shaken, but who are at a loss, after letting go old ideas, just how to shape and utilize new suggestions.—[Ed.]

A CRITICISM.

EDITOR OF THE ALPHA: It is discouraging to read an article written in the professed interests of humanity, as the one under the head of "The Relation of the Sexes," in the last pages of THE ALPHA for February appears to be, and in which both truth and error so abound and are so inseparably mixed.

The writer, while advocating in most unmistakable terms (when taken by themselves) the necessity of free and unreserved discussion and investigation of sex problems, condemns those who, possibly more courageous than he, maintain this freedom not only in private converse, but in public speech as well. If such public speech calls forth "all that is low and vulgar in human nature" had we not best charge it to its possessor—nature—uneducated nature? Surely in a convention of truth-seekers he who speaks a truth ought not to be condemned for the temporary effect such truth may have on those to whom it is new. The new and good can not take the place of the old and false until the latter is torn away, and if in the transition period we have to rough it awhile it only shows that the work of demolition and reconstruction was commenced none too soon. If the writer of the article is not a free lover he has made an unfortunate use of words to condemn the system, and if he is one he has used a deceitful combination of the same to shield himself from censure while advocating its claims.

Please allow me to give my view as to the real truth of the matter as indicated by the title he uses.

Is it not this? Humans have conceptions of things, true or false, in proportion to their knowledge, and knowledge is verified experience, and experience is the fruit of experiment.

This last, in our domestic and sexual relations, has not been provided for, hence the obscurity of view and the

tendency to, and sometimes actual confusion, that in practice prevails.

The true remedy is to disassociate in our minds the subject and all that pertains to it of every sense of obscenity and secretiveness and of divinity and sacredness. Let us put the function of sex on a par with all the other of our bodily functions, none of which but may be and are put to double uses. Our sense of feeling not only serves to enable us to take hold of and turn the physical world to uses of sustenance and protection, but gives us pleasure also in the sense of touch. We love to feel of pleasant things, though they themselves minister to us in no other way.

Our sense of taste may be said to be provided for our use in selecting food with which to sustain life, but what of us limits it to that? The same may be said of seeing, hearing, and smelling, each and all of which, for other than their primary function, the earth, the air and the sea are ransacked high and wide to gratify. What reason have we to single out the sex function of our bodies and deny to it that which we so freely, and often so unwisely grant to the others?

I venture to assert that our intemperance in the exertion called for and in the result of undue indulgence in these common usages of life are as a thousand to one of that in a sexual way bad as the letter really is.

Strip the whole subject to just what it is in fact, look at it by daylight as a fact, talk of it in public as a fact, experiment with it in all ways as a fact and as the truth happiness results have come to us in the other sciences by these methods, so the millennial time thus favored will come to us in the now unsettled science of sex. Nothing can be better than right use and this in all things will thus and alike prevail and our lives be rounded out full wise and free.

Learn, yes that is the word, learn to do well and evil will cease to be for want of nourishment.

JOSEPH ANTHONY.

RESPONSE.

We feel sure Mr. Anthony must have read Mr. Hinckley's article hastily, to have discovered such discrepancies as he suggests. Mr. Hinckley speaks against our subject being handled irreverently, with rude and vulgar language. (And so do we most emphatically.) And we can not discover in this sentiment any evidence of loose views or immorality. When he speaks so decidedly for continence, purity and justice in all the relations of life, he likewise explains the difference between liberty and license. We can have liberty only in the highest field of human action, only so far as we know and obey the higher law.

Yes, we have developed and stimulated our five senses, with highly-wrought excitants, not to say growlings, and we are constantly after some new sensation, something more exquisite and surprising than ever before known, till sense has dominated our lives and ruined us, too, making simple natural sensations and pleasures seem so insipid they pall upon our taste. The

taste leads to drunkenness and gluttony, inducing that hydra-headed monster, dyspepsia and inebriety. Touch has become sensuous and luxurious. Smell is overwrought with artificially contrived perfumes, sight and hearing no longer delight in natural beauties and melodies. Everything must be turned to concert pitch and variety in sensual pleasure becomes necessary to happiness.

This is all wrong, my friend. We had better return to natural conditions and find our highest good in legitimate uses and spiritual aspirations. We have been governed by external sense long enough to prove the results most disastrous to our race, more nearly bankruptcy than aboriginal or the rude life of the poor or uncultured.

True the subject of the sex relations have been so handicapped by ignorance and so deeply buried under a *virtuous appearance* and silence, that is almost impossible to place the subject in a true light before the world. But in striving to accomplish that desirable end, it is not necessary to dress our ideas in coarse and repulsive language, nor make ourselves hideous by vulgarity and profanity.

When reason and conscience govern our actions, knowledge and wisdom will regulate passion and impulse.—[Ed.]

THE FUTURE OF SINGLE WOMEN

F. HENRIETTA MULLER, M.L.S.B.

[Dedicated to all Happy Spinsters.]

Excepting the very few reformers whose vision has swept clean above the head of local passing fears, and of the small anxieties of those who keep one eye on the truth and the other restlessly watching what the world says—excepting from such teachers we have never had any bold, unconditional claims made on behalf of women; there has always been a tone of apology or assurance of continued good conduct after the accordance of the desired privilege; always has there been an anxious pointing to examples of women who were excellent wives and mothers, and also, in parentheses, distinguished artists, writers, and so forth.

First and foremost, they say, women must be wives, mothers, housekeepers; after that they may with propriety, and even with merit, become something more.

"If you have true genius," they assert, "the trifling interruptions of a family, household cares, social claims that every individual is free to make upon a woman—will not seriously interfere with the development of your powers. Do not urge that such things not only swallow up your time, but make it impossible to secure the needful conditions or experience for the cultivation of your art. We know better. Genius laughs at obstacles. If you allow these things to crush you, it shows

you are weak; if you fail, we shall have another instance of unfounded claims of women to equality with men."

To do any consecutive work, to avoid the terrible waste of energy, wear and tear upon the health consequent on interrupted mental labor, a single life is almost necessary for a woman. She must refuse all that a man can freely accept and enjoy; he accepts it not only without risk of having to pay for it too dearly, but with positive gain and impetus to his career. Where the husband derives support and spur to his labor, wholesome relaxation, and the inspiration of affection and happiness—a woman is crushed and annihilated; marriage demands from her with almost savage jealousy and greed, that every thought, every talent, every power and project should be subordinated to its overwhelming claims.

We rejoice to find these views ably illustrated by G. Noel Hatton, and also in Frances H. Lord's beautiful highly finished translation of "Nora." The latter ought to be read and pondered over by every young wife.

To-day blows fall fast and thick upon the old assumptions that condemned every woman to be a wife and a mother, and stamped the unmarried with reproach. The first effect of the emancipation of women is that they are gradually liberated from the thralldom of such dogmas.

A process is going on in civilized communities which is called by some timorous spirits the decomposition of society. It is true that even these fearful ones grant that "so far the decomposition has done only good; the women who will be, for several generations to come, most influenced by the movement, will be the very best of which our race is capable. . . . in them may be embodied the historic climax of the English race. So far the inherent 'organic' characteristics of physical and moral womanhood will not have been touched by the decomposing elements of the new movement. The women brought under its influence will have a wider horizon, the range of their sympathies will be enlarged, they will have more dignity and more happiness in their lives than the average woman of the old regime, their intercourse with women will be free from littleness, their manner towards men from ungraceful extremes of reserve or freedom—in a word, we shall see the utmost expansion of which the female nature is capable.

The process may be more truly described as the differentiation of a portion of its members from the whole mass; this process indicates a state not of decay but of growth or progress in a certain special direction.

"The best definition of Progress ever given is Von Baer's which rests on the amount of differentiation and specialization of the several parts of the same being." His definition refers to organic advancement, but it applies with equal force to social progress. It follows from this definition that in proportion as a young society increases in size and number, its special characteristics will become more marked. As it grows larger the individuals that compose it will tend to become grouped into different classes, each class having its own work to do. Or to reverse the statement, the whole work that

has to be done in the community tends to become subdivided, and each kind of work is the special function of a group of persons, and ceases to be the general duty of all. In a young community each individual is able to do a little of everything—fishing, hunting, cooking, making implements, &c.; later on the cooking is all done by one person, the fishing by another, the making of implements by a third.

It stands to reason that this subdivision is necessary, because, as a society grows in size and its elements become more heterogeneous, a more perfect organization becomes an administrative necessity. It is under the influence of this principle that a certain body of women appear to be led away from marriage and domestic life towards social and public work.

All women are modified by progress generally, as are all men, but this special process of differentiation, to which we now refer is modifying the lives—not as some people fear of all women—but only of a certain number in the direction of public usefulness. Speaking broadly, women have up to the present time been excluded from the operation of this law of differentiation. It has been legitimate for them to fulfill one function alone, that of race preservation. Wifehood and motherhood—or whatever function that might be which was involved in their relations with men—have hitherto been considered the function of all women.

Now the great fact of life is womanhood, with all its possibilities and varieties—wifehood and motherhood are incidental parts, which may or may not enter into the life of each woman. Womanhood and wifehood are not co-extensive, but up to this time we have acted as though they were. It is true that there always existed a small class who have led isolated lives in convents, and whose function was religious; but there has never until to-day been found an appreciable number of celibate women who have filled worthily a wide sphere of social and public usefulness. Hitherto celibacy has meant conventual life for women; to-day it means something entirely different, and it is this difference that we ought to consider. This is all the more necessary, because many among us still fail to grasp the true significance of the new movement for the emancipation of women; many are still under the yoke of old opinion, and they fail to recognize the more healthy nature of the new type of celibate women as compared with that of former days.

Mr. Lecky says:

“The complete suppression of the conventual system was very far from a benefit (!) to women or to the world. It would be impossible to conceive any institution more needed than one which should furnish a shelter for the many women who, from poverty or domestic unhappiness or other causes, find themselves cast alone and unprotected into the battle of life * * * it would largely mitigate the difficulty of providing labor and means of livelihood for single women, which is one of the most pressing, and in our own day one of the most appalling of social problems. Most unhappily for mankind, this noble conception was from the first perverted.

Although, according to Mr. Lecky, the convent became the perpetual prison of the daughter whom a

father was disinclined to endow, yet, he concludes: “There is no fact in modern history more deeply to be deplored than that the reformers should have leveled to the dust, instead of attempting to regenerate the whole conventual system of Catholicism.” The single women of the future or of the present day will not join in Mr. Lecky’s regrets. However hard the battle of life may be, we all prefer to have our share in it. It could only be taken as a sign of weakness, and the degradation of the spirit of women if they feared to meet the ordinary ills of life, or if they welcomed a deliverance from them by any such artificial and unwholesome scheme as a regenerated conventual system.

We maintain that the present condition, imperfect as it is, is better than the old; we maintain, too, that the mere struggle to secure improved conditions is a bracing and wholesome stimulus for the character. The discipline of ordinary life, the invaluable lessons of experience, are as necessary to the development of a woman’s character as of a man’s; their instinct has led them, in common with men, to hail the modern awakening in national feeling. The increasing power of public spirit has touched and profoundly modified their nature, it has made a breach in the old condition of things which relegated them to a life of domestic duty or to the convent, and denied to any of them a share in public responsibility. But this change is not an abrupt departure from the old lines. It is a logical necessary sequence of what has gone before, as are all profound and extensive modifications of society. The change has been anticipated by many writers. Mr. Lecky himself points a prophetic finger in the direction of an important variation in the types of womanhood.

“A very large and increasing proportion of women are left to make their way in life without any male protector, and the difficulties they have to encounter through physical weakness have been most unnaturally and most fearfully aggravated by laws and customs, which, resting on the old assumption that every woman should be a wife, habitually deprive them of the pecuniary and educational advantages of men, exclude them absolutely from very many of the employments in which they might earn a subsistence, encumber their course in others by a heartless ridicule, or by a steady disapprobation, and consign in consequence many thousands to the most extreme and agonizing poverty, and perhaps a still larger number to the paths of vice. At the same time a momentous revolution has taken place in the chief spheres of female history that remain. The progress of machinery has destroyed its domestic character. That the pursuits and education of women will be considerably altered, that these alterations will bring with them some modifications of the type of character may be safely predicted.”

Individual women of exceptional powers have stood apart from the majority at all times of the world’s history, but never before has there been a common impulse among influential women of different countries to claim an important share in public affairs. The original impulse was given by the teaching of Christ that there are duties outside the home for every one. Until very lately their non-domestic work has been limited to char-

itable or parochial matters, chiefly to establishing for relief of distress which too often did more harm than good; everything was done by isolated individuals; there was no national unity or spirit of co-operation between the many independent workers. But now the principle of organization has spread like a network over the country, the necessity of mutual help and co-operation is everywhere recognized. This change has had its effect on women. The nature of their duties and work has been lifted, not by conscious effort on the part of any one, but by natural circumstances from the domain of private enterprise to that of national usefulness.

We thus come to the three steps in the history of celibacy: First, the isolated life in the convent or the temple of ancient times; second, the less restricted sphere of individual or private work; third, the fullest development of all the powers consequent on co-operation in national aims. In illustration of the last two stages, we may note that elementary schools were formerly supported, managed, and assisted very largely by women, these schools were private or parochial. On the passing of the elementary education act, those interested in them became, as managers of board schools, part of the great national system under government control. The work of women as poor-law guardians is another instance, from administering charitable relief privately, they now apply their parochial knowledge and experience in connection with poor-law administration. Thus it is that by almost imperceptible changes have been brought about those steps toward higher organization and differentiation which exercise so great an influence in civilized society and on the single women of to-day.

The old-fashioned tyranny which allowed a woman no real life but marriage is truly passing away, and it begins to be recognized that special qualities are necessary for married life which all people do not possess.

There still exists, however, a very large number of persons whose intolerance of celibacy is only equalled by the religious intolerance of former days. It comes as a new and startling fact to them that there are women in England at this very day who, having weighed the advantages and disadvantages of married and single life, deliberately choose the latter. The intolerance of society, on what is after all a matter of taste, is so overbearing that if a woman frankly states her preference she is told that celibacy being distasteful to her neighbor cannot be agreeable to herself.

As we remarked a little time ago, "If the normal condition of woman is to be a wife and a mother, as such she is heavily weighted in the industrial market, but this only applies where the woman chooses to allow herself to be thus handicapped. She may or may not prefer what is called the normal condition. There is nothing to prevent her enjoying what Mr. Higginson calls an industrial picnic in solitude. It appears to us that the proposition of women who like to enjoy their industrial picnic in solitude is increasing, and moreover, that it is voluntarily increasing and not as of necessity. It is also very capable of contentment that this applies to those of the female sex who are intellectually superior to the average man or woman."

The normal condition of wifehood and motherhood, with the multifarious domestic duties involved, is a serious drawback to industrial, public, or professional life; such employments may be, and are, successfully carried on occasionally by those who are married and have children to care for. A married woman is happier for having some congenial non-domestic pursuit, some interest which relieves her from the monotony of household cares, but these are exceptional cases. The principle of race preservation, which is fundamental in a society, and which has hitherto been common to all women, has, by differentiation, now become the prime function of those women who have chosen marriage and motherhood; they carry out this aim to which, for them, all others are subservient, and to which they are especially fitted by character and taste; therefore it can only be in spite of great difficulties that outside interests are maintained by married women.

No one denies that the conditions under which race-preservation is carried on are open to reform. Some of them could be immediately improved, others need greater knowledge of the laws of health and civilization that we already possess. If marriage is a natural condition, it ought to be a pleasure and a painless one; if it is not pleasurable and painless, we may conclude that our ignorance and negligence are leading us into grave error. Perhaps the necessary preliminary to such improved conditions is a woman's freedom of choice, the power of a woman to refuse marriage with advantage to herself. So long as marriage was the one alternative, so long as all women were pressed into it by necessity, moral or social or pecuniary, there seemed little reason why the lords of creation should trouble themselves to make marriage comfortable and easy for any one but themselves. The pains and penalties which nature, or rather our own ignorance of nature impose upon a woman in marriage, have been mercilessly and wantonly aggravated by selfish laws, and by the careful cultivation of a public opinion which made it disreputable or ridiculous for a married woman to be anything but a slave to her husband.

The moment a woman marries she is more or less the subject of every existing authority. Conventional society dictates to her how, where, and in what manner it is proper for her to live. In the eyes of the law her personal liberty and her status are nil, her husband may lock her up and refuse her friends access to her; the guardianship of her children is not hers; again marriage involves her in personal discomfort, suffering, and danger to life. She is not able, however much she may deplore it, to continue those habits of physical exercise and healthy recreation which maintain the elasticity and vigor of her unmarried sister; she cannot command for herself those conditions of life which conduce to health.

[To be continued.]

INEXHAUSTIBLE good nature is the most precious gift of heaven, spreading itself like oil over the troubled sea of thought and keeping the mind smooth and equable in the roughest weather.

THE LARGE SORROWS OF SMALL PEOPLE.

Children are very much like other people, after all. Their joys, however trivial to others, are entirely real to themselves; their short-lived sorrows have all the intensity of full-grown griefs. Childish troubles do not continue long, the clouds soon break, but oh! the exceeding blackness of the shadows while they do last. Older people have learned that when the toys of life break in the hands they may be mended; older minds reason that the picnic postponed from to-day will be as enjoyable to-morrow; older, more experienced hearts could better bear the shock when the dread suspicion grows to a reality that the beloved, the trusted, the carefully-tended doll has only a sawdust constitution. But such small things to small folks for the time being bring the very abomination of desolation.

The little boy who a good many years ago spent a whole summer holiday constructing a mud dam in the meadow-brook behind the house, and who the next day brought from school to view the result his boon companion, also a dam-builder of acknowledged ability, only to find his triumph of engineering skill, which bade fair to turn a fertile meadow into an oozy swamp, removed by paternal orders—that little boy thought, and still thinks, that he touched then about the lowest deeps of disappointment and chagrin possible to either boy or man. He saw one day preparations being made for an excursion of some kind. There was an ominous look about the fact that no one told him to be getting ready; still he hoped against hope, and refused to believe the worst. Surely, they would not go without him. What if only the men folks were going—wasn't he almost a man? But they left him after all, and, seeing them depart, he settled down into the firm belief that he should never smile again. How he did hate himself for being so small!

These things were hard enough to bear, but something worse came. They told him one day that the little brass-toed boots must not stamp so heavily about the house, that the shrill tones must be modulated, even in moments of the greatest excitement. His mother was sick, they said, very sick, and he was as much frightened at the mention of neuralgia of the heart as if he knew what it meant. Day after day passed by, and the childish heart seemed breaking with its trouble. Others, more experienced in sickness, knew that there was hope of recovery; the little boy never for a moment doubted that his mother was lost to him forever. Every one was tender and loving with the little sorrower. Even the solemn doctor spoke to him kindly as he rested his hand on his head in passing—attentions received with a degree of resentment that must have surprised that aged practitioner. The memory of certain tooth-pulling and vaccinating experiences had not endeared the touch of the doctor to his former victim.

Every one was kind; yet every one was worried and busy, and the little boy had for the most part to comfort himself. And it was sometimes doleful work. Sitting often on the door-step in the evening hush, eating his bowl of bread and milk preparatory to being put to bed, the tears would so run down his face that the bread and milk acquired a distinctly salty flavor. And his aunt's

good-night kiss was at best but a poor substitute for his mother's. Suddenly to the little pessimist's intense surprise and delight, his mother recovered. The trouble was over then, but while it lasted it was a full-grown, six-foot sorrow, very grievous for small shoulders to bear.

Yet this same little boy grew up with memories of a happy, careless childhood. More than most children was he shielded in his early years from even small afflictions. He did not escape from his share of very real childish troubles, simply because it is the lot of every child as well as of every man to have the bitter mingled with the sweet. Life is a serious affair to young hearts as well as old. Existence is by no means all sunshine until manhood or womanhood is reached, and all shadows then. Indeed, circumstances are such that to some children childhood is not an especially happy period and the truest happiness is reached in after life. The joys of childhood are at best but childish joys, and if the sorrows of the child are only childish sorrows, the little one has but a child's strength with which to bear them.

"They are such tiny feet;
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow.

They are such little hands;
Be kind, Things are so new, and life but stands
A step beyond the doorway. All round
New day has found
Such tempting things to shine upon, and so
The hands are tempted hard, you know.

They are such new young lives.
Surely their newness shrives
Them well of many sins. They see so much
That being immortal, they would touch,
That if they reach
We must not chide, but teach.

They are such fond, clear eyes
That widen to surprise
At every turn; they are so often held
To sun or showers—showers soon dispelled
By looking in our face
Love asks, for such, much grace.

They are such fair, frail gifts;
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by;
Give them not love but more—above
And harder—patience with the love."

—*Christian at Work.*

A PURE HEART MAKES PURE SPEECH.

The true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us is to strive to make pure and wholesome the heart within. "Keep thy heart," says the wise man, "keep thy heart with all diligence, for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought our heartiest mirth, our freest jest, or hasty words will not be those of men and women who are indifferent, who care nothing for noble living, nothing for high thinking, nothing for a Christian life, nothing for a Christian spirit.

A COMMUNICATION.

Will you please send THE ALPHA for one year, beginning with the November number, to * * * And send to me two copies of the "Better Way." They are young people, married a few months ago, who are, as all true and thoughtful persons must be, interested in the cause of true purity and not afraid to do what is in their power to advance it. I have found so very few young men to sympathize with me in my views, and when one I do find, my heart goes out to him. I am sure we can rely upon my friend and his wife to labor for the good of humanity, and I am glad indeed to be able to think this. I received a few days ago a touching letter from him; my heart was stirred by it. It was not a hopeful letter, but the spirit of it was noble. He and his wife have been trying to do good in the town in which they live, but their efforts seem not to be crowned by success; indifference, coldness and carelessness seem to meet them on every hand. They fear the spirit of God has forsaken the town; but still they do not intend to give up in despair.

My friend writes that a few days ago "a copy of that enlightening paper, THE ALPHA," was found on his office desk by some fellow clerks, among whom was a brother of his, and laughed at and ridiculed. Tears came to his eyes, he said, when he thought of their action; and a cause indeed it is for tears that beings in the form of men are to be found in our so-called civilized nation, who not only are indifferent toward the truth, but spurn it and maliciously ridicule it when it is presented to them. The brother to whom my friend refers has been a husband for several years; his poor wife I sincerely pity; she has the reverse of a healthful and sprightly appearance, and I think I can say now that I know with certainty one of the causes of her dejection. If she is a true woman, she must mourn secretly because of her husband's self-hood. A man who will sneer at THE ALPHA is not to be trusted. I care not what his pretensions and professions may be; I care not how favorably he may be known as a "church member." On the day before I received the letter I have spoken of, which though sad cheered me by its tone, there came to me a communication from a man (?) whom I have always considered a friend, but for whom now I cannot entertain deep and true friendship. I was saddened and disgusted at his words; I had hoped for better things; I had hoped that he would not turn away from the light if it were made to shine upon him. My hopes were vain. He laughs at "The Better Way." "To say that I am unqualifiedly and emphatically disgusted with the book entitled 'The Better Way' would express it very lightly. In my opinion, the writer is either a crank or a liar. I would wager anything that he does not 'practice what he preaches.'" I gave the book to my wife; after reading a little way, she threw it aside disgusted. You are just married, and don't make the mistake of trying to follow that book. Your wife don't expect it. Intercourse between man and wife to a reasonable extent is in accordance with the laws of God and man and the dictates of a clear conscience, and is physically beneficial. Of course I do not believe in a person being lecherous, and a reasonable person will not

be." I have quoted enough to arouse your disgust, I am sure; I think you can understand the feelings which I had when I read the words. An honest man is always sorry to discover that one in whom he has trusted is devoid of honor, a thief. A believer in true purity must deeply mourn when he finds that one for whom he has had regard refuses to walk in the right path and prefers to continue to seek carnal pleasure, regardless of the words of reason presented to him to induce him to find delight in high and pure enjoyments and to find much consolation and the approval of conscience in following nature's plainly marked (to the thoughtful) path of duty. I know nothing that I can say will have the least effect upon this creature (one who will heed not the clear, earnest, soul-stirring words of Mr. Newton is, I fear, beyond the reach of argument, irrevocably wedded to sensuality) but I will address a few words to him; I feel that I must resent his attack upon chastity; that I must let him understand that I scorn his advice and throw it aside as damnable. When he said that my wife would not expect to live in chastity, he of course struck a blow at all pure womanhood and I must tell him, in language as gentle as my indignation will allow me to use, that he is a liar, a slanderer of the sex which has as an overruling instinct the love of offspring. This man's (?) wife must be a monstrosity; she certainly is devoid of true womanliness if she was really displeased with "The Better Way." Perhaps to find favor in the sight of her selfish husband, she pretended to dislike the noble little book; whatever are her ideas, she is false to truth and right. So long as the mass of women are weak and yielding, unwilling or afraid to champion the cause of chastity, there can be little hope for the redemption of the world. I do not mean to say that the sex has greater responsibilities, but I do believe that beneath the sun there is no such lever to raise humanity to heights of peace and purity as a true, good, earnest woman; that there is no such power to drag humanity down as an evil-minded woman who disgraces the name of woman and curses her sex. Woman's influence, woman's power, are incalculable. J. C.

ALL THINGS CAN BE BORNE.

How much the heart may bear and yet not break,

How much the flesh may suffer and not die,

I question much if any pain or ache

Of soul or body brings our end more nigh.

Death chooses his own time, till that is worn

All evil may be borne.

We see a sorrow rising in our way,

And try to flee from the approaching ill,

We seek some small escape, we weep and pray,

But when the blow falls then our hearts are still;

Not that the pain is of its sharpness shorn,

But then it can be borne.

We wind our life about another life,

We hold it closer, dearer than our own,

And it fails and falls in deadly strife,

Leaving us stunned and stricken and alone,

But oh! we do not die with those we mourn,

This also can be borne.

Behold, we live through all things; famine, thirst,

Bereavement, pain, all grief and misery,

All we and sorrow. Life inflicts its worst

On soul and body, but we can not die,

Though we be sick and tired and faint and worn,

Lo! all things can be borne.

ANONYMOUS.

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