

The Alpha.

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

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

VOL. XII.

WASHINGTON, D. C., AUGUST 1, 1887.

NO. 12.

LETTERS TO MEN. (PURITY GIVES FREEDOM.)

In our last letter we noticed the charge made against the advocates of continence that they were "forbidders of love" and endeavored to show that it was lust that hindered the manifestation of affection between the sexes.

We also tried to enforce the doctrine which teaches that marriage was instituted for the propagation of offspring and their nurture in godliness. And we drew attention to this because there are many theories "in the air" that prove a restless discontent with existing social relations of the sexes.

This cannot be considered an unhealthy sign, or one in any way to be lamented, if the fundamental truth can be brought home to the public mind that *sexual relations are legitimate for procreation only, and that all other relations of love, affection and friendship are not only permissible but in the highest degree salutary and right.*

Of course there is a danger that the dissatisfaction with things as they are may lead, if caution, wisdom and forethought are not forthcoming, to a last state which shall be worse than the first.

But as civilization is a standing record of the triumph of good over evil, of order over disorder, we have no reason to fear the result of the spirit of protest and inquiry that is abroad.

The evil that is most to be feared is passing away from us. The refusal to look at things as they are; the pharisaical belief in the efficacy of forms and ceremonies, no matter how long the spirit that once made them living realities has fled, the conspiracy of silence as to facts that will not square with accepted fictions, all these are passing away, and men and women are growing into the faith of the divine government of the world and bestirring themselves to discover the law of obedience to which brings health, happiness and peace.

We may well excuse the instinct which causes a tenacious clinging to old institutions so long as doubt of the possibility of better ones remains. What must be deprecated is obstinate blindness to truth.

Now we have come to a phase in human development when an institution, founded for the orderly procreation of children and limitation of lust, has fulfilled the purpose to a very large extent for which it was created.

Under the guardianship of the church the institution of marriage has redeemed whole nations from lawless license, from wife buying and selling, from shameless promiscuousness, and the miseries which attend a scanty

and scattered population, the inevitable accompaniment of lechery.

Family life has been established, and in every civilized country the sacred rights of home and hearth are acknowledged to be the only sure foundation of the welfare of the state and society.

All this has marriage done.

But to-day our wants are no longer those of our half savage ancestors who required the bribe of absolute possession of one woman to induce him to regard, in some measure, the rights of the remainder.

To-day no scanty population makes the procreation of offspring a state necessity, but on the contrary we have to face a constantly growing anxiety as to the disposal of superfluous mouths.

Marriage no longer serves its purpose as a means for the limitation of lust, but is rather the nursery of unrestrained passions, the wife the legalized prostitute.

Marriage is sought for far other views than those enjoined by the church, and the anxiety of the contracting parties is how best to avoid the responsibilities of a family.

For several generations marriage has been the only recognized profession for woman, and has come to be looked upon by men and women as free territory without the pale of law where the barriers put by society to protect its members from unbridled passion, are broken down.

Vice is not nurtured by the institution that once checked it, and though this gives happy assurance of human progress and the evolution of a higher moral life, it does not exonerate us from the responsibility of asking ourselves the meaning of the army of prostitutes and flying squadrons of abortionists, that are laying siege to all that should be most precious to us, namely our country's strength and honor, our national purity, our domestic peace.

In the past, marriage has been a gigantic force working out the advancement of man. In the present marriage, as it is practised to-day, can scarcely be said to make for righteousness.

Nor can this be otherwise when we consider that according to the Fathers of the Church it was "ordained for a remedy against sin, and to avoid fornication."

These worthy ecclesiastics, professing to a credulous people to have the power to work the miracle of making that holy which was in its nature sinful by the performance of the marriage ceremony. Now a little conjuring, a little miracle-working might be excusable for so good an object as the introduction of a more orderly

social system, and the priests have been justified by the results.

But when, in a totally different stage of human evolution, no better reason is offered to the intelligence of men and women to tempt them to enter into a solemn contract it is small wonder that licentious persons find a grand argument to aid them in their seductions in the simple question, "Do you think that the mutterings of a priest can make that holy which is not holy?" And the willingly deluded, not having their wits about them just then, come to the conclusion that the marriage ceremony is simply an antiquated superstition.

This could not happen had the true reason of the solemn contract, namely the proper provision for possible offspring been made familiar to them in childhood and youth. This of course might make no difference but at least society would have given one aid less to the tempter, and freed itself from the guilt of sanctioning a lie.

At the period of the French Revolution this was clearly perceived and the establishment of the civil marriage, compelling attention to the fact that matrimony was an affair that concerned society, like any other contract or partnership, was a move in the right direction.

But another reason why the existing marriage cannot do other than hinder progress is, that not only is it founded on untruth, but it is rooted on injustice, and the most sacred of human relationships is built upon cruelty and wrong. The man-child sucks in with his mother's milk feelings of rebellion and antagonism to the society of which he has become a member, and who shall say how many men are now expiating in jails the sufferings of scorned, disinherited woman.

Lord Lyndhurst said in the House of Lords in 1856: "A wife is separated from her husband by a decree of the Ecclesiastical Court, the reason of that decree being the husband's misconduct, his cruelty it may be, or his adultery. From that moment his wife is almost in a state of outlawry. She may not enter into a contract, or if she do, she has no means of enforcing it. The law, so far from protecting, oppresses her. She is homeless, helpless, hopeless, and almost destitute of civil rights. She is liable to all manner of injustice, whether by plot or violence. She may be wronged in all possible ways and her character may be mercilessly defamed; yet she has no redress."

Whatever scraps and threads of justice may have since been given to married women, their case seems still hopeless, and will be till their equality, in the eye of the law, with their strong adversaries is proclaimed.

Sheldon Amos in his "Science of Jurisprudence, ch. 12 (p. 248), says: "It is impossible to stigmatize in too severe terms a law which, worthless in moments of tranquillity and confidence so soon as these are broken instantly starts forward and sides in every possible case with the man against the woman."

Is it to be supposed, that adult human creatures, who are neither criminals nor idiots, whatever it may suit the purposes of law to suppose, will not feel and resent, with every fibre of their being this outlawry, injustice and wrong?

Marriage, which once induced men and women to forsake lawless connections, is, now, in an altered state of society, when clearer views of individual liberty and personal rights are the common inheritance, has become a power that drives them in the contrary direction, and Lord Coleridge, in a speech in the House of Lords in 1877, mentions that a lady of high rank and most exalted character, after consulting him on her matrimonial troubles, finding the law of no help to her in her sufferings, writes: "I am sorry to find that the woman who lives unmarried with a man has legal rights and protection, which she loses when she marries."

Miss Annie Besant after practical acquaintance of the measure meted out to English wives, for no greater sin than the exercise of private judgment in matters religious and social, and who we must remember, whatever we may think of her particular theories, was declared by the judge in court, to have a private character void of reproach, says in her thoughtful book on "Marriage:" "As the law now is, both legal and illegal unions have disadvantages connected with them, and there is only a choice between evils; these evils are, however, overwhelmingly greater on the side of legal unions, as may be seen by the foregoing sketch of the disabilities imposed on woman by marriage. So great are these that no wise and self-respecting woman should, with her eyes open, enter into a contract of marriage while the laws remain as they are, and no man who really honors a woman should ask her to subject herself to the disadvantages imposed on the English wife."

The advice here given is being year by year more widely acted upon, and hundreds of those whose characteristics we should most desire to have perpetuated are refusing to enter into, what are now felt to be, the bonds of matrimony. It is becoming a common remark that the best women are refusing to marry nowadays.

Social philosophers tell us that the monastic system of the middle ages, with its enforced celibacy, retarded, in a very important degree, the advance of civilization, by weeding out, and dedicating to a life of single blessedness, the gentler, more refined, more studious, artistic, and scientific temperaments.

If the disadvantages imposed by marriage are not quickly remedied, history will repeat itself, and the perpetuation of the English-speaking races will be left to the thoughtless, careless and ignorant, who, either do not know to what marriage exposes them, or knowing have not self-restraint and self-respect enough to refrain.

We must boldly face the truth, and work at the spreading of truth, till the people no longer love a lie, then when the thoughts, long since familiar to students and philosophers are the common property of the multitude we may hope to attack the question of marriage reform backed up by the intelligence of the nations.

Now the mere suggestion that the beloved institution, that has done so much for humanity, is no longer proof against the assaults of reason, only lays us open to opprobrium.

The first step has been taken by the discoverers of the true function of sex, as the truth that intercourse is designed for procreation only, does away with the "pbye

ical necessity" snare, which has induced thousands and thousands of mothers to submit to outrage to the injury of coming offspring.

It meets the difficulty of overpopulation and of prostitution.

It restores love to its rightful dominion and dethrones lust.

It obviates the necessity of keeping up the fiction, which has deceived few adults who have studied the pages of history, who have investigated their own feelings, or gone about the world with their eyes open, that Cupid is a rare visitant who discharges the fatal arrow but once into his victim's heart.

It accomplishes the important task of opening men's eyes to the need, dimly perceived by some long since, but now patent to all who will take the trouble to think, that the proper business of law is not interference with the domestic arrangements of adults, but the protection of society against the birth of diseased, deformed, vice-tainted children.

It is not so important that law and society conspire together to compel two people to live under one roof, to share bed and board, whether such arrangement be productive of happiness or not, during the term of their natural existence, as it is to enforce that those proposing to undertake the important public office of presenting society with new members shall show that they are physically, morally, and financially fit for the duties they propose to perform.

The right of every child to be well born is one that it is to be hoped society in the future will sacredly guard. Of course the rearing of children is almost as important as the birth, and for this we must have free motherhood, willing consecration of both parents to the trust they are undertaking, and a recognition that only children begotten in love can be fairly endowed. But social evolution has brought us to the point where these things are likely to be conceded, at least in argument.

Experience has convinced most men that race interest and social order demand a true and perfect monogamy with life long union of those taking upon themselves the duties of paternity, however far our practice may differ from our precepts.

But the work of convincing our rulers that persistence in immorality should be followed by the deprivation of the power to perpetuate the species has scarcely begun. I do not say that those who bring bastards, paupers, and children with inherited taint into the world, have qualified for board and lodging at the public expense, for that would scarcely be either politic or just to the taxpayer, but I do not say the proper, the only logical treatment of such recreant members of the body corporate, the justest to coming generations, the justest to coming generations, the humanest in the long run to all concerned, would be the short but effective method of putting it out of the offender's power to sin in like manner again.

The Spartans exposed deformed and weakly children to death for the good of the community, Christians could be guilty of no such barbarity, and all such as are born into a community have a right to tender nurture, careful training, and a fair start in life, but this re-

sponsibility which Christianity imposes, renders it incumbent on wise governors to see to the quality of the parent-stock, and humanity has a right to demand that as much attention be paid to the breed of men as a cattle-breeder bestows upon his beasts.

The pain that this sharp remedy would inflict at first cannot be compared in intensity or duration, to that which one generation suffers through its sickly, vicious, deformed, diseased, and pauper members.

No government has the right to connive at the manufacture of criminals.

Every means should be taken to instruct all peoples on the duties, responsibilities, and pleasures of paternity and then those who wilfully violated the social conscience might fairly be allowed to take the consequences.

It has been said that the teaching of "intercourse for procreation only" is absurdly unpractical and utopian, but such objectors must take a singularly low view of civilized man when they believe him incapable and unwilling to exercise the restraint practised voluntarily by many savage tribes, and many of the lower animals. But no one need feel despair on account of such objections in a generation that has seen the abolition of slavery and the advance of public opinion and public practice on the temperance question. Faith has moved mountains, and nothing can stand against faith when joined with love and hard work.

Faith in man gives courage and enthusiasm and these, when coupled with the potent miracle workers, reason, truth and good feeling, have before now wrought greater marvels than that of inducing him to live in accordance with the laws of his nature and the dictates of his conscience. For of this we may be sure we have for allies in this crusade against lust, every pure-minded youth and maiden that has been uncorrupted by the world, and uncursed with abnormal sensual development, and as the knowledge of the true functions of our sex spreads our army of soldiers will constantly increase.

Besides which men and women will not be slow to learn that purity gives freedom. We have the testimony on this point of ancient and modern writers. Dr. Nichols writes in his "Human Physiology" words that are full of hope when he says: "It is my belief that naturally—I mean in a state of pure unperverted nature, but developed, cultivated and refined by education—every man loves womanhood itself, and all women so far as they approximate to his ideal; and that in the same way, every woman loves manhood, and is attracted and charmed by all its gentle, noble, and heroic manifestations. By such a man, every woman he meets is revered as a woman, accepted as a friend, loved as a mother, sister, or daughter, or it may be, cherished in a more tender relation, which should be first, and always may remain, pure and free from sensual desire. Such love of men for women, and women for men, may be free, and will be free, just in the degree in which it is freed from the bondage of sensual passion."

That we know practically nothing of such love, that we look upon the suggestion of its possibility with fear is because, surrounded by lust, calling itself by a holy name, we have learned to steel our hearts till they have

become hard and impenetrable to the rays of the divine warmth, and we have forgotten that we are created in the image of God, who is Love.

But let means be taken for two or three centuries to teach purity and diminish the offspring of license, as suggested above, and our descendants shall smile at the fears we entertain of the source of all happiness as we smile at the self-inflicted tortures of devotees.

Dr. Nichols continues: "Such love has a direct tendency to raise men above the control of their senses. The more such love one has, and the more it is diffused, the less liability to sink into the lower and disorderly loves of sensual life. Nothing can be more detestable than that playing with fire, which goes by the name of flirtation; but there are men and women who have the happiness of loving, and of being tenderly and devotedly loved, nobly and happily, without injury and with great good. Where such loves are accompanied by perfect trust in the goodness, purity, truth, and honor of the beloved, there can be no jealousy—no desire for selfish absorption—no fear of the deprivation of any right. There is no reason why a husband or a wife should limit the range of pure and spiritual affections to near relatives. A man who can love a sister as sisters are often loved, may love in the same way, or as purely, any woman who might be his sister. As men and women learn to purify their lives the world will grow more tolerant, and love will become more universal. The tender and fervent exhortations to mutual love, to be found in the Gospel and Epistles of the New Testament are now almost without meaning."

And we may add must remain so as long as love is confounded with lust. We may be perfectly certain that had Christ come on earth in Europe in the nineteenth century, and ventured to associate freely with women, as He is represented to have done at the dawn of our era, those women would have lost their good name. But a state of mind more corrupt than is shown by the refusal to believe in the power of love when accompanied by sexual desire, that is to say by lust, it is impossible to imagine. Or a spirit more grossly selfish in a word more unloving, than is shown in the desire to shut out others from the warmth of the affections from which we draw our own life, cannot be conceived. In truth love having degenerated into mere animal passion we have come to regard it as a thing which will interfere with the rights of offspring, and as long as the euphonism love is employed to signify sexual desire we must consent to the restrictions that are imposed of necessity that the rights of children that have come into being, or who are likely to come into being, are not infringed.

So long as we consent to live, so far as sexual matters are concerned, on a lower plane than the beasts of the field, we must renounce the rights of manhood and not expect to taste the joys consecrated for the pure in heart. If we would come into our inheritance of freedom we first cleanse ourselves in the waters of purity.

Having listened to the teaching of a thoughtful physician and man of the world, we cannot do better than close these Letters with the words of the teacher and friend of Socrates, who tells the secret of love*—"First,

*See Mr. J. Cook's "Marriage."

we are to love one beautiful form, then many beautiful forms, then all beautiful forms. Then from the love of beautiful forms, we are to rise to the love of beautiful practices, from the love of fair practices to the love of fair ideas and from the love of fair ideas to the love of Him who thinks them and from that into Friendship with God." That is the woman Diotima's idea of Love as presented by Plato and by Socrates.

THE PHYSICIAN AS A REFORMER.

[By Dr. W. H. Bigler, in the Hahnemannian.]

[Concluded.]

To the physician, whose observant eye has learned to see the misery about him wherever existing, comes the knowledge of his opportunities to relieve, as a welcome easement to the infinite sadness that must fill his soul.

The task of attempting to relieve seems so infinitely beyond all hope of accomplishment that one may well stand appalled! Where to begin, and how to go on!

We will, in closing, point out the direction in which the physician may best put forth his efforts so as to strike at the root of the evil and help to lay the foundation of a new era. Before doing so let me say that I fear some things offered may offend the feelings and views of many here present. I simply claim for myself a dispassionate hearing and a calm consideration for my suggestions. I would prove derelict to my duty that I feel imposed upon me by the opportunity this occasion affords did I fail to give voice to thoughts that have long been striving for utterance. As we have pointed out above, all the sin and misery in the world can be traced to the influence of heredity and environment. This is clearly recognized in the system of Christian ethics as found in the Bible, but in its efforts to ameliorate the condition of the race the true and deepest import of these influences has failed to be recognized by its exponents, and not a tithe of the possibilities lying within its reach have been realized. It had laid too much stress upon an ultra-natural source of evil, misled by figurative language intended for and thoroughly adapted to the eastern primitive mind of the race. In consequence of this, and in spite of the plain utterances of the New Testament, the idea of evil coming from without as an external temptation, and only finding in the hereditarily acquired imperfect nature given, a fertile soil for its growth, has dominated the effort of Christian reform, in so many cases irrational and abortive. The physician has daily, yea, hourly examples of the terrible meaning of the law of heredity. He sees the sins of the fathers visited on the children to the third and fourth generation; he recognizes the unending chain of effects, the links of which are being forged unthinkingly to bind future generations in the same, if not worse bondage and misery.

Nature cares nothing for the individual, the race is the only object of her solicitude. Her laws are not to be broken, and in punishing disobedience to them she is implacable; no repentance avails here to ward off the consequences of transgression. But the science of humanity steps in with pity for the individual, and seeks to save him and enable him, by applying the same inflexible laws of nature to his conduct, to modify the effects of inheritance, for which he is in no way re-

sponsible, and to assist him in attaining perfection physically and mentally.

Let the physician, therefore, fearlessly and with pure mind, set himself first to improve the physical organization of the individual as a necessary prerequisite to the improvement of his *condition* and to the betterment of the race.

The knowledge of the physician and the intimate relations into which he may enter in the families of his patients give him an opportunity afforded none other of beginning his reformation at the earliest possible period. He can inculcate on all occasions the advisability of only the healthy looking forward to marriage; he can point out the qualities of mind and body that would be most congenial and suitable to be united. Fortunately or unfortunately (it is difficult to say which), he can never interfere after the affections have spoken; what are thought to be the promptings of unselfish, unphysical love are not amenable to ordinary reasoning, and his efforts must be confined to prophylaxis.

Let him urge the public in season and out of season to exercise some of the same care in raising human beings with immortal souls, as they do in breeding the dumb brutes, whose souls return to the earth. Let no children be regarded as accidents, happening unfortunately in the best regulated families.

Let the married be taught that the belief, held generally by husbands and mothers-in-law, that the Lord sends all the children, no matter how fast they come, no matter how weak the mothers, or how sickly the offspring, and that, therefore, they must be received with thanksgiving, is a misapplication of a comforting truth, and that by thus blindly shifting the responsibilities of their own deeds, they are violating the laws of nature and laying the foundation of unimaginable evils in the future. Let them be taught that a limitation of the number of children often becomes a duty that they owe to themselves and to the community.

It is impossible to overestimate the importance of guarding the prospective mother against all harmful influences during the period of gestation, and of surrounding her with everything that may conduce to surround the elements of her own nature that she may be enabled to produce what is harmonious in itself, *i. e.*, sound in mind and beautiful in form.

When we see the lot of many of the poor women of our time, their hardships, their struggles with poverty perhaps, or what is still worse, unhappiness, can we wonder that their offspring should prove out of harmony with their surroundings and their bodies weak and sickly?

The highest duty of the physician is to prevent this result. It is certainly a higher, far nobler aim to strive to see that healthy human beings are brought into the world than that sickly ones should be kept alive there. While we may, and do maintain, that it were far better for the world were the weak and sickly to die before they had absorbed of the energy so much needed for the healthy living, we must be content to let them do so, while we work against the cause that render such things necessary.

An amelioration of the condition of the working

women is just as imperative as an improvement of the condition of their husbands and brothers. It is no maudlin sentimentality that contrasts the 16 or 17 hours of household drudgery of the workingman's wife with the constantly decreasing number of his own day's labor. Much can be done here by the physician by seeking to awaken a sympathy for the woman in the unthinking man that may arouse in him a desire to relieve her of some of her labors, and to lighten the rest by consideration shown. Advice, put upon the basis of physical necessity, will be more apt to be heeded than when advanced on moral ground.

As to the education of children, the thinking physician must long have revolted against the conventional restraint placed upon the physical development of girls. He has no doubt been tempted to ask with Spencer, "Why the astonishing difference between the training of boys and girls? Is it that the constitution of a girl differs so entirely from that of a boy as not to need these active exercises? Is it that a girl has none of the promptings to vociferous play by which boys are impelled? Or is it that while in boys these promptings are to be regarded as securing that bodily activity, without which there can not be adequate development, to their sisters nature has given them for no purpose whatever, unless it be for the vexation of school mistresses?"

* * * For girls, as well as boys, the sportive activities to which the instincts impel are essential to bodily welfare. Whoever forbids them, forbids the divinely appointed means to physical development." Sex should not be recognized here, the individual ability and needs alone should be taken into consideration, and any suggested change in dress rendered necessary should be dispassionately examined and judged.

In the education of the young at the present time the "cramming" system still prevails, and it is the many, not the much, that is sought to be given to the young. A multiplicity of studies now serves to give our youth a superficial acquaintance with many branches of learning, acquired by an unnatural and unhealthy demand upon their nervous energy, and to be forgotten as soon as the necessity for their retention is removed. The reformer should protest against such a system, and protect the rising generation against its pernicious results. The laws forbid by special enactment a forcing of the bodily powers of the young by limiting the number of hours of manual labor that may be demanded of them, but it says nothing, or rather seems through its legally constituted educational boards to countenance and encourage a much more disastrous lengthening of effort on the part of the immature mental powers. The suicides of children that have occurred in late years can be traced, in a measure, to the forced and premature development of the brain due to the present system of education. The physician should endeavor to have the attendance at school begin at a later age; to have the hours of continuous mental effort shortened; to decrease the number of studies pursued at the same time, and to introduce an election of studies according to the bent of the mind of the individual scholar. Our common school system is unfortunately *obliged* to deal with masses, and certain evils to the individual are unavoidable; but if a popular

sentiment can be aroused against brain forcing and in favor of employing as teachers only the best talent, by paying liberal salaries, the rights of nature and of the individual will gradually come to be recognized, to the physical, moral and intellectual advantage of future generations.

With this question comes up also the one of co-education. The experiments made in this direction, notably in the West, have thus far seemed to work to the best interests of all concerned. Aside from the incentive and stimulus to good work universally recognized as due to it, it does away with the air of mystery that seems to envelop each sex in the eyes of the other. There are no longer any divinities on either side, but only more or less bright comrades, and each individual acquires a higher and better standard by which to estimate the others. In no case where the experiment has been tried has it been found necessary to lower the standard of education to accommodate the so-called weaker sex.

The question of co-education in medicine is, of course, of special interest to the medical profession, but should be decided, we think, according to exactly the same principles that govern the whole question of co-education. In regard to this question, as well as the choice of a profession, the physician is in a position to judge understandingly and rationally, with due and sole regard to the *individual*, irrespective of sex. As we have male dressmakers, why may we not have female lawyers, doctors, etc., etc.? *Let the occupation depend upon the tastes and capabilities of the individual, and not upon the chance of sex, or any traditional notions of sexual fitness or propriety.* This requires that all doors shall be opened to women, and although we may not deem it advisable that they should enter all, we can not deny their *natural* right to do so should their nature seem to demand it. The assertion that woman by devoting herself to higher education thereby unsexes herself, and becomes unfitted to be the mother of healthy, or even of any, offspring has by no means been conclusively proven, and the principle of elective studies, if carried out consistently throughout the education of both sexes, will harmonize most nearly with the natural law of selection, and will certainly result in the survival of the fittest in the various walks of life.

But the subject in which alone most physicians are content to be interested is the subject of hygiene. That this is worthy of such interest from our present point of view, as tending to modify the *environment*, all must acknowledge. In this direction the reformer may hope, even within the short space of his own life, to see direct results of his efforts.

Of all the subjects embraced under the term hygiene, none seems to me of more importance than the care of the homes of the people. These are the real sources of happiness, the best safeguards against temptation and wrong living. Let the homes be cheerful, healthy and happy, and we not only aid in eradicating unhealthy hereditary tendencies in the living, but prepare an environment for unborn generations that shall conduce to their proper development and healthy birth. Many other subjects of hygiene are of importance to the physician as reformer,

but we have not the time to do more than simply name two of the most important, viz: the use and abuse of alcoholic liquors and the use and abuse of a day of recreation for the masses. The physician should endeavor to bring to a consideration of these, as well as of all other subjects, a mind thoroughly disabused of any preconceived notion and willing to judge of them solely on their merits as conducive or not to the physical well-being of mankind.

Before closing I would wish to emphasize one point where I think the physician has a particularly responsible duty to perform, and that is to seek to establish the principle that *in morality there is no sex.* For man a lenient code of morals has been handed down from barbarous times, when "increase and multiply" was the easily understood command coming from nature's uninhabited wastes, and the public is inclined to grant him the privilege of sowing his "wild oats," and his wife and children the privilege of reaping them. From many physicians, alas, has gone out the idea that continence and chastity are not to be expected, nor, indeed, to be desired on the part of a young man. If not from him, then, say I, neither from a young woman. The physician knows that *individuals* differ regardless of sex. Let there be then but one law for both and let the physician be the one to point out the terrible incongruities of our present code of morals and their disastrous effects upon the health and happiness, and consequently *morals*, of the race.

These, then, are some of the directions in which the physician is called to work as a reformer, seeking to banish sin and its consequences by attacking it at the root, by laboring to better the physical condition of the race and to make their bodies healthy, that their mental and moral activities may be harmonious.

In the *Medical Record* of the 7th instant is recorded an experiment made in the State Reformatory at Elmira to determine the value, if any, of physical culture in stimulating the mental faculties. Under a special dietary, frequent bathing, followed by passive exercise, kneading the muscles, rubbing, and a manual drill and calisthenics, the average marking in school work of the twelve men selected rose during the five months from 45.25 out of a possible 100 to 74.16. If this can result from so short an experiment, what may we not hope for from a continued effort on the part of reformers to correct errors or heredity and environment?

Such and similar thoughts might well form the subject of some of the papers and discussions brought before this society and would, we think, create more interest in its proceedings than at present exist. We must acknowledge that, after a short period of exceptional prosperity and activity, the Philadelphia County Society has again lapsed from grace and is in a dangerous state of lethargic quiescence. There seems to be a lamentable lack of interest on the part of the profession in its welfare. This is, of course, reprehensible, but are the physicians to blame? The time of the physician is valuable as well for rest and study as for his professional duties, and he can not be expected to surrender any of it except for an equivalent. If the society can not offer him, therefore, advantages at least equal, if not superior to

those to be obtained by remaining away and devoting the time to some other employment, he can not be blamed for non-attendance.

Let the society, on entering upon this new year of its existence, determine to compel the attendance of its members by the attractions offered. But how to obtain the attractions?

We would counsel a careful reconsideration, by a committee to be appointed by the society, of the present system of supplying papers through the Committee on Essays and Debates, to find whether it has or has not been an improvement on the previous bureau system. We would urge the presentation of papers bearing particularly upon homœopathic therapeutics, prepared, however, with all the care and regard for scientific accuracy that can be demanded by the most critical.

Further, let the "conversational meetings" every other month be more social in their character, but let ample provision always be made to furnish an intellectual feast that may repay those who attend.

Finally, let each one fulfill every promise he may make to contribute to the interest of our meetings, and let us each blame not his neighbor, but *himself*, for the languishing condition of our society, and determine to do better in the future.

THE WAY OF WISDOM.

To "know thyself" is the way of wisdom. We all start in life without any knowledge of wisdom. To think of and learn for what use we and the things around us were made, is the only way to become wise.

We can easily see the use of many things. We see that man is made up of different parts or organs, and all these parts together make the man. He has feet and legs, which it is easy to see were given to walk with. The hands are to work with to procure food and clothing, and many other things. The heart is to circulate the blood, the lungs to purify it. The use of the teeth is to chew our food, the stomach to digest it. The tongue is to articulate sound and also to taste with. The use of the eyes is seeing, and the ears hearing, and so with every other part or function of the body. Now, if you can see that these are true uses of the organs named, you have some wisdom and can get more if you try.

The Creator has implanted in us a curiosity to learn, to induce us to study into ourselves and things around us, so that we may do the use and avoid the abuse. The wise find a pleasure in doing uses, and the better or higher the use, the greater is the pleasure in doing it. But we must not mistake the pleasure for the use. The pleasure is only the *companion* of use. And if we try to get more pleasure from any part or function of the body that comes from its right use, we make a mistake; we are not wise.

There is *no organ or function in man that may not be misused*. The use of the sense of taste, for instance, is to aid us in choosing our food rightly. But if we are continually tasting, or if we eat and drink mixtures and things which our reason tells us are not best to build up and sustain the body, just because they taste good, this

is the wrong use of the sense of taste, and of the stomach, and it is sure to end in trouble.

We are so created that we can never get more pleasure from any part or function of the body than comes from its right use. True we may get a short increase of pleasure by misuse, but it will be very short indeed compared to the trouble and misery that is sure to follow. All the real trouble in the world comes from the wrong use of powers designed, if rightly used, to make us happy.

We all desire happiness, and that is right—because we were made to be happy—and we all seek intently enough for it, the foolish even more intently than the wise, but the difference between the wise and the unwise is this, the wise are more intent on knowing what is right than in getting immediate pleasure or happiness. The foolish seek immediate pleasure without reference to the right or true use of what they do. Hence all the trouble and misery we see around us.

The most common error of men and women is that of looking for happiness somewhere *outside of usefulness*. *It never has been found when thus sought; and never will be while the world stands.—American Liberty.*

It seems evident that the order called the Knights of Labor is losing ground. Certainly its official head, Grand Master Workman Powderly, has not the authority that he had twelve or six months ago. Yet he does not hesitate to speak very plainly on the drink question; too plainly probably, for his own popularity. If his speech is not over-refined, it is at least forcible. In a recent speech at Lynn, Mass., he used the following language: "Had I 10,000,000 tongues and a throat for each tongue, I would say to every man, woman and child here to-night: Throw strong drink aside as you would an ounce of liquid hell. It sears the conscience; it destroys everything it touches. It reaches into the family circle and takes the wife you had sworn to protect and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawnshops and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rum shop furnishes a paving-stone for hell. In one Pennsylvania county in a single year \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from the workingmen."—*Presbyterian Observer*.

By the ancients courage was regarded as practically the main part of virtue; by us, though we hope we are no less brave, purity is so regarded now.

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

Subscription and Advertising Rates.

Subscriptions:

The Alpha is published on the first day of each month, and can be obtained of newspapers, or will be sent at the following rates:

One year	\$1.00
Six months	50 cents.

Advertisements

The Alpha having a large circulation, and being of a suitable size for binding, is a good medium for advertisements, which will be inserted at the following rates: One square, (space equal to six lines square), first insertion one dollar; each subsequent insertion, fifty cents.

Correspondence

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

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

PAID FOR.

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

THE ALPHA.

VOL. XII.

AUGUST 1, 1887.

No. 12.

TO OUR PATRONS.

This number closes our twelfth year of publication. To all the friends that have so loyally stood by us in our unpopular agitation of a very unpopular and disagreeable subject, (its great importance rendering it not less disagreeable or unpopular), we extend heartfelt acknowledgment. Many that began this fight for the rights of children have been gathered to their fathers. But their memory is embalmed in our heart, and their good works still live.

There will be a thirteenth volume of THE ALPHA, if the Editor's strength is sufficient. She goes away for a rest or change. If she recruits sufficiently the September number will appear promptly. If not, it may be delayed until the 15th of that month. In the meantime we hope all our friends will find refuge from the summer heat and the year's care and toil in some "pleasant valley or delectable mountain," or like ourselves, by "the sounding sea." And may we renew our strength like the eagle, and be ready to make further onslaught on ignorance and the slavery of effete custom and oppressive wrongs. *Valc.*

To the torrid heat of these summer months is chargeable much of the nervousness and irritability that has found expression lately. An editor stands, as it were, with her finger on the pulse of her subscribers, albeit

every nerve in her body stands up in columns and platoons, ready to suffer or resent. But complaints increase. One good friend says she has done her best to secure subscribers, without success, that her paper has not come regularly; and unless the three missing numbers for the year can be furnished, she will not renew. "One reason, perhaps, for my losing them is, the paper has been wrongly addressed," etc. Now, if our good friend had not been awfully hot and uncomfortable, she would not have been so unreasonable as to hold a threatening rod over our devoted head, when with the very first number that failed to arrive a penny postal card would have put that matter all right by telling us our mistake in regard to the name of the street. We are hot and tired and nervous and irritable, and we presume unreasonable too. So we will call it even, and get rested and good natured, we hope.

BUFFIN'S BOWER.

This institution for working girls, where they find shelter when out of employment and where they may secure assistance in obtaining new situations, met with a great loss, July 20th, in the death of Jennie Collins, its founder and faithful sustainer. Miss Collins was a most active and efficient worker for laboring women, as thousands who have been recipients of her thoughtfulness and sheltering bounty can testify. She was a woman of practical good sense, unselfish and devoted to the oppressed and suffering of her own sex. She made the interest of working women a careful study, and gave the results of her investigations to the public in a volume of value and interest. Through her effort women were first employed in the Boston post-office. She was a recognized authority in statistics in her line of work. She was fifty-eight years old, and her place cannot well be filled.

HESTER M. POOLE has severed her connection with the *Religio-Philosophical Journal* as editor of the column "Woman and the Household," which we regret. Her clear and fearless expression, and her faithfulness to her convictions, has had a most tonic moral influence on her numerous readers. We shall all miss her, most of all THE ALPHA. During the eight years of efficient service she has been our steadfast friend, and from time to time has given us encouraging notices. In her farewell column she has made some commendatory remarks with a long extract from one of Elizabeth Kingsbury's "Letters to Men." For all of which we shall ever hold her in our heart in loving gratitude. In whatever field this talented sister may exercise her gifts, may success and happiness attend her, and we shall hope to hear and recognize the fulfillment of our wish.

HYGIENIC COLLEGE.

St. Louis is to have a Hygienic College of Physician and Surgeons, Col. J. T. K. Hayward, President, and Susanna W. Dodd, A. M., M. D., Dean, with a full corps of incorporators and a faculty. The course of instruction to be graded, and the time for a full course three years. The plan of study is well laid out, with clinical and hospital advantages. The dean will be remembered as the author of a valuable book, "Health in the Household," (This book would be a blessing in every family.) We wish the new college success. It opens October 4th. The dean's address is 4846 Washington street, St. Louis, Mo.

CHRISTIAN THOUGHT.

The first number of this paper, whose motto proclaims it to be "for the promotion of godliness," is a new departure for even a religious paper. It opens bravely, as its circular promised, for social purity, purity of life, heart, soul and thought, and does not hesitate to make all professed Christians, as well as others, responsible for their lives, lives that are proclaimed by their purity. It is works that reveal the hidden faith or want of holiness, and what is hidden will be revealed. Long may *Christian Thought* live and prosper. We feel it will be an important auxiliary to our work. Quarterly, price 20 cents per year. Address Caldwell Brothers, Jacksonville, Ill.

THE National Educational Convention was held in Chicago, from the 10th to the 16th of July. The attendance of teachers was said to be 15,000; of this number only 1,000 were men and 14,000 women. Yet of the 37 appointed writers on the programme of the general meeting only two were women, and of 36 officers only five are women, and these all vice-presidents. In this "department" of twenty-six officers, six are women, and only fifteen of the sixty-two writers and speakers. Of these fifteen women eleven are assigned to subjects connected with elementary schools, kindergarten, music, etc. Chicago *Unity* asks: "Can it be that the brains and the skill and the knowledge and the power to treat well the themes of education, are really appointed thus in nature, or rather that the old tradition of man's mastery has much to do with it?"

The old traditions yield slowly to reason and progress, but yield they must. And woman is bound to take her place side by side with man. It will not in future be a question of sex, but of capacity, acquirement and skill in all the labors of life. Who is best equipped, who has the largest capacity of faithfulness, who has the most skill? Let them come to the front and take their proper places and become our teachers and leaders.

SANITARY.

The board of health of the city of Brooklyn recently appointed a committee to test the efficiency of the Pietsch Sewer Trap. This committee reported so favorably that the board of health gave a proper recognition of a very meritorious invention.

The peculiar advantage of this invention is in a "relief valve" which, by its automatic action, serves to equalize the air pressure within and without the apparatus, should there be any occasion for it, thereby preventing the danger of siphoning, which is one of the commonest accidents to which traps are liable, against which many of them afford no efficacious protection. This trap is made of glass or brass, and can be easily removed. All traps should occasionally be cleaned to prevent deleterious accumulations.

This invention is likely to prove a great sanitary blessing in dwelling houses and work shops, preventing the absorption of sewer gas or malaria by the inmates.

Shall ministers marry young? We have decided opinions on this subject, but have not the courage to express them. The *United Presbyterian* has, however, and it says: "It sometimes happens that students hurry away from the seminary to the marriage occasions, as if they were the first desirable objects to be realized, finding afterwards, as they were in danger of doing, that it is not so easy a matter to 'lead about a wife' as they had imagined. But, when one is called and settled, the implication is that he is to receive enough salary to support, not himself alone, but himself and family; and then the domestic arrangement seems to be the one that is natural and looked for. Some pastors who are forced into bachelorhood take on habits which interfere with the best performance of their duties, and from which nothing can save them, either at the outstart or afterwards, but a good wife given them from the Lord."—*Christian Register*.

It is most extraordinary that the editor of a religious paper should have convictions, without courage of expression, on such a vital subject. Why should young ministers "hasten to marry" without any certainty or even prospect of support for a family? All this supposed necessity for rash conduct shows how utterly incomplete has been the education of young ministers, as well as other young men. That they "hasten to marry" to save themselves from "bad habits," so they hasten to select the brightest and most beautiful woman of their acquaintance, and to save themselves they proceed to wear out a delicately-organized life prematurely. This is about the truth of the matter. And what of the offspring of such a carnal union? This recalls the experience, some years ago, of the secretary of the Board of Home Missions. He received an appeal for help from a *wornout minister*, "with a sick wife and thirteen scrofulous

children." What a comment on this minister's life, and the wife given him by the Lord. Shall we not regard the minister's worn-out condition, his sick wife and thirteen scrofulous children the living exponents and condemnation of their unholy marital life? When will the time come when an invalid wife, sickly or vicious children will be a reproach to any man, then bright, cheerful, vigorous wife, and mother, will claim intellectual comradeship with their husbands, thereby mutually rejoicing in strong and virtuous offspring? When shall we have a class of young men not conceived in sin, who will be so well instructed as to know how to make good and economical use of all their supposed necessities, and not waste their own energies, nor the health of wife and children by misdirected expenditures? Not till the laws of life are taught in all our schools, and teachers are wiser than now, and ministers and Christian editors not only have opinions, but convictions and courage to express them and live them.—Ed.

QUESTIONS.

EDITOR OF THE ALPHA:

I have read your paper, more or less, for several years, and have been deeply impressed with your sincerity and earnestness, but have not been able to come to your conclusions.

Your premises, that we should strive to make ourselves pure, and especially that purity in the sex-relations should mark the beginning of all human existences, I accept and emphasize as much as it is possible for you to do, but as near as I make out, you look at the subject of purity from a different standpoint than myself. I am willing to learn, and, I trust you will be willing to answer my questions candidly and fully, and I will try and enter into your feelings and examine the subject through your lens.

Do you hold that the desire for sexual commerce, as experienced by healthy, well-balanced people, is impure? If so, on the ground that children should not come except in purity, how do you justify the having of them at all? It seems to me that the Shaker conclusion must follow that premise. On the other hand, if the feeling is held as pure, is not the act of gratifying pure emotions necessarily pure? If that ground is taken, I do not see how you can object to coition on the ground of impurity.

SAMUEL BLODGETT,

Grahamville, Marion Co., Fla.

REPLY.

Impure in itself, by no means. That desire was implanted in our nature by a wiser and broader beneficence than our finite minds. And when legitimately expressed, for its legitimate object, is a divine fire. When held in abeyance to reason and conscience, and only expressed when the best possibilities of both parties are in full power and a fruitful union desired, such circumstances will secure to the offspring the best inheritance that each parent is capable of bestowing. There can be no impurity in the expression of such a passion for a creative object.

Coition is not in itself impure; it becomes so by its perversion, and unholy, unthinking repetition without the desire for procreation. A majority of sensual couples seek to avoid conception and consider a fruitful coition a curse, self-indulgence being the only object, not for

the creation of an immortal, who should rejoice in existence and make the world better for his healthy, happy, beautiful soul having found a temporary resting and growing place upon its surface with kindred souls.

"God made man upright, but he hath sought out many inventions." The most awful in its consequences to the race is the perversion of sex to sensuality, when its original design was to be the origin of life. Perversion alone is impurity, but so almost universal and long standing has been the habit of associating sensuality with sex, that we yield in our ignorance to unreasoning impulses, and consider it "natural" or "necessary." But who is natural? Who has not gone out of the way? Who of us has not inherited lust? And who are wise or learned in the use and application of sex? are questions it would be well for all to ask of their secret soul, and wait for a response that throws light upon the subject of good use for all our faculties and endowments. It is the only way to happiness.

Children rightly born, are certainly desirable.—Ed.

YEARS OF EXPERIENCE: An Autobiographical Narrative. By Georgiana Bruce Kirby. New York: G. P. Putnam's Sons. Frob. cloth, \$1.25.

Mrs. Kirby, who lately passed to spirit life from Santa Cruz, Cal., has left a lasting monument in this interesting narrative of her early experiences. She was born in England early in this century and came to this country as a governess with an English family when quite a young woman. The first years were spent in Canada. Early in life she quarreled with the dogmas of the church and thought herself out of it; being naturally progressive she fell in with the best thinkers of the time and was one of the Brook Farm Community;

Mrs. Kirby devotes several interesting chapters to the life at Brook Farm. There are many parts of personal letters quoted that were written by Margaret Fuller to Mrs. Kirby. Many ideas that seem old to us we find are comparatively new. On page 153 she says:

"It was from Mr. L. that we first heard of the superior power of the mother over the character and mind of the unborn child. Woman had so far been credited with the disposition, the temper, of her offspring, while the intellect was said to come from the father, or if not from the father, then from the grandfather or great uncle, or some other male ancestor. The mother whose every thought and emotion had circulated through the child in unbroken sequence during the whole period of its ante-natal existence, was supposed to have no effect on its mind. She might be an immature, indolent, selfish girl. It made no difference. The children were the father's and represented him just as they took his name. Evil-disposed children were so of their own deliberate choice; weak-minded ones were the result of mysterious Providence. The parents, especially the mother, could in nowise have modified the facts. And the other theory that children had equal capabilities, and that the soul was a sheet of white paper, on which parents and teachers might write, he pronounced most false. The truth

lay on the other side, parents were responsible if they only knew it, for their inefficient, sickly, unlovable children. The mother, through her longer and closer relation to the unborn (nature endows the gestating woman with abnormal sensitiveness), held the balance of power in her own hands, and was, in a sense, more accountable than the man.

"This was the most important news yet; for if by the study of, and obedience to law the next generation could be an improvement on the present, this nation might have its 'rise and progress' without any 'decline.'

"Never, in my most miserable moments, had I wished I were a man, and now the natural sentiment which was my 'ruling love' sprang forward with pride to account for this.

"It was, however, a pity that so much valuable information was communicated in so hard and dogmatic a spirit. Still, the seed sown by these reformers crept slowly into our literature, and from it may be traced the general intelligence on the subject of the inherited tendencies which prevails at the present time among thoughtful Americans."—*Religio-Philosophical Journal*.

ME.

MRS. E. R. SHEPHERD.

"My son, give me thy heart." Who is this *Me* spoken of?

Sitting a little child in their midst Jesus said, "Whosoever shall receive one such child in my name receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."

Mind you, not in the name of love, nor health, nor physical necessity, nor "marital rights," nor "legal rights," nor lawful pleasures," nor any other conceivable trumped up excuse, but in the name *Son of Man*. Whosoever receives one such *Son of Man* receives not a son of man, but God himself.

We are to give our hearts to children, not to selfish interests and pleasures. Our children are our God's and will rise up in judgment some day to condemn us if we think more of ourselves than we do of them.

How many men beget children because they wish to see and receive God? Rather is not the motive desire for sensuous gratification, with the heart given to self instead of to a Son of Man?

How many women are free to see God (only good) in their children? Are women not rather legal slaves compelled to look on images of Demons? Slaves own nothing, hence can give nothing. Are our women not slaves, having no hearts to give and no God to give them to?

Where the heart is there is the treasure. What treasures have you laid up where your God (your children) shall reward you? Are these treasures of strong constitutions, abundant vitality, amiable dispositions, self-control, talent, sound minds in sound bodies, treasures, hidden treasures, that you searched for, cultivated and garnered in your own body and soul, to hand down to the God of the heart, your children?

Or have you wasted your substance in riotous living with the wife of your bosom, until nothing but the husks of ignoble manhood can be transmitted to children? (God manifest in the flesh).

Have you compelled your wife to bear children faster than her strength could endure, faster than her best judgment dictated, faster than good of the children (to say nothing of any other reason) demanded? And will not the Gods (children) so wronged visit for these things?

Are our children impure, ungodlike, sensual, devilish? Don't blame them. The promise is, "the pure in heart shall see God," not in a future world but in this world, and if we do not see God in our children it is because we were not pure ourselves.

"I have said, ye are gods," (Ps. lxxxii 6), and if we do not like the looks and actions of our gods, the remedy is, "Make the tree good, for the tree is known by its fruit." "The kingdom of heaven is within you," including all the laws by which it may be developed. Some of those laws may be found in the Bible, but not all. Had they been the "world itself could not contain the books that should be written."

Though every Bible in the world should be destroyed the kingdom of heaven would still remain, to be known and read of all men who choose to study it with teachable minds.

A land as full as ours of asylums, jails, reform schools and courts of justice does not speak well for the gods we have borne unto ourselves, and the use we have put the Bible to, to say nothing of the laws of the Creator revealed outside of the Bible.

The trouble is, we are praying and preparing to meet a God of the imagination in some far-off sphere after death, instead of learning how to "receive him that sent *Me*" in the persons of our children.

It is time the churches were waking up to the study of heredity, of physiology, of all science, that "handmaid of religion," which teaches the laws for developing that "kingdom of heaven within us," written outside the Bible, yet in harmony with it,—a kingdom of heaven *within us*, not "way up in the sky," with a little child for its God and king.

"I DON'T SEE ANYTHING TO LIVE FOR,"

is the woebegone remark of the man who is enjoined to be "continent except for procreation." Live, sir, because you cannot help yourself. Live because God wants you to live, because He put you here. Live to please God. Busy yourself in finding out what you came into the world for. Live to receive "one such child in my name." When you have come into this state of mind and merged *Self* in *Me*, the world will become to you a beautiful world; you will see a thousand things worth living for. Like a child denied by its parents a coveted toy, you will not die because denied your darling sensual pleasure, but you will look about for some other plaything, "some other peg to hang your hopes upon." Pleasures you little dream of await you, when the glare and glitter of lust is swept away from your present passion-dazed eyes. You are blind now and do not see anything attractive in a little child that you should desire it, but that is no excuse for you. Live to please God, and great shall be your reward.

He that is a good man is three-quarters of his way towards being a Christian, wheresoever he lives or whosoever he is called.

LET REASON GUIDE.

"Mortals whose pleasures are their only care,
First wish to be imposed on, and then are."

A recent writer says: "To the mother, children are as naturally born in pain as they are conceived in pleasure. Here pleasure ultimates in pain. If the desire, or pleasure, was not designed as a bait to secure that which results in pain, all our ideas of design fall to the ground, like apples, and the pure atheist have it, *i. e.*, creation though coincidence."

It seems probable that this voices the sentiment of many intelligent people. For Emerson says: "The preservation of the species was a point of such necessity that nature has secured it at all hazards by immensely overloading the passion, at the risk of perpetual crime and disorder."

An editorial staff correspondent of the New York *Tribune*, in conversation with the writer awhile since expressed precisely the same thought which is here quoted from Emerson. Emerson also says: "Some persons are not wise at all hours, and will speak five times from haste or humor, to once from their real reason." And does not the same occur at times, to some writers? In the first place, testimony shows that not all children are born in pain. And I believe that when the light will be turned on which discloses the true inwardness of all actions, and their relation to universal laws, it will be found as a rule that where pain results from previous pleasure, the pleasure was either unlawful, or was pursued to excess, which itself is transgression. In determining what is lawful in this case it is necessary to take into consideration time, place and *circumstances*, with *conditions* and relations of the parties.

Some pleasures are innocent of harm to any one. Those who indulge in forbidden pleasures, run in debt to the future, and whether forbidden or innocent, if parties seek to evade the law of proper compensation, what marvel if the payment be exacted in pain.

Is mere sensual pleasure a proper motive for so responsible an act as the origination of human life? A life which it is unlawful for mortals to take away and which is the beginning of a career fraught with immense consequences for weal or for woe, to a being of like capacity for joy or suffering with ourselves, no small part of whose pleasure or pain will for a long time depend upon the conduct of the prospective parents.

If not, it follows that the pleasure of the beginning was not designed as a bait to secure what must end in pain. Far otherwise. Such a motive makes human life a mere accident, depending on just of the grossest kind, if there be no higher object in the act than the momentary gratification of the beginning. The same motive makes gluttons, drunkards, murderers, idiots, thieves, libertines, cripples, prostitutes, and all the crimes and vices of mortality.

The poet well says:

"Not enjoyment, and not sorrow
Is our destined end or way,
But to act, that each to-morrow,
Find us further than to-day."

It was a maxim I learned in school, Pursue pleasure and it will fly from you; flee from it and it will pursue

you. People who make present pleasure the object of life are dawdlers and triflers, and without motive to reject vile temptations in which they seek pleasure. That every good has a fixed and definite price, and every pleasure must be paid for, is the universal and immutable law of compensation. It is the attempt to enjoy the good or the pleasure without paying its equivalent in useful service, which creates so much confusion, inequality, oppression, and unjust suffering in the present life.

Thus the nominal Christian, seeking the honor, glory, and reward of a follower of Jesus without doing the works which formed his character, is easily deceived by a system which promises him a miraculous transformation sometime when the good things of this world can no longer be enjoyed; and the reward of the highest virtue without having practiced that virtue, through the merits and good will of One who did practice the virtue and form the character by good works, which alone can purchase the coveted reward. Being blind to the eternal law of justice, which declares that every one will be finally rewarded according to works, good or evil, and having a false standard within for the testing of principles, he can believe most anything his heart is set upon for securing pleasure.

The desire for ease and for carnal pleasure go together, hence those who seek the latter try to shun the toil and burden which in the proper course of nature would follow a certain act, and operate to some extent as a check upon an excessive desire for, and exclusive pursuit of pleasure. And it is notorious that those with whom pleasure is the chief object frequently become murderers, or breed murderers, which is in effect the same, in their efforts to secure the pleasure and avoid the fruit which would exact due compensation in care and labor. But such shortsightedness only piles up debts faster, with keenest aggravation, and postpones payment, which will be exacted with usury upon usury, and necessarily so, to cure the disease.

The fact that too strong a desire for the pleasure of the beginning operates to defeat the end proposed, taken in connection with the fact that there are rational considerations adapted to secure that end, while the former as a motive is utterly unworthy of a rational and reflective being, makes the argument conclusive to my understanding that whatever the design of Infinite Wisdom in conferring the pleasure, it could not have been for the purpose named. But its transient character, and the fact that it withdraws from the blood and nerves the most highly vitalized essence of health, strength, and motion, indicates that it is the effect of a cause designed to impart life to be continued in another organism, a life, all of whose normal operations should be pleasurable instead of painful, if performed in order and under wise direction of enlightened reason.

I am debarred both by faith and principle from advocating generation, knowing there is far too much passion proclivity in that direction for the good of many living, and of those who will come after them. I am one of a class dedicated to abstinence, that we may shed forth in the world a pure magnetism and a power of God in self-control, which shall aid those who strive

earnestly and persistently to govern their passions, instead of being led and dominated thereby.

The desire for posterity—the love of innocent childhood, with their gentle ways and tender affections, the desire for more companions, or for a staff of comfort to lean upon in old age—the pleasure of rearing, instructing, and training young minds are worthy motives sufficiently strong with many to secure the continuation of the race. And if such prospective parents will be guided by their best reason, study the laws and conditions of heredity, and conform their conduct to the highest wisdom placed in their understanding, having regard to the welfare of their helpless offspring rather than to their own selfish pleasure, they will produce a race of beings morally and intellectually superior to the accidents of lust. A race that will know and practice due subjection to parental authority—who will love refinement and culture, and be duly grateful for the life conferred upon them, having no occasion to ask, "Is life worth living?" Children who will feel it a privilege to reward their parents in old age for service performed on themselves in their tender years. For so long as like produces like, lust will produce lust, selfishness will bear selfish fruit, and kindness and self-sacrifice will bear kindness, gratitude, and disinterestedness. The fruit invariably proves the nature of the parent-stock which produced it, for such is the law of creation.

A. G. HOLLISTER.

LETTER FROM J. B. CALDWELL.

EDITOR ALPHA: Your kind and encouraging letter, in response to our article on Social Purity, received and appreciated very highly indeed. THE ALPHA is a real inspiration, and I have been greatly helped and instructed by its teachings, which in the main are pure and helpful. Like the ten lepers that were cleansed, only one returned to glorify God, so out of ten benefited by right teaching, possibly less than one in ten will be heard from; and this is more especially true of teaching in regard to purity. I sent letters to thirty or more people of prominence. From the most of them I received no reply at all, which would be discouraging, except for the fact that the good letters received more than outweigh all the silence manifested by the others; and the further cheering fact that one of the proudest ministers to whom I sent a circular, and from whom I received no reply (and feared he did not favor the truth), came to me personally and said, "I received your circular, and am delighted with its principles; think it is of the highest importance, and expect to indorse it fully." This grand Christian man preaches purity from his pulpit in unmistakable language, and his teaching reaches to the precinct of home, and pleads eloquently for its purity. From what he said, I understand that my article was the first that his attention had been called to the matter of continence except for offspring, and to two or three other points. I knew before that he was a grand character, and that he favored purity in a general way; but I was delighted to be assured privately by him, and then publicly in one of his sermons, that he favored the most radical and important truth on the subject. I have felt called of God to the work, and feel that He is in it, leading and blessing, and that it

will in nowise fail. I love the work, and as I write and set type, etc., I feel a real inspiration. I have contemplated the matter for a number of years, but it did not seem that the time had come until the present. I see the reason for it now. The Lord did not want me to waste my time and money in useless work—and work is about useless, I think, that does not reach the root of the evil—this I have learned from THE ALPHA and Dio Lewis's "Chastity." I feel like spreading the grand truth to every human being. I am acquainted with professed Christians (very good, conscientious men too, but ignorant of the truth in regard to the sexual nature), who have lost their wives by mistreating them. They consider it a dispensation of Providence, but it was unintentional murder. Not long since another Christian man with two little boys, appealed to me to secure a home for one or both of his motherless boys. Upon inquiry I learned that there was less than a year's difference in their ages. I was disgusted with the poor man's ignorance, and told him it was his duty to take care of his children, instead of putting them off on some one else, while he should look for another poor girl foolish enough to marry him. But I do not wish to weary you with a recital of occurrences with which you are much better acquainted than I am, but wish to speak of two or three strong opponents of the doctrine of purity between husband and wife. This they do not admit, however, and it might be more proper to say that they are strong opponents of the doctrine of continence except for offspring, and have a different standard of purity. * * *

Now a little friendly advice for the good of the cause. The letters to men are grand and contain much that is excellent and important, but couldn't they be improved, at least sometimes, by "boiling down" a little? If her reference to the dance could have been left out, which virtually approved that vile practice, I think it would have been improved. Dancing is well known to be a great enemy to purity, and to even tacitly sanction such an enemy in THE ALPHA cannot but be hurtful. I would omit such articles as that from the Swedenbourg friend; evidently a corrupt and abominable character. Such teaching as he gives is bewildering to those desiring to live pure, but have many obstacles to contend with and overcome. The advertisement of the Magnetic Vest may be a recommendation of a meritorious article—we are not prepared to say it isn't—but the probabilities are against it. At any rate, I regret to see the pages of one ALPHA after another marred by that beautiful young lady, laced into fashionable deformity. It is bad enough to see such in the fashion plates of foolish magazines for foolish people, and they should be excluded from so good a paper as THE ALPHA. I am sure you have not thought of these things, and I only suggest them for the general good. And another thing; try to look at the bright side. Don't be discouraged: If you do, don't give way to it in THE ALPHA. You are doing a grand and noble work, God will take care of it and you too, if you fully trust him. I like the noble sentiment of the man who wrote a treatise on money, Mr. Kellogg, I believe; when advised not to write it, that it would not be popular or paying he said: "If I knew that by not writing it I could make a million dollars, and that by writing it I shall be

forced to live on a crust of bread, I will write it." I desire to see THE ALPHA go on, and to see its prosperity increase more and more. I believe it to be worthy. As soon as I can I desire to help it financially. May God bless you and cheer your heart in all your noble labors to elevate and enlighten his creatures.

Yours for a salvation that saves from all sin,
J. B. CALDWELL.

RING THE ALARM BELL.

Happy are the fathers who take their sons into companionship, and happy are the sons that are so treated from their childhood up. We know a father who has three sons, and who, not liking to let them play in childhood with the kind of boys around them, played with them himself in their childish amusements. Two of these sons are successful ministers of the Gospel, and one a publisher of religious books.

Another father we knew who took his boys and their cousins long walks to see beautiful scenery, or accompanied them on fishing excursions. How much those boys learned about trees, flowers, animals and fishes, and how much health and pleasure they gained, can not be estimated, but they are now in good health, several years beyond three score and ten. That father watched the "young ideas" and in sweet-toned lessons and confidential advices taught those ideas how to "shoot."

Another father made his son his close companion. They were almost always together, and when one had to go on some business journey, the other would invariably go with him to the conveyance and kiss him at parting, if it were only for a day. Such another exemplary son we never knew.

We have known many fathers who have paid no attention to their sons, but allowed them to go with any company they choose, without warning or advice, and whose teachings by example were how to drink, smoke, swear, etc. The almost certain ruin of sons so treated we have very often seen and deplored.

Generally speaking, it is the mother who has the training of her boys as well as the girls, and it is owing, in a great measure, to the good or bad foundation she lays for character that the children turn out well or ill. Think of that, mothers! Are your sons polite little gentlemen, who can not tell a lie without weeping over it and confessing it to kind sympathetic mother, and receiving her gentle counsel and encouragement to resist in future the temptations of Satan? It is from the mother's lips that "the sweet story of old" makes the deepest impression in early childhood, and so on to manhood. Should the mother, however, be taken away the father can make himself an excellent substitute, as was the case in the second example of a good father.

Fathers and Mothers who read this, are you keeping the precious gardens of your children's souls free from weeds, and for the purpose of filling them with the beautiful flowers to be gathered from the Scriptures and good books and papers?—*Witness.*

When women send the seduced to Coventry, but countenance and even court the seducer, ought we to wonder at seductions?—*Colton.*

WOMEN AND BUSINESS.

Mrs. Kingsly, of Michigan, in an address upon co-education, speaks in this way of the University of Ann Arbor:

"A professor said that the influx of so many young ladies from the cultivated homes makes a social life among the students, so that their social culture and elevation through their own numbers, is a matter of comment and congratulation among the faculty. The moral influence of the girls has been very marked.

"The orator of the last commencement day, a graduate of 1857, told me that the night after his arrival he started out about eleven o'clock, to pry around among the haunts of the town, to see if the students celebrated commencement week as they used to do; but all was orderly, no convivial groups could he find. The next night he started out again with an old classmate to find their most secret haunts, but with like results. The following morning he recounted this to one of the young professors, who replied: 'Oh, that sort of thing is out of date. With the young ladies in college, the carousing has ceased.'

"When these advanced female colleges of the East seek their professors from co-educational institutions, it is proof conclusive of the merits of such institutions, and the best educators predict that the day is not far distant when the whole principle of separate education of the sexes will be abandoned. Theoretically we have co-education, but practically it will require the united efforts of citizens, professors and legislators to bring our university to the standard which the future shall demand. The circumstances and growth of the State have necessitated in the past a devotion to business. The spirit of mercantilism has been the dominant principle which has swayed every individual."

It is generally a truth, applicable to one sex as well as another, that whoever cannot make money cannot manage it when made. And it is one of the good effects of following the independent career of woman, wherever that is witnessed, that when she knows how money comes she learns how to take care of it, and can spend it intelligently. On this point nearly every exchange contains illustrations. A Western paper says that, "Not long ago the secretary and treasurer of one of the largest street-car lines in Pittsburg was taken ill, and his daughter who had never had any practical training for the work undertook to manage his business. She kept the books in good shape, attended to the collection of money, paid the employees, and bought food and stock for the company. Her father died, and she had done so well in her official capacity, that the company thought the best thing to be done was to elect the girl to fill the position permanently."

The same exchange gives an account of the richest woman in South America, who lives in the capital of Chili. Dona Isadora Cousino, "rivals the financiers of all times. She is almost as famous for her charities as for her business ability. She is one of the richest women in the world. At her husband's death he gave her absolute control of his immense wealth, and she has proved herself a veritable queen of finance. She manages her business, exhibiting great foresight, breadth of

purpose, and great ability as a manager of affairs. She has a power of control that can direct and harmonize the different branches of trade and business in which she is engaged. She has a trained superintendent for each separate department. These she has the tact to pay well, thus binding them to her interests. On one farm of vast extent she has four hundred men. Every house in a village of six thousand or seven thousand is hers, and to the people of this village, and one adjoining, she pays out monthly from \$100,000 to \$120,000. She owns the only large coal mines in South America. From them she receives \$30,000 each month. She has copper and silver smelting works of great value, and a fleet of eight iron steamships. All this vast enterprise she controls and directs.—*Religio-Philosophical Journal.*

CORRESPONDENCE.

CONN., July 8th, '87.

EDITOR OF THE ALPHA: Is there no one who will help you in your duties on THE ALPHA? I can't bear to think of your having to give it up. I should enjoy exceedingly putting it on its feet—good substantial feet, too, financially speaking—if I could afford it, but I haven't the means. But it seems to me there must be people in sympathy with its views who *have* the means to prevent its suspension. The world needs it. It ought to go into every family in the land. Your reply to the man who stopped his paper because you reprinted the article from the *Pacific Record* is excellent. He says: "I do not believe that by intensifying an irrepressible conflict—where such exists between husband and wife—the offspring will be thereby improved." Does he claim that a woman should submit to having offspring where the union—or non-union,—is based on such irrepressible conflict? He writes like an intelligent man; can't he see that every child born of such a union is only an additional burden, if not an actual curse, to society, to say nothing of the burdens and outrages put upon the unhappy mother? Does he claim that it is the woman's duty to submit to the demands of a brutal husband? I have recently met a lady who some time ago visited the mother of the boy-murderer, Pomeroy—the boy with the "white eye," I believe he was called. You will probably remember that this boy had spasms seize him in which he felt as if he must kill every one he came in contact with. He killed a number of boys—I forget how many. The lady to whom I have referred, wanted to satisfy herself as to the pre-natal influences that produced such a monster. The accounts published in a number of papers at the time this boy was under trial stated that his father was a butcher, and had got the mother of the boy—previous to the child's birth—to help him butcher an animal. But this account is incorrect. The mother of the boy with the "white eye" told my friend this: Very soon after the birth of her first child—which was not a bad one—she became *enceinte* again, very much against her own wish; and during all the months previous to the birth of this child she had such feelings of wrath towards her husband that they at times culminated in spasms of indignation and wrath, when she felt as if she must take a carving-knife and stab him. The result was inevitable, the child was born a murderer. Which was to blame—he or the father who so brutally disregarded the mother's wishes? Does your friend claim that it is better not to teach women resistance to such tyranny? If he does, he should pull the blinders of prejudice from his eyes and look at these things as they are. He should recognize the fact—clear as the sun in the sky—that it is not only a woman's right, but her sacred and holy duty to resist all brutal advances, even though she have to resort to fire-arms and butcher knives. And by brutal advances, I mean *all* advances not strictly in consonance with the woman's wish. In this realm woman should stand Queen-Regent, and spurn the man who heeds not her wishes, even though the priest have tied her to him with all the authority of all the churches. Priests and churches are of little account compared to the supreme importance of enlightened womanhood and motherhood. No, do not keep women in ignorance of these things. Let them learn the horrors of enforced maternity, and the glorious possibilities of an enlightened one, for when this whole sexual-horror question is brought up out of the mire of ignorance and animality on to the plane of an enlightened spiritual understanding, the beast with the seven horns and all the dragons of woe that have held high revel throughout the ages will sink into everlasting oblivion. Women will no longer give birth to murderers, adulterers, idiots, lunatics, and the innumerable specimens of deformed, diseased humanity. But on the other hand they will give birth to angels—to veritable Christs. The long black night of woe that has held the ages in its grip will be dissipated by the rising beams of

a sun that shall know no setting. These things shall come when woman—fully enlightened—shall be seated on her throne. Then *she* shall dictate *her* terms to man. But in that day man will also have his spiritual understanding opened; and the word "dictation" will be out of place on either side, for the relations of the sexes shall be attuned to the divine principles of harmony. The age of the quadruped will have gone, to return no more.

That July number of THE ALPHA is so good I wish I had a few copies to circulate in our little cub—Equal Rights Club—which has its last meeting of the season to-morrow—the 9th. If I had thought of it in time I would have sent for some, but it is too late now for that, though I can call attention to it in the meeting, and then if you have a few spare copies and think it worth while to send them on, I will send them out by mail. It is one of the best copies I have seen for a long time. You always do best when you do come out boldly—fearless of the consequences. This man who wants his paper stopped will do you good instead of harm.

Do not stop if it is a possible thing to go on. I will do what little I can, and if every one helps a little it will make a big help. F. E. B

MY DEAR FRIEND: A copy of your paper has come to me and I have read it carefully. I fully agree with its aims and purposes. I only wonder why has the "vision tarried so long." I have seen seventy-three winters and summers, and have preached the gospel for nearly fifty years, and a great share of the misery I have seen in connection with the sexual nature, has been through want of knowledge; lack in early education. Of course I have not had means of knowing so well the habits of the lower and more degraded classes—I speak of the better and more conscientious class, where the moral sentiment is higher and where there is really more refinement—such a work as yours is greatly needed to instruct and guide them. Not only on the question of "social purity," as the W. C. T. U. understand it, and are laboring to correct abuses and bring about a reform, but also in the married state. A thousand tongues could not utter the anguish, the pains and penalties connected with what God intended to be a holy institution—and there has been no avenue open to the much needed information. Few ministers dare preach and apply the text, "Make no promise for the flesh to fulfil the lust thereof." I heard Anthony Comstock last winter give a fearful array of facts on the subject of corrupt literature, in the possession of young men whose parents were church members and utterly ignorant of the fact that such foul books were in the possession of their boys. Both the liquor and tobacco usages increase the animal passions, and future generations must suffer immensely if these habits continue. I hail with gratitude every effort for judicious reform; every wise attempt to bring this subject to the notice of those who seek the welfare of the race, present and future.

You shall have my prayers and sympathies in this long neglected work. G. F. P.

SAN FRANCISCO, CAL., June 30, 1887.

This is about the time, I'm thinking, when another month's ALPHA is fairly born. It occurs to me for the first time this morning—the likeness between THE ALPHA and "the tree of life, bearing twelve kinds of fruit and yielding its fruit every month; and the leaves of the tree are for the healing of the nations"—it would be such a blessed thing for humanity (upon this coast, and not only that, but wherever "this coast" shall send its influence abroad, in the ages to come), it would be such a *blessed* thing to have the true meaning and province of our sexual nature, and the true principles of sexual holiness, taught to the young men, regularly and faithfully, as "part of the course" in the great university about to be opened here. Our friend "gets in a good deal of seeding-work, I believe, among the Knights of Labor, Socialists, Mind-cure folk and Spiritualists. "Here a little and there a little,"—and *sometimes*, as I said, a good deal—as she has opportunity. If the Jews have not ears to hear, she turns to the Gentiles! She is earnest, positive and (having "the courage of her convictions"), not a favorite with some people. I for one esteem and honor her. She is no trifler; she is ready to bear witness to the light; will not "trim," and whatever mistakes or indiscretions she commits, she does *not* make the woe-ful one of hiding her light under a bushel, and fail to stand up for what she sees to be right.

"Ah well! The world is discreet;
There are plenty to pause and wait;
But here was a man who set his feet
Sometimes in advance of fate,—
Plucked off the old bark when the inner
Was slow to renew it,
And put to the Lord's work the sinner,
When saints failed to do it."

Those lines of Whittier (in "G. L. S.") are not inapplicable to the little woman aforesaid, and what with Tokology, the White Cross series and THE ALPHA, she pushes on (in spite of poverty, and all) sowing beside all waters. And the Lord will give the increase in His own good time. Fraternally as ever, N. E. B.

LIST OF BOOKS

Published by the Moral Education Society, and for sale at the Office of

THE ALPHA,

No. 1 Grant Place,

Washington, D. C.

"Yes or No."

BY ROSE W. BRYAN.
Price 10 cents.

The Importance of Knowledge Concerning the Sexual Nature.

A Suggestive Essay.
BY GERTRUDE HITZ.
Price, 25 cents.

What We Have to Do.

BY ELIZABETH KINGSBURY.
Price, 30 cents.

The Duties of the Medical Profession Concerning Prostitution and its Allied Vices.

BY FREDERIC HENRY GERRISH.
Price 25 cents.

A New Tract—A New Sermon from an Old Text.

"Increase, multiply, and replenish the earth."
By Parson Jonesbae.
Price 5 cents.

Parental Legacies.

By Caroline B. Winslow, M. D.
Price 5 cents.

A Higher View of Life.

By B. F. Fetherolf.
Price 5 cents

The Relation of the Maternal Function to the Woman Intellect.

BY AUGUSTA COOPER BRISTOL.
Price 10 cents.

Pre-natal Culture.

BY A. E. NEWTON.

This pamphlet of 67 pages contains scientific suggestions to parents relative to systematic methods of moulding the character of children before birth.
Price 25 cents.

The Mystery and Hitherto and Beyond.

Two essays read before the Washington Moral Education Society.

BY MRS. EVELEEN L. MASON.

These essays are the result of ten years' study of the religions of all nations and all ages, and show how constant has been the effort to recognize the feminine element in religious worship, and just as they have succeeded has civilization advanced, and each time the aggressive force of man has crushed the idea, humanity has fallen back into darkness and barbarism.

Price 15 cents. For sale at the office of THE ALPHA, 1 Grant Place, Washington, D. C.

Heredity.

BY MRS. MARY L. GRIFFITH.
Price 5 cents.

Suggestions to Mothers; or, What Children Should Know.

Price 10 cents.

The Tobacco Vice, with Suggestions How to Overcome.

BY HANNAH McL. SHEPARD.
Price 10 cents.

A Private Letter to Parents, Physicians and Men Principals of Schools.

Send a 3-cent stamp.

BY SAXON.

A physiological treatise on sexual ethisc and enervation of the spermatc secretions.

Disinherited Childhood.

BY
MAY WRIGHT SEWALL.
Price 10 cents.

The Relation of the Sexes.

BY FREDERICK A. HINCKLEY.
Price 10 cents.

The New Power for the New Age.

BY MRS. E. L. MASON.
Price 10 cents

Marriage—Its Duties and Dangers.

BY MRS. HARRIETTE R. SHATTUCK.
Price 10 cents.

Forewarned and Forearmed.

BY MRS. GEORGIANA KIRBY.
Price 5 cents.

Black Sheep.

By
C. B. W.
Price 5 cents

The Lost Name.

"Our Mother who sitt n Heaven."

BY EVELEEN L. MASON.
Price 10 cents.

For Girls.

BY MRS. SHEPHERD.
A SPECIAL PHYSIOLOGY.
It is clean, sweet and practical. Every girl should read it and own it.
Price \$1.00.

FOR BOYS.

A SPECIAL PHYSIOLOGY.
Scientific, pure, clear, and uncomplicated in style. A book that every parent as well as every boy needs and must have.
Price \$2.00

The Better Way.

An Appeal to men in behalf of Human Culture through a wiser parentage.

BY A. E. NEWTON.

Price 25 cents.

Father's Advice to Every Boy and Mother's Advice to Every Girl.

BY MRS. DR. E. P. MILLER.
Price 10 cents each.

Vital Forces.

BY DR. E. P. MILLER.
Price 30 cents.

Chronic and Nervous Diseases of Women.

BY DR. ROSCH.
Price 25 cents.

Tokology,

A BOOK FOR EVERY WOMAN.

BY ALICE B. STOCKHAM, M. D.

Teaches Positively Painless Pregnancy and Parturition.

Gives certain cure for Dyspepsia, Neuralgia, Constipation, Headache, Change of Life, &c.

TEN EDITIONS SOLD FIRST YEAR.

"I find more needed information in its pages than ever before in one book."—Mary A. Livermore.

"The very bestbook that can be put into the hands of a girl or woman."—E. M. Hale, M. D.

Postpaid, Cloth, \$2.00

Full Morocco, \$2.50

Very Best Terms to AGENTS.

Address
ALPHA,
No. 1 Grant Place, Washington, D. C.

Ante-Natal Infanticide.

BY MRS. MARY L. GRIFFITH.
Price 5 cents.

"In Clouds of Smoke."

BY D. S. LAMB, M. D.
Price 10 cents.

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL.

Published by

MENTAL SCIENCE UNIVERSITY,
161 La Salle Street, Chicago, Ill.,
REV. A. J. SWARTZ, Editor.

A Scientific, Progressive Monthly, Advocating an Explaining the New Science of Healing. The best publication in the world on Mental Science.

Per Year, \$1.00. Sample Copy, 10 Cents.

The above University is chartered under the laws of Illinois, and give diplomas to graduates. Classes are formed monthly for instructions in the science, under one of the most thorough teachers of Metaphysics in the country. For further information on the subject, address, with stamp,

MENTAL SCIENCE UNIVERSITY.

STOP TO THINK!

If you are a wage-earner, why your labor affords you only a bare subsistence?

If you are a farmer, why your crops afford you so little income?

If you are a merchant, why your business does not improve?

THE ANSWERS ARE IMPORTANT.

They can be found in

OUR COUNTRY,

An ably-edited Weekly Paper, devoted to the advocacy of the Rights of the many as against the Privileges of the few.

Every issue contains interesting matter relative to the popular topics of the day

FOR THE FARM AND WORKSHOP.

\$1 50 per year. 75c. for six months.

SAMPLES FREE.

Address "OUR COUNTRY,"
P. O. Box 610. 318 Broadway, N. Y.

JOIN A READING CIRCLE,

And Pursue a Sympathetic Course of

HOME STUDY

In any of fifty different subjects, under eminent College Professors, leading to High School and College Diplomas and regular Collegiate Degrees, at a nominal cost (only \$1.00 per year). Full information of courses, professors, terms, &c., given in the

UNION READING CIRCLE,

A large 16 page literary journal sample copy of which and application form for membership will be sent to any address on receipt of ten cents in postage. Address,

THE READING CIRCLE ASSOCIATION

147 Thoop Street, Chicago, Ill.

N. B.—Situations to teach free to members and subscribers. Agents wanted.

**ALPHA RIBBED UNION UNDER GARMENTS.**

Originated, Patented and Manufactured by

MRS. SUSAN T.
CONVERSE,

WOBURN, MASS.

For circular and samples, send with address two-cent postage stamp.