

The Alpha.

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

VOL. XII.

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NO. 1.

"LETTERS TO MEN."

BY ELIZABETH KINGSBURY.

HAPPINESS.

"I wish you would let me publish your letters, they might help others as they have helped me," said a young naval officer, to me a few years ago.

"I fear it would be impossible to take away the personal element without destroying any interest they may possess," I replied.

The above remarks were made at the close of a lengthened correspondence that had arisen out of difficulties in which my young friend had become involved through youthful folly and ignorance of the nature of womankind. It turned out on examination that the letters in question would be quite useless if the private portions were expunged. The hope, which the sailor's request awakened, that I might be able to give voice to thoughts that might help some struggling brother to come over and fight on the right side, has never quite died out, so that I gladly avail myself of the opportunity that the pages of THE ALPHA afford to address many friends, as I hope it may prove, instead of only one.

This explanation must serve as an excuse for what some may consider presumption, and is all the apology I can offer for doing what I certainly should not have ventured upon had I not been invited by one of the opposite, can I add—wiser—sex.

The great need of the age is a thorough understanding between men and women. They were made to be one and help-mates for one another, and help-mates they cannot be until there is perfect sympathy, well-grounded trust, and intelligent understanding between them. How is this desirable state of things to be brought about unless there is a frank and free interchange of thought among men and women? Who but a woman can fairly express the wants, wishes and aspirations of women? Who but a woman can tell how the aims and actions of men influence women, and, through them, the world? Who but a woman can show how virtues and vices of men appear to their sisters and wives?

For all these reasons the words of a woman may be not altogether beneath the notice of men. There will probably be little that is original in the thoughts and suggestions offered. No claim to originality is made. Often the thoughts and suggestions will be men's thoughts rather than women's, but they will have filtered through a feminine mind and received new shape and color from a woman's heart.

It is possible that these "Letters" will show feminine misconception of masculine motive, but if they happily expose error and at the same time awaken the will to set it right there will be little cause to regret a temporary misunderstanding which may lead to permanent reconciliation.

If any man should take up these papers feeling that he has no need of woman's help let him pause and reflect before he throws them scornfully aside, that women have need of his help, and that until he knows what help is most wanted he will be powerless to use his strength aright.

Happiness is an aim which, consciously or unconsciously, all men pursue. Happiness is bound up for each sex in the well-being of the other. Women have but an imperfect existence while the men fall short of the full stature of manhood; men live joyless lives while women are dwarfed and corrupted by social arrangements that make them either slaves or toys to the strong and base.

Some supreme and universally extended instinct makes all the children of men desire and strive after happiness. A widely diffused consciousness exists, especially among young, unspoiled natures, that a Creative Wisdom destined us for happiness.

A universal strife, a never-ending rebellion, is carried on from generation to generation, against conditions that result in misery, or at best in stupid acquiescence in things as they are.

"A divine discontent" pervades all ranks, all races, all nations.

Is not this constant whisper—this unsatisfied longing for a better state, which stirs all hearts, the voice of the World Spirit urging forward the heirs of immortality? Is not this intuition, which we are bound to consider *spiritual* in its origin, since it is obviously not born of *earthly* experience, a continually renewed promise of a "new heaven and a new earth?"

And have we the smallest reason to despair "of the good time coming" when we have at present only tried the habitation of earth as a dwelling place where the household is divided against itself?

"In the day that God created man, in the likeness of God made He him. Male and female created He them; and blessed them and called their name Adam in the day when they were created."

It was man who separated the sexes not God. One name the Father, according to this account, found enough for both. Together they were one perfect creature, formed in the likeness of God. Their name was Adam (Gen. v. ch., 2.)

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Man after the fall chose to monopolize the name common to the perfect human creature for his own and especial use. "And called his wife's name Eve." That which God joined together man has put asunder. Can we wonder that miserable, moral muddle is the result?

I do not wish to give greater stress to the biblical account of the creation and fall from the state of divine harmony, which we term Paradise, than modern thought will justify. It happens that the account given in Genesis of the division, that circumstances brought about between the two sexes, agrees, singularly, with the cause assigned by our most advanced thinkers for much of the evil from which we at present suffer, and for this reason the coincidence deserves notice.

The old sayings that our poets have crystallized that there is no evil but a woman is at the bottom of it may be granted true. What if Aristophanes wrote:

"O thou most vile! thou—*woman*? For what word
That lips could frame could carry more reproach?"

What if our great Shakespeare taught—"Frailty, thy name is woman." Do they not prove too much? Do they not forget the "This is now bone of my bone, and flesh of my flesh?" What if disendowed, disinherited, divorced, woman, driven out of the garden where grows the tree of knowledge, where there is freedom and equality before the law, what if she do bring evil, is it not best so? Best that man should learn, even through pain, that the good, the happiness, he grasps for himself is less than that which the Creator has designed for him.

Is not three-quarters of the suffering which weighs man down brought about by his desire to enjoy pleasures that nature decrees are not good enough for the sons of God, created a little lower than the angels?

The glutton desires the pleasures of a gratified palate. Nature desires a frame so healthy, an appetite so keen, that not only the art of a Soyer can bring intense satisfaction and real enjoyment, but that the fresh fruits of the orchard, the herbs of the field, that grow not only for the epicure but for the sons of toil, shall yield a pleasant repast haunted by no ghost of gout to come.

The wine-bibber wishes for the exhilaration of an hour, the dreamy unconsciousness of forgetfulness for a season; Nature destines man to the long and lasting exhilaration that comes from a loving heart and wisely used brain, where there is no need for forgetfulness because memory is full of pictures collected along the journey of a life well spent.

Man makes no mistake when he believes that he was made to enjoy a happy time here, to say nothing about hereafter. Where he does err is being satisfied with such a very inferior article, that it has worn out and vanished before he has had time to realize it was ever in his possession.

It would be difficult for us to be too strongly impressed with the conviction that we were meant to be happy, and that until we are so we bear about with us the death warrant that convicts us of our sin.

Unhappiness comes from disobedience to Nature's laws, which are God's laws, and from nothing else.

It may be that our disobedience comes from ignorance so that we may be inclined to look upon ourselves

with pity, but it is disobedience none the less and must expect to receive the punishment of disobedience. Do you say this is unjust? How else I ask you is the human child to learn the right way but by experiencing the effects of the wrong.

We cannot, however, be at all sure that there is an atom of injustice, even what we might term necessary injustice, in this punishment of disobedience to the law. We are all endowed with moral intuitions that warn us when we are about to transgress, and although these intuitions may become blunted in time by our wilful heedlessness, who can say that they were not strong enough once to keep us in the right way if we would have listened to them. Or who can say that he believes that man never brings punishment on himself by wilful wrong-doing.

To give one instance that will come home to Alpha be lovers—

We are often perplexed at the seeming cruelty of the law of inheritance; the sufferings of the third and fourth generations; we may feel that we have ourselves entailed pain and ill-health on our offspring by our former ignorance of the law of perfect continence, especially during the period of gestation; we may in the bitterness of our hearts, when we witness suffering that we are now powerless to stay, cry out on the cruelty of the law that condemns the innocent child to bear the burden of the parent's guilt. But can we persuade ourselves that the first civilized woman, who permitted the approach of her husband at the period when nature demanded that she should consecrate herself wholly to the maternal function, had no intuition that she was committing sacrilege? It is impossible for us to believe this, and thus shift the guilt of injustice on to the law of God, when we know that at this present time the instinct of the female brute, and the intuition of the savage mother teaches them to preserve the embryo from the chance of harm.

What does science say of these instincts or intuitions? * "That the intuitions of a moral faculty should guide our conduct, is a proposition in which truth is contained; for these intuitions are the slowly-organized results of experience received by the race while living in presence of these conditions. And that happiness is the supreme end is beyond question true; for this is the concomitant of that highest life which every theory of moral guidance has distinctly or vaguely in view."

This is the philosopher's way of saying that man was created for a life of happiness. His way of saying that the moral law and the physical law having sprung from the Highest Wisdom agree with each other in every particular. As they have one source (God), one aim (man's good), one end (perfect harmony between physical and spiritual life), so their teachings have all things in common.

Moral law is in exact agreement with physical law, and *vice versa*.

"Happiness is the supreme end" because it is the concomitant, or attendant, of that "highest life which every theory of moral guidance has distinctly or vaguely in view."

* See Mr. Herbert Spencer's "Ethics."

is necessary to dwell upon these truths because our forefathers divorced happiness from goodness, even went so far as to look with suspicion upon pleasures as in themselves temptations of the Devil rather than as blessings from an All-loving Father.

And because we are at the present time tainted in blood, if not in our reason, by this faithless heresy, we are always in danger of relapsing into that state of being, so mischievous in its results, that inclines to the evil rather than the pleasant course, as likely to be virtuous in itself.

When the thought of the loving kindness of the Supreme has had time to sink as deeply into the fibre of being as has the old monkish doctrine of an angry jealous God, it will be superfluous, if not childish, to rest on the testimony of the natural history of evolution, but at present we cannot dispense with any of the multitudinous proofs, scattered throughout the physical world, of the presence of a Loving as well as a Just Ruler.

Professor Bain tells us * "That states of pleasure are connected with an increase, and states of pain with a decrease, of some, of all the vital functions," so that we have Nature's command upon us to order our lives in such a way that pleasures may abound, that we may be strong to our descendants healthy minds and vigorous lives.

Now that devil-worship is dying out pain and misery are lost the excuse, which the old creed gave, for their existence. We must recognize them as made by man and capable of being by man destroyed. It becomes our most important duty, under the new faith, to lessen suffering, to promote enjoyment, and to leave the care of our souls trustingly to Him who made them.

As the Persian proverb says: "He needs no other joy whose thread of life is strung with the beads of pain and thought."

Goodness we must desire, but it shall no longer be of the narrow kind that seeks the care of the immortal soul of the individual while neglecting the mortal part of the masses.

Goodness shall mean in the region of moral what it means in the other departments of life—that which serves its purpose well. And if Happiness is an end in itself because it conduces to the highest state of being (which I shall touch upon later) he is the good man whose life contributes most fully to the happiness of his fellow creatures. † "For remembering," says Mr. Herbert Spencer "that we call good and bad the things which immediately produce agreeable or disagreeable sensations, and also the sensations themselves—a good appetite, a good smell, a headache—we see that by referring directly to pleasures and pains, these meanings harmonize with those which indirectly refer to pleasures and pains.

"If we call good the enjoyable state itself, as a good laugh, if we call good the proximate cause of an enjoyable state, as good music, if we call good any agent which conduces immediately or remotely to an enjoyable state, as a good shop, a good teacher—if we call

good, considered intrinsically, each act so adjusted to its end as to further self-preservation and that surplus of enjoyment which makes self-preservation desirable—if we call good every kind of conduct which aids the lives of others, and do this under the belief the life brings more happiness than misery; then it becomes undeniable that, taking into account immediate and remote effects on all persons, the good is universally the pleasurable."

"Pains are the correlatives of actions injurious to the organism, while pleasures are the correlatives of actions conducive to its welfare since it is an inevitable deduction from the hypothesis of Evolution, that races of sentient creatures could have come into existence under no other conditions."

"Where pain is accompanied by use and pleasure by that which has a tendency to injure it is on account of non-adjustment of internal organs to changed external circumstances, and in no way vitiates the argument that the process of evolution is through pleasure from pain. For instance labor is only painful (when carried on to a reasonable extent) while the process of adjusting is incomplete; and in many cases the pain of the present is borne gladly (so that it loses much of its painfulness even while emerging into pleasure) for the sake of future pleasure to be obtained through it agency—as when the pain of application to business is borne for the sake of the pleasure of expected success."

In fact man being made for happiness and happiness being only compatible with the performance of duty "persistence in performing a duty ends in making it a pleasure."

Now this is just what we might expect a perfectly loving Creator would contrive, thereby rewarding every effort made by His children to walk in the way of duty and service.

Pleasure will lead us along the right road more readily than pain will scare us off the wrong one.

Happiness and goodness are more intimately connected than theologians are willing to admit. It is very rare to find an unhappy man fulfilling his duty to his neighbor, his wife, his child, or his friend; in other words, an unhappy man is rarely, if ever, a good man. His misery is absorbing. It burys him in himself and what influence he exerts is a malign influence. His gloomy presence hushes the innocent laughter of childhood, the merry game is broken off, and instinctively the little ones creep away as at the approach of some feared, though dimly-comprehended, evil. Such a one works more harm by his presence than he can compensate by his actions be they ever so benevolent. He is like a dark cloud shutting out the sun, awakening dread and conjuring up forebodings of calamity. His dearest friend loses something of his genial warmth in his presence and heaves an unconscious sigh of relief at his departure.

Health cannot find an abiding place within the down-cast and unhappy, but brooding melancholy, dyspepsia, and a host of lurking demons attend his footsteps.

As it is with the child so it is with the man; the unhappy infant is peevish, cross, troublesome, a nuisance to himself and all around. The unhappy child is the bad child. Here too the child is father of the man.

* Senses and Intellect."

† Ethics.

But if you are fortunate enough to know a thoroughly happy fellow, what a contrast springs up before the mind. Wherever he goes he finds a welcome, his spirit is like sunshine, and sheds a radiance over the gloomiest abode. Those who meet him feel a holiday lightness of spirit come over them, those that depart from him feel the world to be less dark and drear, and life worth living, after all.

A happy human creature is one of earth's choicest possessions—perhaps one of her rarest.

For the rareness who can say how much a gloomy asceticism has to answer; asceticism which is a survival of devil-worship—a foe to pure, childlike gladness—the arch enemy of health, happiness, and therefore of morality.

We must enthrone the God of Love in our hearts and worship him in spirit and in truth, then shall we realize that gloom is an offence against His law.

Unless we can kill the serpent of despair and hopeless despondency that is feeding upon our multitudes and upon our young—we must never hope for any great improvement in the morals of mankind. An unhappy people cannot be a moral people.

ONE MORAL CODE FOR BOTH SEXES.

The young writer who presents the signal of the White-Cross Army in the May number of *THE ALPHA* awakens a fervent desire that a nation of like young men may arise. The pure in heart, the merciful, and they that hunger and thirst after righteousness, cannot fail to see that where woman is betrayed and falls because of her reliance upon her heart's chosen treasure, every element of our Christian civilization calls upon us to "deal gently with the erring one," and cease to smile upon the man that safely wallows in his beastliness, because the offence will be visited upon his victim, her name cast out as unclean, and her life spent in outer darkness. The genuine inspiration of this young writer awakens some of the memories of my early girlhood, and supplies the pretext for relating an incident which dates not far from three-score years in the past, and is a fair illustration of the terribly-diseased public sentiment of to-day. From extreme youth to old age it has awakened "righteous indignation" whenever I have called to mind a simple, artless, ignorant, very young girl, of industrious habits and obscure parentage, who was bedizened and betrayed by a villainous, oily-tongued, lust-bedeveled lawyer, and when society had thrown the child-girl into the ditch of utter hopelessness, the lawyer married into one of our "best families."

All hail to the young men of the age who see that "the great problem now is, how to rectify the false attitude of society in regard to these matters." In gathering up the fragments of thinking and acting that I find scattered along the past, I remember that John the Baptist, when heralding the approach of the Great Reformer, announced the fundamental principles of his kingdom. He told his hearers that, under the coming dispensation, the fate of a corrupt tree would be the axe laid at its root, and the strokes would be redoubled, until *rustling, crackling, crashing*, the tree came THUNDERING DOWN into

the unquenchable fire, and where wheat and chaff were found together, the one would be garnered and the other burned. Commentaries may be written until the world cannot contain the books, and this sermon, consisting of a few short paragraphs, outweighs them all, and contains instruction adapted to the wants of the Christian reformer until time shall be no longer. We are here simply told that the life of moral evils, like that of trees, is due to roots that lie along our pathway, and be that runs may read, that a generation of adulterers, that are borne upon the crest of society by the power that inheres in their pure-minded, clean-hearted wives, reveals the *root* of this stupendous evil, which so deeply wrongs woman and degrades the race. In the glorious work of "forming a higher and purer public thought and rectifying a false attitude of society, I am impressed with the mountain to be removed, by recalling a lady friend and neighbor, who, in secret confidence, with streaming eyes, and with choking sobs, was wont to pour into my ear the story of her husband's falsity, and perhaps the next event of the week would be an invitation to a social party at her home, where the adulterous host would command the attention and shine most conspicuously among a score of lady guests. When the great pain-bearers of the world see and accept the agonizing truth, that a pure woman's relation to an adulterer is unholy and unclean; that the *form* of marriage in no way sanctifies it; that Christ's definition, and the nature of the institution forbid such a relation, and that civil government recognizes the principle—having shed her blood for the life of humanity—her heart's blood will flow, and she will give birth to a state of moral and spiritual life, after which the world is reaching, and which can be gained in no other way.

MRS. A. S. GRAY.

IN REPLY.

The criticism on "For Girls" in the July *ALPHA* seems to demand a few words in reply. So far from thinking to keep the book in secret away from men and boys, it is due the publishers to say that they have expressly called the attention of the other sex to it, advertising it as suitable for young men as for girls; men have canvassed for it, and instances are known where fathers, after reading it, handed it to their young sons to read.

Men declare that the passion of woman is strong as their own (in one breath, when it suits their purpose, and in the next breath, when it suits their purpose, they will say she has so little passion it is easy for her to be virtuous, hence right to give her the controlling power over both), and name this as the reason when she falls from chastity.

What harm can possibly accrue such men to read Mrs. Duffey's words? It only shows them that women view this subject in a different light; that possibly there is another side—three sides to it. It gives them an idea new to them, that it is neither because a girl is weak that she falls, nor because of strong passion, but simply through her ignorance of the anatomy and nature of man; that it is pure affection untainted with lust which leads her to give him the same caresses and kisses (when

he invites them, as he always does first) which she gives her father and brothers, unknowing that what to her is the expression of unselfish love is to him as fire to coals. What harm, yea, is it not rather our positive duty to give girls the plainest teaching that there is a difference between a lover and a brother? Of course there ought not to be. A lover ought to be more chaste and tender with passions, less easily roused than a brother, and in the millennium he will be; but we must take things—especially things of as much moment to a girl as the control and conducting of her courtship affairs—as they are and not as they ought to be.

It is not true that these "are not the sort of men to make safe husbands?" They are, in this age, just as safe as any. No man is a safe husband by nature, safe to himself or his wife; she has mostly to train him after marriage. (There is a prospect since the advent of THE ALPHA that all this will be changed sometime.) There are many circles of young men who are trained—not by set methods, but by the floating talk of married and other men, who never allow it to be forgotten, but rehearse to each other year after year and hand down by tradition the story of all unfaithful wives since the world began—to believe that if they would get wives who will remain true, or as they word it, "not get bit in a wife," they must test her before marriage. Hence has arisen the adage, "It is man's to try, woman's to deny." This the boldest young men proceed to do by attempting liberties with her person—her breast, hips, ankles, &c.

And when we come to think of it who can blame them? There have been, as alleged, married women as much in the dark concerning the nature of the sex act as young girls, supposing it to be, as men claim (when they take a notion, a love act, and who supposed that by engaging in it with some man whom they admired, other than the husband, they would thereby make his love secure and lasting (another example of the difference between man's and woman's view of the subject. He will say she was unfaithful because possessed of strong passion; she supposes it is the way to make his professed love for her eternal). What wonder that young men never once hearing a word about continence except in denunciation; never once being advised by parent, doctor, minister, lawyer, or any other of the great ones of society, that the surest test of a future faithful wife is that the girl believes there should be continence except for procreation; what wonder that they should resort to this only other known supposed test of virtue.

Is it not under these circumstances our solemn duty to warn girls how to act under this ordeal? They have never heard the current talk about unfaithful wives; thousands never heard of one; it is all kept from them; they do not know the young man's object; have been brought up to believe the monstrous lie that the sex act is a love act, and to suppose that when he pronounces the sacred word love he thereby declares protector; she would not hurt him she loves, hence judges he will stand by her through thick and thin the same; she does not know that when he speaks of love he means a different thing than when she uses the word; he has read such sentiments as these, "the hopes of man lie in a nut-shell; they are all comprehended in this question of questions, Is it

possible to have both food and love? Rather to sign love, rather than practice increased sexual abstinence and so check population mankind have been willing to submit to the smallest proportion of food and leisure which the human frame could for a season endure. The want of love is so miserable a state of constraint and so destructive to health that people will put up with any evils rather than endure it." The word lust is what is meant and should have been used instead of love in this quotation; that is the idea it conveys to the male reader, but girls do not know anything about that. All such reading has been kept from them because "ignorance is the only sure test of virginity." When we take all this into account we may well wonder, not that so many girls and married women fall, but that so few do, and begin to consider whether the fault in "For Girls" is that it has said too little rather than too much.

Are we sure that the bold young man who attempts liberties will make a less safe husband than one who is reeking inwardly with like base desires but is too bashful to give the outward signs? One who would like to take liberties but does not quite know how to set about it, or refrains from fear of losing a social prize? Many libertines keep their distance when they wish to marry a girl of wealth from motives of prudence. This is the man who is more "competent to take care of his own passions" than the green, virgin country chap, who will not make one wit more safe husband when the minister's blessing opens the flood-gates of the pent-up hell within.

Does this show up men as "only brutes?" Not at all. They, too, are ignorant in their way as well as women. It is the fault of their teachers. In ancient Greece images of the sexual organs were placed beside the outer doors of private houses, temples and in all other conspicuous situations. Sacrifices were offered and homage paid to them as to gods. The men of our day are far in advance of those old heathens. Now they do not make graven idols, but worship the real article; not making a public display, but setting them up in their secret bed chambers. But no less do they forget the God who made them and to do His will concerning His work, who says "Thou shalt have no other gods before me." The iconoclastic ALPHA sends as great consternation through this land as that wholesale mutilation of the god Hermes, in a single night, by a secret enemy, did to all Athens, and seems to forebode likewise "that the political constitution to which we are attached is in imminent danger of being subverted." But only let the image breaking go on and man will come out all right yet. He, too, will be able to tell the difference between love and lust, and become safe to have around.

"But," it is urged, "the trouble with 'For Girls' is not that there is too much said, but that the right kind of teaching is not given." To this I agree. I do not remember the time when my soul did not rebel against the two different standards of morals and the doctrine that woman is her brother's keeper. I wanted from the first to take the stand I now occupy and proclaim the truth which I believe is innate in every woman's soul, of continence for both married and single. Why, then, did I not? Why? Simply because there was no authority for it, *Just think of that!* To be sure there

was Sylvester Graham's word, but he had been laughed into the shades of the forgotten by the epithets "old foggy" and "quack," and it would have been worse than folly to quote him. John Cowan was fast passing to the same fate, along with Miller, and possibly one or two others. The whole world was swallowed up in the belief of a "physical necessity" until I verily believed that the voice of God in my own soul was nothing but a temptation of the devil, and that the "voice of the people was the voice of God."

Mrs. Duffey doubtless labored under a similar trouble—lack of authority—for on page 285 of "Relations of the Sexes" (and in our zeal to destroy all traces of the old views let us not forget to give her due credit) she says, "The one word which *may* save the race is *continence*," and there are many other indications cropping out in her work (which, by the way, makes a very good stepping-stone to convert people to more radical ideas) of the voice innate in woman's soul. I—and no doubt she—did the best I could with the materials our great learned leaders furnished to hand to smooth the pathway for the girls. I must just here beg the reader to notice what Mrs. Whitehead overlooked, that stung with the injustice of the situation, authority or no authority, in spite of my announcement in the preface to the contrary, I could not forbear giving a few original ideas of my own (see page 206), and which as it now turns out has a scientific basis.

What was needed for authority which would command respect was a living, moving, aggressive representative of some accepted medical school with a right delegated by them to wear the badge M. D. to announce this doctrine in a way to show it had come to stay. This we find in our midst for the first time under the title, THE ALPHA.

After I had corrected the proof of all the preceding pages, at the last moment the good news reached me. For a while I hesitated, fearing the time was so short and I so new to the subject I could not do it justice. But at last I bethought of the Addendum, which appeared in the very first edition. There was no time to consider how it would tally with what preceded or to reconstruct that part. The printers were calling for copy, and it must go as it was. There was no particular need to change anything, as it was plainly stated in the preface there was no claim to originality of subject-matter. I only took what I found in both places. Do not then blame me, but blame the world that taught me.

Although it is having a surprisingly large circulation the Addendum hurt the sale of the book. What then would have been its fate had the entire book been written in strict accordance with it? One married woman, teacher in a large school and church member, begged me to withdraw it and a part of the Appendix, saying that she could sell a great many copies, but would not recommend it as it stood. She thought the Alpha friends were a "horridly distorted" set of folks.

A father of a large family and member of the same Evangelical church to which I belong said that it "showed me below the highest living Christian standard," and advised me "to seek a more perfect consecration." A minister of another church equally conservative said that it was "the only severe criticism he would

make, not so much on account of what it said as because it appeared in that place." "How can I bear to let my daughter know that married people do not live content?" tremblingly asked one mother. As though the better way was to let the poor girl find it out by a bitter experience after marriage. Not a personal friend approved of the Addendum; not a stranger, as far as heard from. But none of them could see anything wrong with the other parts. It is our belief that not another publishing house in the country would have admitted it at that time, and they did so under protest "that the book would have a heavy load enough to carry with out it."

And now comes along a believer in THE ALPHA and gives me particular fits because it isn't all Addendum. What, I would ask them, would be the good of laying off any more platitudes about a married woman's right to her own body without backing to prove it? It would be sheer folly to tell girls over and over they need not become mothers only when they ought to without showing them the grounds on which they may secure the claim. This is best done not in a book to girls, but in one to the men themselves.

The book "For Girls" has, and will for several years to come, go where THE ALPHA is spurned. (The obnoxious part being so short parents think it cannot do much harm.) In the meantime, would it be wise to expunge the parts of which Mrs. Whitehead complains when we know that the country is full of young men such as described in the beginning of this article? Joseph Cook is advising boys to marry young, on purpose to prevent prostitution, which is virtually acknowledging that no man is competent to take care of his passions, and Joseph Cook is good authority in the eyes of a very large majority. Now, Mrs. Whitehead would advise young girls not to marry these men just because if they (the men) were not married they would frequent brothels. One says you must marry these men to save them, the other says you must wait till they are first saved. The upshot will be that things will go on just as they have done. Girls will marry who they can get, their ideal possible, if not, the next one to it. To advise girls not to marry the user of tobacco, the moderate drinker, &c., but to become lawyers, doctors and ministers until they can find the perfect man, is to advise them to starvation; for if that advice was followed the professional market would be glutted. There are no perfect men, or not enough to go round. Even Elizabeth Kingsbury's plans will not succeed, unless housekeepers are to be paid equal wages and given equal honors with the artist, the music-teacher, the author, which they do not at present receive. Girls will not be household drudges, either, any longer than they can secure a passable home of their own, and all our nice advice pointing that way is wasted breath. We would do the same.

What is wanted is not to prevent marriages, but to purify them. Not a set of useless platitudes, but something practical. Is it not more practical as men are now, to repeat Mrs. Duffey's advice, than to try to make girls believe what is not true, that by waiting they may find a continent man? Those are the only kind to make safe husbands. A hundred years hence it may be true

Is it not more practical to secure ready-made converts for husbands before dropping her advice, but live up to it until that is done? Something of this idea has led me first to write a book "For Boys," which is also proper for girls to read, when now as soon as time and strength permit I may take up the apparent discrepancies in "For Girls"—it would have been useless sooner—and see what ought to be done with them. ALPHA people have made other criticisms in a private way, but I suspect so far from being errors they will prove to be good foundations for future ALPHA work.

After all is said and done, much as we may rebel at the injustice, woman is man's keeper. "The purity of men should be put into their own keeping." By whom is it to be put there? By women. If THE ALPHA standard ever becomes the rallying ensign of the world it will be chiefly through woman's efforts. What is Mrs. Whitehead doing in her labors for dress reform, but the same thing Mrs. Duffey sought in her advice to girls, namely, helping men keep their virtue? Instead of bidding him seek in his own habits of thought and life for the causes of his lasciviousness (from September 1, 1883, ALPHA), as she thinks "For Girls" ought to do, she is trying to make out that woman's dress is the cause of it. Other women show—whatever their avowal to the contrary—their inner sense of woman's responsibility for sexual purity by calling intemperance the cause of man's strong passions rather than the effect of it. These women say "you cannot expect men to be pure while ladies hand them the intoxicating cup," and labor with might and main for temperance reform in order to make easy man's road to virtue.

Other women see no prospect of married continence while husband and wife sleep in the same bed. Hygienists long ago pointed out the need of occupying separate beds on other grounds, but their behests have remained a dead letter until now, when the harder duty of ed-manding continence of a husband is urged, they go back and hunt up all that was taught here, waging reform in this direction as a preliminary of keeping men pure.

Others demand equal wages for equal work before girls will refrain from "leading men astray." This is the secret of the silence between parents and children on sexual subjects, mothers thinking thereby to keep dormant slumbering passions. The ancients paraded sex in images through the streets, and Christians reason it was such familiarity which induced sexuality, and they reformed that into a silence no less pernicious.

After all these reforms are accomplished and woman has removed all stumbling-blocks, won't it be as great a surprise to find men still easily tempted, as it was to Eve who imagined that nakedness caused Adam's fall and she attempted to reform him with fig leaves? I am afraid after all we shall have to meet man at last, so we might as well begin with the plump demand without any concomitants, "it is God's will." In that day it will be no longer said "her desire is to her husband and he rules over her," but "thy Maker is thy husband, and worship thou him." E. R. SHEPHERD.

"The evils we do are mortgages on life that must be paid sometime."

HUMAN THERAPEUTICS.

It would seem that a fact must stare one in the face in shocking brutality before it is recognized as a crime—lingering homicide is not heeded.

We see and condemn in horror the heathen who literally eat their relations. We do the same thing in a measure; and just as surely, fatally, if we are allowed time, and that not by a few moments of pain, but by years of lingering suffering.

As we stand, in the ratio of intellect and civilization to these heathen, so proportionately greater is our crime. I have just seen a lovely daughter die—killed by her mother! She possessed a fine nature, the mother was of coarser mould. For the last three years the daughter has gradually faded away, while the mother grew gross—the coarser feeding on the finer. Why could not some friend have saved that beautiful child? There are many domestic tragedies!

In marital relations how often we see the slow absorption of husband or wife? Love may have kept the equilibrium balanced for years until something poised the scales one way or the other, and the equal partnership then ceased for the one-sided life that was sooner or later to sap the other's existence.

Why not discern degrees of facts and profit by the knowledge, as well as to only see the prominent points? Life would be so much more delicate and beautiful and lasting if we would comprehend the least that controls for good or evil.

How many an earth life has been taken through ignorance of nature's laws. So few know the subtle aura that surrounds each human life. We feel the intangible influence, but do not analyze whether it is what we need, or a poison. It is a science more important than any other human therapeutics!

Alas! that we are so slowly creeping along to the perfect life that ought to be even here, with all the faculties God has given, may the unfolding be hastened that fewer make fatal mistakes. ELL.

THERE has come to our knowledge a family of eight idiots, all grown to men's estate, with stalwart bodies, but not sufficient mental caliber to care for their personal wants any better than in early childhood. Their father and mother are cousins. With the habits common to ignorant people, blood poisoned with whisky and tobacco, the tissues of the body built up on pork and corn, is it surprising that these old people are utterly discouraged in their poverty and the failure of all the objects of life? Would not legislation that would have interfered in preventing the marriage of such persons, or after their marriage have interposed its beneficent restraints to have prevented these eight crimes from burdening the world have been wise and timely?

"This is the class that are damned into the world, not born." "It becomes the duty of scientists and reformers to see to it that this class of parasites do not drain the life of the parent tree."

"To the well-born child, all the virtues are natural and not painfully acquired."—Emerson.

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

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

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THE ALPHA.

VOL. XII.

SEPTEMBER 1, 1886.

No. 1.

THIS is our Eleventh Birthday. Birthdays suggest presents. As the children say, "We will take our presents in subscriptions and an increased circulation. Elizabeth Kingsbury's "Letters to Men," beginning in this number, cannot fail to be both interesting and useful, and could not have been more timely; for more young men have expressed interest in our work than in any previous year.

MR. AND MRS. GUSTAFSON (Axal and Zadel) have returned to their home in London, after a little more than two months' sojourn with us. They propose to prepare text-books on physiology, showing the effects of alcohol and narcotics on the human system, suitable for our public schools, and in accordance with the new law, enjoining instruction on these themes.

WE are in receipt of a little, dainty, artistic volume, "In Memoriam," of Mrs. Julia Foster, of Philadelphia, containing sentiments and paragraphs that guided and cheered her through her earth-life, and the funeral oration of Rev. Charles G. Ames, April, 1886. It is a

touching, filial tribute to a noble woman and tender mother.

MR. AND MRS. AARON M. POWELL have returned from England, where they were delegates to the International Congress for the Repeal of the Contagious Diseases Acts. They had a very encouraging and successful conference. The recent repeal of these obnoxious acts in England was a great source of congratulation.

OUR English correspondent says in a private letter: "I must thank you for introducing Mrs. Helen M. Gougar to us. We enjoyed her company very much, and she left us with a very pleasant sense that the American women mean to make the world a cleaner, healthier, more sober place to live in. I feel somewhat disgusted with our endeavors after the vivid picture Mrs. Gougar gave of American capabilities."

HEREDITY.

I used to wonder, said a serious-faced woman, what caused the difference between my mother and father. Mother was nervous and excitable, but father was calm and self-possessed. But when I visited their old home, in Connecticut, I learned that my maternal father and grandfather, and all the relations, were great cider-drinkers, and later in life cider was not sufficiently stimulating, so that many became drunkards, and the children inherited excitable, amorous, and passionate natures. How little parents think what they do towards furnishing material for suffering and inharmony in future generations by indulging and cultivating appetite. "The little foxes spoil the vine."

The asylum for idiotic children on Randal's Island is large and commodious. All vacancies are rapidly filled. The matron receives each new-comer, records the age, nativity, parentage, and hereditary cause as far as possible to obtain. Her record shows that the most frequent cause of idiocy is the intermarrying of cousins. The next most prolific cause is the unsuccessful attempt at infanticide. The next highest number follows intemperance of one or both parents, all of which causes are preventable. If only more light and knowledge of the terrible results of these sins were taught the young, and their feet guided into safer paths that lead to purer, happier, and more perfect lives.

WE have received complaining letters that "THE ALPHA makes sweeping remarks about ministers." We protest against singling out any class or order of men or women for special notice, either for censure or praise. We speak of principles that lead to a certain quality of

practice. But to whom much is given, much is required, or at least expected. There are noble exceptions to all rules. Some ministers are so permeated with grace and the love of God as to impress all who witness their daily walk and conversation with the fact that they have "walked and talked with God," and are the recipients of Divine wisdom. "Their strength is as the strength of ten, because their hearts are pure." We could name some shining examples of this class. But theological as well as medical students receive no proper instruction on this subject. Usually the question is passed by in silence, and when instruction is given it is the rarest of all known events that such a lesson is given as was that to the theological class at Alcorn College, Rodney, Miss., by Prof. N. H. Ensley, last spring. (See July ALPHA.) The manner in which Prof. Ensley's lessons for virginal purity were received shows the preconceived ideas men have on this subject. In striking contrast to Prof. Ensley's blessed work stands the lecture of Prof. E. R. Palmer before the medical and theological students of the University of Louisville, Ky., a printed copy of which lies before me. It was delivered January 10th, 1881. It is monstrous and shameful in every particular, as opposite to the spirit and intent of Prof. Ensley's lecture as light and darkness, harmony and discord, heaven and hell. It was listened to by two hundred young men. But not a word of protest was raised or a dissent given. It was received with enthusiasm and a request for its publication. But when the women of Louisville read it they raised such a storm of indignation that the pamphlet was suppressed. After such teaching, with all a man of the world's passions, is it any wonder that some ministers fall through temptation, and cause a scandal not only in the church, but the world. Especially when as pastors they are admitted into such familiar relationship with families in their parishes. Their training has not prepared them with strength to resist. We will not at this time detail their imperfect family health and happiness, which must arise largely from their ignorance of the law of continence that should govern their domestic lives.

In this connection we cannot refrain from giving our readers extracts from one of many letters that come to the editor, some of which are almost equal to Helen William's "Awful Letter." This is from a minister's wife, who has confidence in the purity and integrity of our motives, and is convinced of the need of the reform we advocate. This article is in answer to complaints, and is not directed against ministers or doctors or any other class of men, but against ignorance and false teachings; and as such it must be received by our readers. May the time speedily arrive when all our colleges

and high schools will have chairs of ethics well filled by wise, strong, and consistent *teachers*.

July 5, 1886.

DEAR DR. WINSLOW: Though I have not written you a line for so long to tell you how I still appreciate THE ALPHA and your work, yet I have thought often of you, and in spirit sent you "good cheer." My heart is still in the work, and my "pot of wrath" still keeps boiling up on various subjects that we would like to see set right; but, practically speaking, I had to put my "sword into its sheath," though I whet it up sometimes a little, so that the rust don't get too thick upon it, and to show that I haven't given up the battle. No; I don't mean to, either, but have been less able, physically, to do anything. Mine, indeed, has been a very singular experience and life. I have seen a great deal with these weak eyes of mine, and I long to explode some of these devout shams that one sees all around. I see in July ALPHA a reference to doctors and prostitution again. I have long wanted to say just what I know to be facts on that very point, but as my husband's brother is an old gray-headed doctor, and one who would prescribe marriage, for peace sake in the family I must forbear writing the article I so much would like. It is only too common a prescription by them, and I could tell you of one of the saddest cases of the kind that I think could be imagined. I hope "Sam Jones" (for it sounds like him) will fight them to the face; it's all too true. I glean fresh facts yearly of it. I burn to write it out, just what I know. There are innocent young girls who would rather have been shot down in their wedding robes, than have learned too late that they were a doctor's prescription and to be used accordingly; but then it's too late and endurance is all that's left. The Rev's (some) are in league with the plan. I must tell you the truth, "help, Lord," for the godly man ceaseth, for the faithful fall from among the children of men.

I did not see that "Awful Letter," published by Helen Williams, to which you refer, neither did I see the full accounts of the London exposures last year, but gleaned here and there what I could. Our church papers are very conservative on the subject (to their shame, be it said), and in our secular Philadelphia papers not much was given. The New York *Witness* quoted some, and also gave an account of the great meeting when Mr. Stead was released. So long as women knowing facts, will deliberately marry seducers like Sir Charles Dilke, the work of reform will be hard. It is most discouraging that both sexes must be uplifted. I was told of a terrible case yesterday, not more than a mile from us, that made me heart-sick, and have been pondering over and over what can be done to reach these young girls. No doubt their wickedness is inherited, and how terrible the thought. I will try to finish those articles now begun when I feel a little better, and there is a "little heaven" working within me that may some day bring forth a big loaf of facts, and then I'll get a scorching. We have all been taught "charity" so much that I fear there is a danger of covering over too much and run to the other extreme. So I tried to remodel my mantle of charity, and proceeded to cut out great gores and to shorten it not a little so that it no longer comes over the sins of well fed, portly, pompous creatures. No tongue can tell how I despise shams and hypocrisy. How wonderful is the mercy of God to allow men to preach on and on when a prison would be far too good a place for them.

Mr. — was married to No. 3 on June 4th. Excuse me if I say I was and am ashamed for various reasons. It has somewhat loosened the tender cords of friendship that hitherto has bound us. My faith in humanity is not only "shaken," but torn out by the roots. This is one of the cases that my charity mantle is too small to cover, because of reduced size. How high and sacred my idea of marriage! I cannot lower it, never, never! How weak is humanity and how empty the world! How vain and useless our tenderest affections so soon forgotten. Wishing you length of days and every blessing, and thanking you sincerely for THE ALPHA (2 copies) which have come to me regularly.

EQUAL RESPONSIBILITY.

I am glad of the means of informing myself, as well as throwing light on those dark subjects. I say dark subjects, for these things have been and are still kept in the dark, but it is time they were brought out into the light of day. May the Moral Education Society live long and flourish widely.

Why is it we have so much false modesty? I believe it is one of Satan's ways of ruining souls. There is not another sin that is so shrouded in darkness and mystery as the social sin. I do not know of any other vice that is not openly and freely talked about, but, we seem to think it a shame to speak of these things.

This very secrecy is the devil's vantage ground. For lack of knowledge young and old sin and go on sinning.

It is high time we put away false modesty and brought these things to light and instructed our youths and children—yes, and old people as well. Forewarned is forearmed. Let parents remember this and warn their children before they are ruined. Yet how shall the parents warn the children, except they themselves know the evil? And do parents know? No; I believe many of them know less than their children.

I have been told things by wives and mothers, of wives and mothers that make my blood boil. I tell you, my dear Doctor, when we hear of divorce cases and family troubles and unhappy marriages we never get down to bottom facts.

We talk about incompatibility of temper and diverse tastes and all that sort of thing, but there is something still deeper; but the veil must not be drawn too far aside, because we are so pure and modest we couldn't bear the sight, and so we let our young people marry ignorant of the shoals and quicksands under their feet, ready to wreck their lives and the lives of their unborn children. But how are our young people to be saved unless they are taught right from wrong?

We need a different code of morality from the one at present followed. We need to teach that purity of life is demanded in the marriage relation as well as out of it. Marriage in many cases is nothing more than lawful harlotry, and the wife more helpless and suffering than the public prostitute.

And until there is reform in married life we can hardly expect reform out of it. Parents who consider themselves pure and virtuous send their children out into the world with almost uncontrollable passions. If the children sin, it is because their parents have sinned.

And this brings to mind the claim of men that God gave them these passions, and therefore they are not to blame for exercising them even to their own destruction. This is just about as sensible and true as it is in the case of inherited or acquired appetite for strong drink. It is about as just too to charge God with giving us a depraved appetite, as it is to charge Him with giving us a depraved, passionate nature.

If our parents, by their own impure lives, transmitted to us depraved natures, how can God be blamed?

No sensible person ought longer to countenance in men this absurd plea for overlooking their sins. If a man cannot control himself, then he ought to be put where idiots and insane people are put.

But the fact that women can control themselves is proof of the fallacy of the manly argument. If a woman can live a pure life, then a man can. If education and moral precept can guide her passionate nature it can his.

I am not one of those who believe men have passions and women have not, and I do not believe any adequate proof can be furnished that the two sexes are different in this respect. They are born of the same parents and inherit the same propensities, desires, and appetites. When they differ, education and training makes them differ, not sex. Just look at a boy and girl and see how differently they are trained from babyhood to manhood and womanhood. How come the theory to be advanced that men were more passionate than women? Was it not because men desire women to be pure while they reserve to themselves the right of licentiousness.

I believe if either sex was made more passionate than the other it was the female. Please understand me when I say passion, for I do not mean lust. God did not make us lustful. Are not women more passionate and emotional than men? Yet this may be owing to the circumstances of their lives. We never yet saw a boy and a girl that were brought up exactly alike, nor a boy and a girl brought up in a state of nature, so it is impossible to say what naturally they would be and wherein they would differ. A little reflection, reason, and common sense ought to teach any man that his passions are no more uncontrollable than his sister's.

ADELLA C. FIRMAN.

THE MISSION OF SEX.

Throughout all nations everything is sexed; from the smallest and most insignificant of organizations that baffle the naturalist when he tries to classify them, up to the crowning work of all—man. Though among the lower organizations of life we find many which represent the two sexes in one body, and among the plants they are dependent on outside aid for the carrying out of their natural offices; yet the natural line of distinction is clear and well marked.

Throughout the entire vegetable and animal kingdoms the primary object of sex is reproduction. On it we are dependent for food and, indeed, about all the supplies for our daily needs. Among mankind, as far as he belongs to the animal kingdom, the function of sex is the same as among the lower orders of nature—the reproduction of the species. But as man is more than a mere animal in his nature, so sex with him has more than the mere animal function of reproduction. It involves not only the reproduction of new life, but the perpetuation of life already existent. Individuals or companies of either sex confined by themselves become unbalanced mentally and physically, thus showing that the influence and magnetism of each is necessary to keep the other healthy and happy and balanced.

To false education on this subject, which induced isolation and bad customs, forbidding free and innocent association, suspicioning the most commonplace actions of impure motives, much evil has resulted. Bad marriages, made in haste or for convenience, unhappy homes, badly begotten and worse-born children, undesired and unwelcome maternity, perverted passions,

and irreverence for sexual matters, are only a few of the ill results flowing from ignorance of this matter.

I have previously spoken of sex in relation to its physical functions only. In mental and spiritual life its influence is just as pronounced and just as beneficial. I think I might say with safety that very little, if any, of the great work of the world has been accomplished without the stimulus of sex influence. It may be more or less removed, but is always there. The influence of the mother on the son in early childhood may have been the impetus which resulted in some great work which the world saw and applauded. The artist puts more life and beauty into his pictures, be they painted with pen or brush, at the thought of some dear woman friend. The patriotism of the soldier would soon lose itself in suffering but for the memory of wife or sweetheart, whose approbation is an inspiration to him. Men and women will toil and suffer privations to the last degree for the sake of loved ones of the other sex. No influence so powerful for good when rightly directed or for evil when perverted exists in the known world as this same sex force. It cannot be over-estimated. Therefore, the necessity for a full, free and liberal education. Careful, thoughtful, conscientious men and women, in full possession of their physical and mental sex forces, should together educate the young. Co-education should be the rule. Free association, under the careful eyes of their elders, should be allowed the children during their play daily, and as the young people grow older the same course should be maintained. The fullest liberty for association in work, study and recreation should be given them openly, that the physical sex forces may balance themselves naturally, thus leaving little or no temptation for secrecy and vice. Not merely should people of the same age mingle, but of different ages, that the exuberant life of youth may be toned down somewhat by the experience of maturity; that the sobriety of age may be refreshed by the gaiety of youth.

The sex force should never be repressed or crushed out, but directed, for on it depends the life and vigor of society. Persons in whom the sex element is weak or lacking rarely amount to anything but negative characters, who live only half a life and merely fill a place in the community, without much benefit to themselves or others. Those who have this element strong will make their mark in some direction, wherever they may be. As speakers they are magnetic and can hold an audience with little effort. As leaders they are, if possessed with the other necessary qualifications, most effective and beloved. Indeed, in every walk and occupation in life the stronger and purer the sex nature, other things being equal, the more successful the individual. Controlled by reason and directed by an enlightened moral nature, it is a blessing to its possessor and elevates his associates; perverted by passionate lust, it is a curse to itself and all with whom its unfortunate owner comes in contact.

To educate society and individuals composing it, so that this important factor may be used to the best advantage, is a question worthy the study of the thoughtful lover of humanity. Too much cannot be

done for the spread of knowledge on all subjects connected with it. Agitation must precede investigation, and investigation will develop knowledge. Let us, then, give our cordial support to the work of such papers as THE ALPHA, which are making noble efforts to awaken thought and stimulate exertion to right living. Let us also add our individual efforts in the same direction whenever and wherever the opportunities present themselves, and thus aid a cause that has for its object the redemption and elevation of humanity from ignorance to a higher and purer cause. RITA BELL.

In the *Phrenological Journal and Science of Health*, for August, "The Lady of the White House," with portrait, is the leading subject; "Roger Williams" is entertainingly written; "Form and Benevolence" are the subjects of "Familiar Talks No. 8," a very fully illustrated as well as instructive number of the series; "The Bearing of Physiology on Insanity" will arrest the attention of all readers, professionals or laymen; "Life" is a quaint poem illustrated; "Ludwig of Bavaria," with portrait, is an unbiassed paper on that eccentric king; the new installment of "The Christian Church, its History, and Divisions," treats of the Unitarian branch in the author's remarkably fair style; "A Strange Adventure," "Hypnotism as a Curative Agent," "Burns and Scalds," "Amativeness in Women," "The Breathing Function" are some of the subjects included in "Science of Health." In "Notes on Science and Industry" are many valuable items of information. Editorially, "Latent Faculties," "The Crisis in Great Britain," "The too Frequent Pistol," and other matters are vigorously handled. Several correspondents are very graciously and instructively answered, and space given for some private opinions.

The *Phrenological Journal* always sets a table of seasonable as well as wholesome and hygienic food before its patrons, that they relish and thrive on it goes without saying—\$2 per year, 20 cents per number. Published by Fowler & Wells Co., 753 Broadway, N. Y.

To the July number of *Mind in Nature* Professor A. Cuthbertson, of Rutgers College, contributes a paper on "The Correlation between Mental Work and Physical Force." R. N. Foster, M. D., reviews the case of "Faith Healing," reported by Dr. Hutchinson in the May number. Professor Lewis Stewart, of University of Chicago, gives a sketch of the late Professor John Fraser. R. W. Shufeldt, M. D., in "A Study of Planchette," gives an account of his experiences and experiments with this little puzzle. R. W. Conant, M. D., in "Wanted—The Soul," offers some suggestions toward finding it. U. N. Gesterfeld reviews a recent sermon of Dr. C. A. Bartol's on "The Common Ground in Spiritualism, Mind Cure, Theosophy and Christianity." J. R. Tallmadge contributes further proof in regard to a "A Strange Physical Phenomenon," reported by him in the February number. There is also an article on Clara Morris, as a "Physical Phenomenon," and articles on the "Mystery of Pain," "Psychopathy and the Doctor," etc., etc. Published by the Cosmic Publishing Company, 171 W. Washington street, Chicago. Price ten cents.

MOTHERS' DEPARTMENT.

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

WHAT CHILDREN SHOULD KNOW.

Many children of immature years are curious to know something of the vital processes of creation with which they are constantly surrounded. The advent of a baby brother or sister, or possibly the puzzling problem of their own origin and growth vexes their young minds, and they frequently propound questions, which in times past, have been answered falsely, evasively, or the little questioner unmercifully ridiculed and shamed for its importunity, and through this ignorance or carelessness the parent often loses the best and only opportunity of becoming the truest friend, confidant and adviser of the child.

The average intelligent child has been said to be a mere "interrogation point." It is of the utmost importance that the first impressions should be true and pure. It must necessarily learn its relation to all material objects through personal experience, or that knowledge must be imparted by wiser minds. A parent who would carelessly allow a child to grow up entirely ignorant of the effect of personal contact with fire or frost would be considered highly deserving of censure.

It is tacitly understood that the parent is to direct and guide the child in all the ordinary actions of life; teaching that water will drown, fire burn, and frost chill. The mental and moral impressions which the young mind receives should be considered of equal importance with those relating to the physical world.

Combe, in his "Constitution of Man," speaking of "the evils that befall mankind from infringement of the organic laws," says: "It is a very common error to imagine that the feelings of the mind are communicated through the medium of the intellect; and, in particular, that if no indelicate objects reach the eyes, or expressions penetrate the ears, perfect purity will necessarily reign within the soul; but this principle of reasoning is fallacious and the result has been highly detrimental to society. The *feelings* have existence and activity distinct from the *intellect*; they spur it on to obtain their own gratification, and it may become either their guide or their slave, according as it is or is not enlightened concerning their constitution and objects and the laws of nature to which they are subjected."

And speaking of the organ of amativeness, the largest of the whole mental organs, he says: "The whole question, therefore, resolves itself into this: whether it is more beneficial to cultivate the understanding, so as to dispose and enable it to control and direct that faculty, or under the influence of an error in philosophy and false delicacy founded on it, to permit it to riot in all the fierceness of a blind, animal instinct, withdrawn

from the eye of reason, but not thereby deprived of its vehemence and importunity."

This is authoritative testimony in favor of a cultivated intellect as a guide and controlling power of the amative instinct, an instinct which embraces all the best qualities of humanity, all love, tenderness and sympathy; the social qualities, the most admirable which human beings possess, but whose blind, reckless expression through merely physical attraction degrades and sensualizes life to a purely animal standard.

The precocity of many children is daily recognized. Michelet, the great French writer, describing the brain of a child, calls it a "hieroglyphic flower." He says: "The brain of a child, seen from its base, has all the effect of a large and splendid camellia, with its ivory nerves, its delicate, rosy veins, and its pale, azure tint. It is of an immaculate whiteness, and yet of an exquisite and tender softness of which nothing else can give an idea, and which, to my mind, leaves every other earthly thing far behind." In examining the brains of children, he frequently found the convolutions and folds more neatly arranged, more finely traced than in those of many common women of twenty-five or even thirty-five years.

He says: "The nerves of motion are developed and active before the counterpoising forces which maintain the equilibrium. Thus its incessant restlessness annoys and often vexes us. We do not reflect that at this age the child is life itself."

"The nerves of sensation are mature, consequently the child's capacity to suffer and even to love. An astonishing fact in connection with this tender age is, that amorous sensibility is expressed in the nerves more strongly than in the adult."

"I was alarmed at this; love, slumbering as yet in the sexual organs, seemed already fully awakened in those parts of the spinal marrow which act on those organs."

The early awakening of the amative nature through nervous sensibility in the brain and spinal marrow before the maturing of the procreative power, the capacity of love and tenderness which even the immature possess, show us plainly the necessity of the control of those functions by the brain, and of being early and intelligently instructed as to their uses, and that we have our choice of its intelligent guidance, or, as Combe so forcibly expresses it, "permit it to riot in all the fierceness of a blind animal instinct, withdrawn from the eye of reason but not thereby deprived of its vehemence and importunity."

A true mother will have prepared her child's mind for the reception of the truth in relation to the natural development of physical life; leading along from the germinative processes of the vegetable and floral kingdom to that of the animal, showing the gradual and natural gradation from inorganic to organic life, and the different requirements of each.

Michelet says, in *La Femme*, "nothing is easier than the revelation of sex to a child thus prepared. For her who is kept in ignorance of its general laws, who learns the whole mystery at once it is a serious and a dangerous thing. What are we to think of the imprudence of those parents who leave this revelation to chance? For