

The Alpha.

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

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

VOL. XII.

WASHINGTON, D. C., NOVEMBER 1, 1886.

NO. 3.

"LETTERS TO MEN."

A SUGGESTION.

BY ELIZABETH KINGSBURY.

We have seen in the foregoing letters that happiness is an important factor in natural development, and that worship of the Supreme, through the exercise of justice and charity, is closely connected with that serene frame of mind which is an essential characteristic of perfect well-being.

The never-ceasing action of the forces of nature, which are constantly tending to bring the living organism into harmony with its surroundings, proves that happiness has a prominent place in the plan of creation. For what end other than physical well-being, is attained by many of the differentiations that are slowly evolved by each succeeding generation.

Granting the theory that the happiness of sentient beings is at least an important part of the "plan of creation," we are interested in the inquiry—why the design (happiness) and the realization (widespread endurance of remediable evil) are so divergent.

We look around us among the old and young, among the rich and poor but nowhere do we find that brightness, that lightness of spirit, that is the natural accompaniment of the heart and mind at rest.

A weary weight seems to press down our young people; our middle-aged are given over to anxious earning of bodily necessities, or as the French cynic put it, to the provision of luxuries more indispensable than necessities; our old people are disappointed, despairing toilers, who, at best, look forward to another world, having lost all hope in this.

The faithless question wrung from so many hearts "is life worth living?" marks an epoch of pessimism it is useless to ignore. Now thousands and thousands of those who love their fellow creatures, and strive to do right, answer this question, at least in their hearts, in the negative. As things are to-day, with squalid wretchedness, crime, disease on every side, inequality of all kinds separating man from man, excessive wealth and extreme poverty alike spreading their baleful influence around, distinctly life is a very doubtful boon, and few of us could be sure of rest beyond the grave, but would welcome the signal of release from the duties that bind us to earth.

Yet it was not always so or the instinct of self-preservation could never have come into being. Generation after generation does not struggle to hold that which yields more pain than pleasure.

We are told how Achilles in the Shades makes answer to Ulysses who has been congratulating him on his honorable position among the dead heroes :

"Renowned Ulysses, think not death a theme
Of consolation: I had rather live,
The servile hind for hire, and eat the bread
Of some man scantily himself sustained.
Than sovereign empire holds o'er all the Shades."

Few to-day would be able to say "think not death a theme of consolation." We have been taught to look upon another world as a place of equalization, where the balance is to be adjusted between those who have, and those who want, and it is not unnatural that the many whose condition sorely needs bettering, should look forward to that land where the first shall be last and the last first.

But this creed of a happy future which shall adjust the inequalities of the present life is a terrible hindrance to progress.

Those who have only their own efforts to rely upon are likely to bestir themselves, with better results, than those who have a comfortable place provided for them.

The doctrine of another world, where everything is to come right without help of ours, is worthy of the nations that build poor-houses for their paupers, and neglect to provide their young people with useful trades. The heaven of the priests is the counterpart of the work-house of the politicians. What the French say of the one may be applied with equal truth to the other : "It is the Englishman's insurance against revolution."

Just so, but not provocative of wise living and clear thinking. Doctrine and poor-law alike say, "Do not trouble yourselves my good friends, put your hands in your pockets, smoke your pipe, chew your quid, you shall never starve, a paternal government will look after you." So the foolish ones do put their hands in their pockets and find that the paternal government is a very poor substitute for self-help.

Christ had a more practical lesson than that for his people, He spoke about the kingdom of God coming on earth. He said nothing about in heaven *instead of* on earth. Those ancient Fathers of the Church seem to have been sadly muddled at times. I wonder whether it was owing to the fasts or the feasts. Something was said too about the day of salvation being near at hand, and the accepted time being now.

Considering the strange interpretations put on plain statements by our, for a long time, spiritual teachers and masters, and the slowness with which we wake up

*Translation taken from "Ancient Classics for English Readers."

to the consciousness that we have faculties of our own to help us, it is not, after all, very surprising that we do not find this earth the abode of unmitigated bliss, even when, as we can see for ourselves, Nature never tires of giving us hints of our errors. Year after year, night after night, she spreads out the wondrous beauties of the firmament before the eyes of the children of men, saying all this glorious vision I spread above you to give joy to the dwellers on earth. For earth's inhabitants are decked the flowering fields, the stately forests wave their green boughs and offer refreshing shade, the murmuring brook sings its peaceful lullaby, while happy birds send forth their songs of praise.

Nor is it only by a constant feast of beauty that nature tries to tell her tale of joy to man; she calls pain to her aid to warn him of his follies. As each generation, refusing her good gifts, tries to content itself with its pitiful self-made pleasures, she lifts the warning finger and makes sickness emphasize her teaching. When disease has pressed the warning home nature again takes up her beneficent task, and uses all her powers to put right once more the damaged constitution. Who that watches the struggle constantly going on between our common mother and her self-willed children can doubt of the long-suffering, loving-kindness of the great Creator.

Now to formulate a theory that shall help us to the cause of the divergence that exists between design and realization.

Let us imagine a being who, finding exquisite happiness in promoting the well-being of all sentient creatures, wishes to bestow upon man a pleasure as nearly equal to the delight He Himself feels, as the different capacity for perfect bliss that exists between the finite and infinite will allow.

Can we not picture such a one analyzing His feelings to discover how He Himself obtains the sensation of perfect delight. And can not we suppose that on careful examination He finds that heavenly beatitude comes from certain states of mind that arise out of the exercise of particular functions. Then is it not probable that it will occur to this benevolent Being that by conferring upon His creatures powers, similar in kind to His own, though different in degree, He will make them partakers with Him in bliss.

It is in the highest degree presumptuous, not to say ridiculous, for man to attempt to fathom the process of his creation where no traces have been left to guide him into the path of truth. But it is permissible to form theories, if we carefully bear in mind that they are such, and make no pretence to give them more weight than is their due, whereby we may get a clearer notion of the cause of some of our perplexities.

Though it would be absurd to say "God when creating man did this and this" it is quite allowable to suppose that a perfect being making finite man, *might* possibly have done this and this.

We say that a being, wishing to confer happiness on man might have endowed Him with some of His own attributes.

We see that the Creator imparted to man, and to all living creatures in the animal and vegetable kingdoms,

the power of reproducing their species, which is, to a certain extent, a creative act. We know that round this power centers the intensest and most durable of the joys of humanity, notwithstanding the fact that the sacred organs intrusted to man, that he might share with the Highest the pleasures and responsibilities of creation, have been abused and perverted from their unique function till their possessor has fallen lower than the brute and the savage, and flooded the earth with deformity, disease and suffering.

Since God has entrusted his creatures with re-creative powers in the physical universe, is it not possible that He has made them sharers of His powers in the moral world also?

In spite of the abuse of function we cannot doubt that the powers of reproduction are, on the whole, conducive to progress, and an important element in human development, besides being the corner-stone of the most lasting happiness and most unselfish joy.

The creative, or at least the re-creative power we know has been shared by God with man. It seems therefore not unreasonable to suppose that a greater gift has been bestowed—the gift of finding perfect joy through making others happy.

We have seen that the earth is made beautiful to give delight, we know by long experience, that the laws of nature are beneficent, for we find that by diverging from them we bring upon ourselves pain and misery, and we conclude, from these facts, that the great Creator desires the happiness of the human family. Now we desire that which gives us pleasure, so that if the foregoing conclusions be correct, we may affirm that in conferring happiness upon sentient creatures the Universal Father finds pleasure.

If to the pleasure that springs from the propagation of the species, a higher gift were added that enabled man to share the god-like pleasure of bestowing happiness what would be the result?

Man would then be truly made in the image of the Father. He would possess the function of creation; he would enjoy the bliss of bestowing happiness upon his fellow creatures.

But suppose that by some accident man, possessed of these divine attributes, remained ignorant of the possession, and though holding the key of the casket which contained the precious elixir of delight he yet searched the ends of the earth to find the talisman that should open the secret recesses and reveal the fountain of bliss. Would not that happen which is happening; would not man try in a thousand ways to obtain some fleeting pleasures while engaging in the pursuit of that which always eludes his grasp.

Man feels instinctively that he was made for happiness, he constantly seeks happiness, he constantly seeks it in vain.

May it not be that he seeks it in the wrong way?

If the hypothesis here put forward is founded on an approximation to the truth is not both the search and the failure inevitable.

If man, like God, is made in such a way that conferring happiness is the essential condition of obtaining happiness must he not seek in vain till, learning to un-

derstand his own nature, he sets about the gratification of his desires intelligently.

He must make his actions correspond to the facts of his organism if he would attain satisfactory results.

When we are dealing with the body the first step to wise action is the discovery of the requirements of the body. When we are dealing with the spiritual or moral nature the process to be followed is the same.

It may be that at some stage of human development man was as ignorant of the best method of satisfying his bodily necessities as he is to-day of the best method of stilling the cravings of the spirit.

Experiment has, in the course of ages, evolved instinct, instinct has been superceded by reason, till we can scarcely picture to ourselves men wandering about without knowledge of wholesome foods, and perchance, like Nebuchadnezzar, eating grass; and yet we know that this day children will pluck wild herbs and berries and repeat the old lesson, so that we can scarcely say that it is impossible, or even improbable, that at some prehistoric time the human animal was ignorant of the real needs of the body.

No one, who has studied history, or the society around him, will be inclined to deny that the objects for which individuals, and whole nations, strive are not those which when obtained bring satisfaction and peace to their possessors. "Vanity of vanities," said of old the preacher, "all is vanity," and we say it still. But perhaps we say it with more modesty now. Perhaps we are more conscious that we see only a little way, that our ignorance counts for something in the confusion and darkness. Perhaps we say all is vanity with a conviction that we are not speaking the exact truth. We have learnt a few things since Solomon the son of David uttered his sublime but melancholy teachings. Every secret wrenched from the sealed book by patient study and steadfast faith has revealed only stupendous wisdom and boundless love. We no longer tremble at an eclipse as at the frown of an angry God, and we have learnt that every mystery of darkness can be turned to light by time and faithful waiting.

The heart cries out that it is hungry and is not fed. The mind revolts from the suffering it sees around. Heart and soul alike affirm that they have longing aspirations that are never stilled.

And is not this right?

If human happiness comes only by and through giving pleasure, how can there be anything but dumb despair in a world where "each for himself and devil take the hindmost" is the creed that all churches preach in action more eloquent than words.

The needs of the soul are as real as the needs of the body and we seem in total ignorance of what those needs are. The soul is hungry and we feed it with hymn-books and surplices and sigh that neither satisfaction nor happiness results.

Let us go back to childhood and carry our thoughts through youth and early manhood and see if we can remember any teaching that brought home to us the fact that we are the partakers of the divine nature, and as such can receive our joy and gladness only through the joy and gladness of our fellow-creatures.

Did any one say to us "you want happiness and can get it through giving happiness; so, and not otherwise."

Yet in what perfect conformity such teaching is with the accepted doctrine that we were created in the image of God and are the heirs of immortality.

If we find ourselves in a world from which real gladness has well-nigh died out, do we not also find ourselves in a world from which the consciousness of human brotherhood and common fatherhood has not yet arisen.

Theoretically we have subscribed to the proclamation of liberty, equality, and fraternity, but what is this but the twilight of recognition while neither in the school, in the workshop nor in the sacred precincts of home the doctrine is taught as a solid fact to be recognized and accepted.

If our parents and teachers wish to give us pleasure they get us nice things to eat *ourselves*, they buy us toys to amuse *ourselves*, they, out of sheer ignorance of the spiritual tendencies that lurk in man from birth, help and teach us to concentrate our thoughts and feelings upon our bodily sensations, leaving the emotional and spiritual nature, from whence the sparkling waters of happiness can alone gush forth, covered up in darkness.

When we arrive at maturity and direct our own course the pernicious teaching bears fruit. We enter business, not intent on serving our fellows, but anxious to accumulate wealth for ourselves; we seek pleasure, not by giving it, but by taking. And what are our pleasures? We eat more than is good for us of foods too rich for health and strength; we smoke away our highest gifts; we drink away our senses; we give away to lust till we lose the capacity to love, and *we do not enjoy ourselves*.

Though our lower appetites have been nursed, fed, pampered, they are not grateful, they have played us false and our last state is worse than our first. Though we have neglected to provide pleasures for the soul, though we have left it to a long sleep we have not prevented it dreaming. And its dreams trouble us. We may pronounce its separation from bed and board, but divorce soul from body we cannot. Not by long years of starvation and neglect, not by drowning in drink or stupefying with nicotine, not by crime itself can we scare away the faithful consort that comes to us in time and abides with us to eternity.

It is true that we can take no course whether evil or good without conferring some benefit upon our fellow-creatures, thanks to the working of the mysterious and beautiful law of service. The drunkard preaches temperance; the selfish, left in cold isolation, argues the need of mutual affection; the dark shadow of the broken-down debauchee throws into radiant relief the happiness of pure domestic love; the cheerless hopelessness of the confirmed criminal tells of the need of obedience to social law.

It is true that the clever merchant, intent only on making his fortune, will confer real and tangible benefits on society, with every success brought about in the pursuit of his narrow personal aim, but there is one highest good that neither the drunkard, the self-seeker, the debauchee, the criminal, nor the worshipper of Mammon can either get or give and that is happiness. There are many indications to lead us to believe that giving

is an essential condition of getting where the higher needs of the human soul are concerned.

It is a trite observation that—"Imparting halveth the evils, while it doubleth the pleasures of life," and surly must be the man who has not felt his enjoyment increased by the presence of a partaking friend.

Even now when custom and education teach us to put our own gratification before us as a distinct and legitimate end, we have fleeting premonitions that we *cannot* enjoy alone, that we must for the sake of our own selfish interest, induce some one to be sharers with us in the joy to come.

There is something laughably absurd in the position in which we find ourselves to-day, from our ignorance of our soul needs.

Naturally we want "to have a good time," of course we want to be happy and enjoy life, and we set about it in such a way that a good time is impossible to us.

When we have got together everything we want, good food, warm clothes, beautiful houses; when the friendly counsellors from all ages and nations are gathered together in our libraries, the vision of our alleys, our starving toilers, begging only for work, our prisons full of criminals that we have had a hand in making as we hurried along in the search of "a good time," our hospitals, with their moaning, groaning, wretchedness, our untrained youth of both sexes, our marriage markets and our white slave markets come before us and with sardonic grin and make their question heard, "can you have a good time so?"

"Oh, righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake
Miss whereto they tend.

While they who bid stern duty lead,
Content to follow they,
Of duty only taking heed,
Find pleasure by the way."

MARRIAGE IN THE FORGOTTEN PAST.

BY ROSE S. BRYANT.

[Continued from the May number.]

But the act of capture from which has been evolved these interesting forms was once a stern reality, and of it we have a graphic picture, by an anonymous writer, in *Chambers' Journal*, October 22, 1864, who gives the following account of the practice as it exists among the Australian blacks. The writer would appear to have a good opportunity of being acquainted with the native customs, and we cannot doubt them representative of savage man in every era and every place. He says:

"In nothing is the brutality of their nature more clearly shown than in their treatment of their females. Amongst them women are considered as an inferior class, and are used almost as beasts of burden; so that it is not at all uncommon to meet a huge black fellow traveling merrily along with no load but his spear or war-club, while his unfortunate leubra is panting under the weight of their goods and chattels, which she is compelled to carry from camp to camp. Courtship, as the precursor to marriage, is unknown amongst them. When a young warrior is desirous of procuring a wife, he generally obtains one by giving in exchange for her a sister or

some other female relative of his own; but if there should happen to be no eligible damsel disengaged in the tribe to which he belongs, then he hovers round the encampment of some other blacks until he gets an opportunity of seizing one of their leubras, whom, perhaps, he has seen and admired when attending one of the grand corrobories. His mode of paying his addresses is simple and efficacious. With a blow of his nulla-nulla (war-club) he stuns the object of his 'affections' and drags her insensible body to some retired spot, whence, as soon as she recovers her senses, he brings her home to his own gunyah in triumph. Sometimes two join in an expedition for the same purpose, and then for several days they watch the movements of their intended victims, using the utmost skill in concealing their presence. When they have obtained the knowledge they require, they wait for a dark, windy night; then, quite naked, and carrying only their long 'jag-spears,' they crawl stealthily through the bush until they reach the immediate vicinity of the camp-fires, in front of which the girls they are in search of are sleeping. Slowly and silently they creep close enough to distinguish the figure of one of these leubras; then one of the intruders stretches out his spear and inserts its barbed point among her thick flowing locks; turning the spear slowly around some of her hair speedily becomes entangled with it; then, with a sudden jerk, she is aroused from her slumber, and as her eyes open she feels the sharp point of another weapon pressed against her throat. She neither faints nor screams; she knows well that the slightest attempt at escape or alarm will cause her instant death. So, like a sensible woman, she makes a virtue of necessity, and, rising silently, she follows her captors. They lead her away to a considerable distance, tie her to a tree, and return to ensnare their other victim in like manner. Then, when they have accomplished their design, they hurry off to their own camp, where they are received with universal applause and highly honored for their gallant exploit. Occasionally an alarm is given, but even then the wife-stealers easily escape amidst the confusion to renew their attempt at some future period. When a distinguished warrior carries off a bride from a strange tribe he will frequently volunteer to undergo "the trial of spears," in order to prevent the necessity of his people going to war in his defense; then both tribes meet, and ten of their smartest and strongest young men are picked out by the aggrieved party. These are each provided with three reed-spears and a worwmera or throwing stick; and the offender, armed only with his heilman (a bark-shield, eighteen inches long by six wide), is led out in front, and placed at a distance of forty yards. Then, at a given signal, the thirty spears are launched at him in rapid succession; these he receives and parries with his shield; and so skilful are the blacks in the use of their own methods that very seldom is any wound inflicted. Having successfully passed through this ordeal, the warrior is considered to have fairly earned his leubra and to have atoned for his offense in carrying her off; so the ceremony generally concludes by the two tribes feasting together in perfect harmony."

It is impossible, in reading this account of the Aus-

tralian mode of capturing women, not to recall what Plutarch says of the ceremonies of Roman marriage, apropos of the Rape of the Sabines :

"It is a custom still observed for the bride not to go over the threshold of her husband's house herself but to be carried over, because the Sabine virgins did not go in voluntarily, but were carried in by violence. Some add that the bride's hair is parted with the point of a spear, in memory of the first marriages being brought about in a warlike manner."

That the brutal espousals of the Australians take place subsequently to the recognition of kinship is self-evident, but becomes surprising when the fact is recognized that in this case as in that of the various other evolutions of the marriage system, there must have been an era in which women had been treated with much more consideration, and which corresponded to the interregnum in man's social pre-eminence to which allusion has been made. Bachofen (who first discovered the fact that a system of kinship *through mothers only* had anciently prevailed everywhere before the tie of blood between father and child had found a place in the system of relationship) says that "women then assigned to themselves, or had conceded to them, the political as well as the domestic supremacy."

The goddesses who in early times were worshipped, the numerous cities and tribes that were named for women, the affinities of various tribes which were explained by reference to their primitive mothers, to him indicate that to women greater social and religious distinction was once ascribed than they have ever since possessed.

Laotse, the founder of the second religion in China, speaks of the "Infinite Being which existed before Heaven and Earth," as the "Mother of the Universe." To Allat, the female prototype of El, widespread homage was offered, and at Taif, in Arabia, a most famous temple was erected to her. Jeremiah alludes to Ashtaroth, the Astarte of the Syrians, when he speaks of the Queen of Heaven *

Pasht, the Lady of the Cave, was a feminine personification of the sun's rays and worshipped throughout Egypt, and their sky divinities were all feminine, representing the principle of receptivity.

"The oldest primeval goddess was Maut, personifying the beginning of all things, abyssmal calm, but above all motherhood. Their goddess of wisdom was Neit (or Neith), a word signifying 'I came from myself,' and she has some attributes in common with the Greek goddess of wisdom, Athene, whose warlike character she shared. Nu was the life-giver and joy-inspirer. Sati, the morning sky, was honored as the goddess of vigilance and endeavor, and as the beautiful western sky at even, more lovely in Egypt than elsewhere, they worshipped Hathor, the 'Queen of Love,' speaking of her at once as the loving and loyal wife of the sun, who received the weary traveler, the battered conqueror, to rest on her bosom after his work was done, and as the gentle household lady, whose influence called men to their homes when labor was finished, and collected scattered

families to enjoy the loveliest spectacle of the day, the sunset, in company."

"The soil of the country responding to the rays of Osiris (the sun) and the breath of Kneph (the air), by pouring forth a continual supply of food for men, was personified as Isis, the sister-wife of Osiris, and the mother of Horus (the morning star). She was the embodiment of the feminine principle, and from the difficulty of comprehending her nature was many-sided and many-named. In pictures of the funeral procession she is represented as standing at the head of the mummied body during its passage over the river that bounds the underworld, and in that position she represents the beginning; her younger sister, Nephthys representing the end, stands at the foot of the still sleeping soul; the two goddesses thus summing up, with divinity at each end, the little span of mortal life. In the judgment hall, Isis stands behind the throne of Osiris, drooping great protecting wings over him, and it. This quality of protecting, of cherishing, of defending, appears to be the spiritual conception worshipped under the form of this Isis, whom the Greeks called 'the goddess of ten thousand names.'"

Gemetu held the same place among the Aryans which Isis claimed among the Egyptians. Her name signified mother-earth—the fruitful, all-nourishing earth, and she appears under various guises in all the religions of the peoples of Aryan ancestry. Transformed into Tellus, and later Ceres, among the Romans; Frigg, the wife of Odin, among the Teutons; Persephone (Proserpine) among the Greeks, the latter represented sometimes as the daughter of Demeter when they wished to figure the green earth in spring.

The Greeks also adopted the Phœnician Astarte and rechristened her Aphrodite, Venus, Artemis, Diana, Athene, Minerva, Cypris or Cytheræa, as they wished to present her in different aspects of endearment or character. They became re-acquainted with her at Cyprus and Cythera, trading stations for the Phœnicians, and of their mariners she became the favorite goddess, as indeed a moon-goddess well might be; "but they gave her under the latter names a most corrupt and licentious aspect, a character not bestowed upon her by the Phœnicians, among whom she oftentimes appears as a huntress, more like Artemis, or armed as a goddess of battle like Athene."

Of the many inferential proofs that kinship was anciently traced through women, and that they then met with a regard not accorded them later, the Bible offers the readiest repository for reference, and instances which occur at once to the mind are the respect and regard shown by Abraham to Sarah, his sister-german, evidence enforced as it is by his subservience to her in his treatment of Hagar, and that Miriam was recognized as a prophetess by her brothers, who were, with herself, the children of their father's sister-german; but after the promulgation of the Levitical law, a complete revolution took place in Jewish custom, and woman gradually was deprived of her ancient privileges, and was at last by Paul refused the right to open her mouth in the Sanctuary; although it is of interest to observe that so much of the old leaven of female kinship remained that this

* Max Muller.

same Paul had no thought of censuring Antiphos for marrying his niece-german, criminal as he felt his alliance with his brother's widow.

Joseph exemplifying the stronger tie between uterine-brothers and those who claimed fraternity only through the father; Amnon fleeing from the wrath of Absalom to his mother's kindred, not because he had wished his sister-german, but because he had not waited for her consent; Naomi demanding that Boaz raise up seed to the dead husband of Ruth; the love of Jephthah for his daughter, the strong, self dependant, inspired Hebrew women, are all side lights which assure us that somewhere among the ancestors of the Jews the same influences had been felt, which have been seen potent enough among other peoples to insure to women an unwonted superiority which is not the legitimate outcome of Adam's reputed dominion.

INDIA.

Historically, the most ancient of our ancestors of whom we have authenticated glimpses are the Aryans, and through their sacred poems has been recovered much of their views and early life; for the age of the Rishis—or sacred poets—lies far back of the date of the final completion of their hymns, which could not have been later than 1200 B. C. A passage from the Mahabharata gives us the following account of the state of society in the then old world: "Women were formerly unconfined and moved about at their pleasure, independent within their respective castes. Though in their youthful innocence they abandoned their husbands, they were guilty of no offense, for such was the rule in early times. This ancient custom is even now the law for creatures born as brutes, which are free from love and anger. It is supported by authority and is observed by the great Rishis, and is still practiced by the Northern Kurno."—Manu's Sanskrit Texts, Part II., p. 336.)

The Rishis themselves, in fragmentary allusions to life as they found it, allow us to conjecture that when they lived "the Vedic Aryans had long migrated from the northern cradle of their race and been settled in that part of India which lies between the Indus and the Saraswati. They were given to agriculture and used plows and carts drawn by oxen. They had roads and caravanseries at distances along the roads. Metals were in common use and gold coins called nishkas were circulated. Gambling was a prevailing vice; several hymns allude to it and deplore its results with those of intoxication. * * * Kings and wealthy men were splendid in their habits, and the natural treasures of India were all discovered and used. There is no evidence of the existence of castes, and despite the really advanced civilization, the women were not shut up in zenanas, but appeared in public, drawn in chariots, and are spoken of with tender affection."—(Frances Power Cobbe.)

"Of the habits and life of the ancestors of these long, forgotten people their language has given us a clue, and although we must not expect from it a complete history of their civilization, exhibiting in full detail a picture of the times when the language of Homer and of the Veda had not yet been formed, yet we may feel by some small but significant traits the real presence of

that early period in the history of the human mind," writes Max Muller (Chips from a German Workshop, Vol. II., p. 21, *et seq.*), and continues: "The mere fact that the names for father, mother, brother, sister, daughter are the same in most of the Aryan languages might at first seem of immaterial significance, but even these words are full of import. * * * Father is derived from a root *Pa*, which means not to beget but to protect, to support, to nourish. The father as progenitor was called in Sanskrit gamitú, but as protector and supporter of his offspring, pitar."

In a similar way *matar*, mother, is joined with *gami-tri* (*gemitria*) which shows that the word *matar* must have lost its etymological meaning, and have become an expression of respect and endearment. Among the earliest Aryans *matar* had the meaning of maker, from *ma*, to fashion. The Sanskrit words for protector and maker were of many forms, and the fact that out of the many possible "one only has been admitted into Aryan dictionaries, shows that there must have been something like a traditional usage in language long before the separation of the Aryan family took place. * * * We pass over the words for son, *Suni*, partly because the etymology is of no interest, their meaning being that of born from *Su*, to beget, partly because the position of the son or the successor and the inheritor of his father's wealth and power would claim a name at a much earlier time than daughter, sister, brother. * * * The original meaning of *bhratar* (brother) seems to me to have been he who carries or assists; of *savasar* (sister), she who pleases or consoles; *svasti* meaning, in Sanskrit, joy or happiness. *Dahitar* (daughter) is derived from *Duh*, a root which in Sanskrit means to milk. Now, the name of milkmaid given to the daughter of the house opens before our eyes a little idyl of the poetical and pastoral life of the early Aryans. One of the few things by which the daughter, before she was married, might make herself useful in a nomadic household, was the milking of the cattle, and it discloses a kind of delicacy and humor even in the rudest state of society, if we imagine a father calling his daughter "his little milkmaid," rather than "Suta," his begotten, or "Filia, the suckling." The deduction is a fascinating one; but if it could be proved that the word for daughter is of earlier origin than that for son—contrary to Muller's anticipations—a strong link in the chain of the argument for *Mutterrecht* is riveted; it is certainly supplied by the very fact that daughter does not imply kinship, from which has been drawn so different and so charming a conclusion; but if we rob ourselves of one idyl we have an equally beautiful substitute in the brotherly assistance, the sisterly consolation and joy the old words imply, while the importance of the duty of the milkmaid may be inferred from the fact that even in the Vedas the word and for warrior signifies "fighting among or for the cows," and one of the favorite words for battle is literally "striving for the cows;" nevertheless the *dahitar's* tasks were peaceful, for most of the terms connected with war and warfare are introduced after the immigrations of this people, and differ in each of the Aryan dialects, while those which are connected with more peaceful occupations are a common

heirloom; hence all the Aryan nations had led a long life of peace before they separated.

The position of the widow in this common home of happiness was acknowledged in language and law, and there is no trace that at that early period she who had lost her husband was doomed to die for him. The Sanskrit word for husband (dhava) seems to have disappeared from the derived Aryan languages, but *ri-dhava*—without a husband—providentially exonerates our ancestors from the crime of *suttee*, for if wives had then died with their husbands they would have sunk into oblivion *unwidowed* even in name.

The great Indian epics, "The Ramayana" and the "Mahabharata," are painted with the same individuality in the portrayal of the chief actors which gives the charm to the Greek poems, and in reading them we are told that the delicate beauty which surrounds every mention of the heroines, and the devotion which is showered upon them must prove to all that woman was then honored and free.

But in the first book of the *Histopodeea* the scene changes, and we find it stated in the story of the "Prince and the Merchant's Wife," that untruth, violence, fraud, envy, extreme covetousness, want of virtue, impurity—are the faults of women—"from their nature springing"—and in the tale of the "Old Man and the Young Wife," it is declared that "the father guards in infancy, the husband guards in youth, and the son in the old state of life," because "not woman independence deserves." Which of these aphorisms is cause and which effect, the comparison of the opinion of women held in this age with that formerly prevalent may prove suggestive.

The heroine of the story whose moral is contained in the last quotation was *Lilavate*, a merchant's daughter, who, from wealth-pride, had married an old man of large means, *Chandaradasa* by name, who, being in the last stage of life, "yet had his mind possessed by love." "The mind of woman does not delight in a by-old-age-impaired-senses-possessing-husband," and she is chilled by it as by the cold of the early morning, oppressed by it as by the heat of the noonday sun, for "the man being seen already with gray hairs, how could there be lovership?" "Rather do women consider such men in the light of a drug and then usually take other men into their hearts besides." But nevertheless the old husband was exceedingly fond of his young wife. "A youthful wife is even dearer to old men than life, than wealth, than all other living things. Not enjoy, and not give up, can an old man the objects of sense, as with the tongue merely a toothless dog licks the bone."

Now poor *Lilavate* through youth-pride transgressed the bounds of her family, as the narrator surmised, and fell in love with some merchant's son, having gone to reside in her father's house that she might obtain independence and attend a public festival without restraint.

What the sequel was we are not told, but by the ancient philosopher the catastrophe is in a very modern manner ascribed entirely to the wife, and we are informed by him that there are six things which are very injurious to a woman, among which he emphasizes, "drinking with wicked associates, separation from her

husband, roaming about, and sleeping in other people's houses." The reason? "*There is not a place, there is not a moment when there may not be a soliciting man.*" "Again," he continues, "butter-pot-like the woman, burning coal like the man, therefore a sage should not put fire and butter together," and the chastity of woman must not be trusted to shame, to modesty, to regard, to fear, but to the constant supervision of the men, "whose interest it is to make her what they are not," and whom "sages" still permit the freedom they abuse. Hence the *zenanas* in which have been hidden and crushed through many centuries hearts and brains, which despite the cruel wrong have sometimes blossomed with such fragrance that one wonders at the blindness which has hidden them from the light.

WOMAN'S SPIRITUAL INTUITION.

CHICAGO, ILL., Oct. 15, 1886.

DEAR ALPHA: A thought comes to me on this mysterious—even to us—woman question. We do not know why we, so many of us, are a little more spiritually endowed than the average man.

In reading the second chapter of *Genesis* the other day I came to this in the 21st verse, "And he took of his ribs, and closed up the flesh again," and "the rib which He had taken made He a woman," etc. Now, "the Lord God formed man of the dust of the ground." Consequently so much of man as went toward the make up of the woman must of necessity have been of dust, or earthy, but one little rib alone would make only a doll baby woman. So I have been wondering if with the rib or earthy material as a basis, God may not have made the rest of her, perfected her form with *His own thought*, and so made woman in her very inception and conception, a little nearer, a little more ready to understand Him. There are conditions attending motherhood which no man ever has or ever can understand; and God, making woman in the fashion of the motherhood in His Divine nature, must have had the power to fashion her spirit and make it stronger, or to differ somewhat from man's.

He breathed the *breath of life* into Adam's nostrils. Perhaps he made woman with *His thought*, so she was already spiritually full of it.

So—but after all—she yielded to temptation; that must have been the rib part of her, or else it was because she longed for all wisdom, as the serpent had promised. See third chapter, 6th verse. Woman like, the real reason is put last. A FRIEND.

IMPURE JESTING.

Rev. Dr. T. De Witt Talmage, referring to the subject of impure jesting, says:

The most miserable thing on earth is a bad man's fun. There they are—ten men in a bar-room; they have at home wives, mothers, and daughters. The impure jest starts at one corner of the bar-room, and crackle, crackle, crackle, it goes all around. In five hundred guffaws there is not one item of happiness. They all feel demeaned if they have any conscience left. Have nothing to do with men or women who tell immoral stories. I have no confidence either in their Christian character or their morality.

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, by the Moral Education Society of Washington, D. C., and can be obtained of newsdealers, or will be sent at the following rates:

One year	\$1.00
Six months	50 cents.

Advertisements

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

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

Correspondence:

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

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

PAID FOR.

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

THE ALPHA.

VOL. XII.

NOVEMBER 1, 1886.

No. 2.

A STATEMENT AND A HISTORY.

DEAR FRIENDS AND READERS: The time seems to have come when it is proper that THE ALPHA should take you into its confidence and show you something of its inner life and workings, its successes and its failures, its strength and weakness. This will involve a succinct history from its inception to the present time. One sunny afternoon in the fall of 1884, I met the treasurer and another member of the Moral Education Society on the corner of a street. I said: "It has been suggested that the Society for Moral Education publish a paper promulgating its objects."

"Oh!" said our treasurer (Mrs. Emma A. Wood), "I will be the editor, I always desired to edit a paper."

From that time the advisability and possibility of the project was discussed in society meetings. Some members thinking it the best method of disseminating educational views, and others saying, "It is impossible with our limited resources."

Finally, on my proposing to furnish what deficiencies occurred in the treasury for one year, it was agreed that Mrs. Wood should be the editor, myself financial sec-

retary, and the Society for Moral Education the publisher. A name was to be selected. Many were submitted. But finally "The Alpha" was proposed by Ellen H. Sheldon. This word signifying "the beginning" as well as the first letter of the Greek alphabet—it was adopted.

Then began months of laborious correspondence with all the advanced women and reformatory men, whose addresses we could obtain, asking for patronage and co-operation. September 1st, 1875, our first number was issued. When the bills for that number was paid we had just \$10 in the treasury. Our subscriptions increased slowly. But in no month during that year was the current expense met by the income of the paper. After four months our editor found it impracticable to continue at her post.

This was a dilemma. It filled us with dismay. Failure after so short an experiment looked us square in the face. Mrs. Wood was a talented and an accomplished woman. The place could not be easily filled. After many unsuccessful efforts, with great reluctance and much fear and trembling, I took charge temporarily, till another with more ability could be found. While we knew many such, they were not willing to take the responsibility. So I have continued to "hold the fort" up to the present time. While our financial success has not been brilliant, we know we have done some good. THE ALPHA has not missed a single issue since its birth, and has generally appeared on the first day of each month, only on one occasion being delayed later than the third day. Besides our regular issue I have printed and circulated 23,000 extra copies and have mailed them to the ends of the earth—to England, France, Spain, Germany, Switzerland, Italy, Sandwich Islands, West India Islands, Australia, Van Diemen's Land, Japan, and Bermuda. We have striven not to hide our light under a bushel, but have sent food for thought and self-improvement to every reader.

In conducting this journal the economies have been reduced to a fine art. My sleeping-room is my editorial sanctum, my back parlor the office, my dining-room my folding and mailing-room. All the leaks and crevices that make serious waste have been carefully stopped, and all the receipts conscientiously devoted to the cause.

So strictly is this true that the only drafts made upon our resources have been for stationery and postage stamps for my very *limited* private correspondence. And yet with *all this* effort and prudence I find myself at the end of eleven years and three months, *eleven hundred dollars out of pocket, with the prospect of sinking more money, time and labor in the same direction* if THE ALPHA is continued, which I can now illy afford.

I am very weary. The monthly work on the paper is a small portion of what has to be done. The correspondence is large and of the most trying—often soul-harrowing character—added to my professional work, by which I support myself and others, my housekeeping, that supplies home comforts and a few social duties, fill up every hour of the day and often part of the night.

Besides my many duties I have been sorely troubled over my inability to make the paper more prosperous. Popular it never can be. Its teachings are too heart-searching. It rebukes too pointedly all selfishness. It calls too loudly, "come up higher," and the sensuous world does not love to be disturbed. But my labor has not been without its satisfaction; we have testimony that much good has been done. Many words of praise and benediction have been spoken, some have anathematized, and we have some ostracism. Perhaps it would have been an advantage to the cause had persecution been more pronounced. It would have served to call out discussion, and promote the dissemination of knowledge and thought.

We have published twenty-three tracts and pamphlets—all valuable as propagandists. Many of them have reached the second and third editions, yet the world is not converted to a life of purity. Must THE ALPHA discontinue? Must its voice be hushed for want of support? If friends will make an effort to double its subscription I am willing to go on in the old way, and do the best I can. It is for friends to decide.

I have been led to make this statement mainly from our depressed financial condition, but partly because many old friends have apologized for not continuing their support on the ground that they did not need it (the paper), being fully converted, and THE ALPHA was so firmly established as not to need them; and I feel satisfied if those friends were aware what a labor of love and sacrifice it has been all these years, and how its usefulness is hampered and its life sapped, they would not leave it to perish. If I am right in my hope, and the response is sufficiently generous to warrant its continuance, it will live. If it is not, the December issue will be the last number for the present. If this must be all arrears and unfulfilled obligations shall be paid. Those of the friends that are willing to take what is due them in our publications shall have them at 50 per cent. discount. Those that would prefer their money refunded, it shall be done.

Still I cannot believe it will be suffered to die. In all the world there is not a paper to take its place. Surely succor will come from its many friends. If only one subscription is sent by each subscriber now on the book it would be enough to carry the paper through another

year. At the end of that time we may hope for a more abundant currency and better business prosperity in the country. Yes, we know how most women are money-bound. But by a little effort much can be done to secure more justice and equality in the family.

The December issue will not be brought out till the 6th of the month to give time for as much help and as many pledges as can be sent in that time, which will decide the question of life or death to our ALPHA.

Sincerely and hopefully yours,

CAROLINE B. WINSLOW.

"CHILD GROWTH" is the title of a pamphlet by Clara Bliss Hinds—being a lecture delivered before the Woman's Anthropological Society of Washington, D. C.

It is an address for mothers to intelligently note and direct the physical growth of their children as well as mental development. Measurements are to be taken at different ages from one day old to maturity, these measurements to be carefully recorded; its first sign of intelligence, its first tooth, its first step and articulate sound. By an accurate record of a child's growth, much valuable information may be gathered, and the causes of variation and discrepancies ascertained.

We remember some years ago reading a report of this kind made by that venerable philosopher, Professor Olcott, which he made of his infant daughter. It was very interesting, but we could but think how much *more* interesting a mother could make such a record, with her constant companionship and watchfulness, her loving interest and her keen insight into the needs and changes of babyhood and childhood. Send to Mrs. Hinds for a copy of her eloquent address, which contains full directions how to proceed and what and how to keep the record. Her address is 1326 Fourteenth street N. W., Washington, D. C.

ROCHESTER, MICHIGAN.

DEAR EDITOR: I came across a copy of THE ALPHA for the first time. There is something about your paper I very much like. I do not wish to arrive too suddenly at a conclusion, being in the dark, except conclusions arrived at from intuition or by inferences. I certainly am pleased to note your object, which seems the education of woman upon her functions and a liberation of her from the thralldom of man's lust, be he husband or not. Still I can not believe you are right if you claim abstinence from cohabitation, except for propagation, for my belief is by so doing you follow the instinct of the lower order rather than the reason of mankind. I can not agree with Swedenborg at all as regards concubines until spiritual marriage without cohabitation in the next world. I think you are right as to aim but wrong as to pre-natal, nevertheless the subject deserves investigation and will by it be freed of error. I do be-

lieve that ignorance upon the part of thousands of husbands is the only excuse to be offered for the inhuman treatment wives receive. There are facts bearing on this question which I possess, and a theory well founded, tested, and demonstrated, which, because of a mock modesty, would be denounced if published; which would purify the act, would intensify all pleasure, and remove pain, save much health and many lives. At some future time I may be able to so shape my thoughts as to make them admissible into the columns of your paper. Wishing you success and desiring other information, I am yours, truly.

W. H.

DEAR SIR: We are glad you have not come to a hasty conclusion concerning the objects and aims of THE ALPHA, for we are sure when you examine more carefully you will discover that one of our designs is to lift mankind out of *perverted* instinct into the calm, dignified realm of reason and conscience. You will see that we endeavor to show that unbridled appetites and ignorance of the existence of a greater good are a prolific cause of human woe, that "my people perish for want of knowledge," and knowledge of the laws of God lead to righteousness, peace, plenty, and joy. This is the gospel of physical salvation that is to be the precursor of a millennial day. Take up the cross and cause bravely to help it on by self-purification, so your testimony will be of more value and your influence greater with those you associate with. God grant you grace to see the truth.

C. B. W.

ONE of THE ALPHA's good friends writes so truthfully and sensibly of the popular social purity movement, that we take the liberty of printing part of her letter. It so well voices our own conclusions after many years' experience in this line of work. "If we can do effective work in kid gloves so much the better." But the world must know and reverence the functions of their own bodies, and not feel the legitimate exercise of these sacred functions, "the supreme shame of their lives." Whereas they can only become shameful in their desecration and dishonor. In nothing does our race show their conscious guilt and ignorance as they do in shrinking from a frank and healthy knowledge of sex and an open and honest seeking after all that can be known of the miracle of generation.—Ed.

I would have given so much to have had a talk with you, to tell you that it will never do to let THE ALPHA go down. It never was more needed than now. I know you feel the necessity of keeping it up, and I hope the way will be open to do so. True, if you "should only issue one more number it will have paid," but its true usefulness is just becoming apparent. All this stir in what is termed "Social Purity," must arouse a little

thought in the right direction. Miss Willard says its aims are positive, not negative. "It seeks not the sewer but the fountain, and has its roots not in any human foulness, but close to Silva's brook that flows fast by the Oracles of God." She does not seem to see that the very fountain is turbid by the accumulation of transgression since the fall of Adam. That if she takes her stand close to Silva's brook, she must do so by redeeming the world with the teachings of the social ethics of Christ. He began at the fountain when he said "who so looketh on a woman to lust after her hath committed adultery with her in his heart." In that day as in this, it was necessary to have it understood that the thoughts were to be cleansed. And as in the example of our Master saying, "let him that is without sin cast the first stone," it would seem as though he went down into the very sewer in order to purify and cleanse. And so must we at the present. But if we can keep on the "kid gloves" while doing so, the better for the work and for the worker. I have had the position of superintendent of Social Purity in our local union of the W. C. T. U., and find it hard work to instill the feeling of reverence for the function of sex. A reference to the subject ever so delicately mentioned seems to offend. An inherited consciousness of something wrong seems to stultify many and stop inquiry. "Social Purity" is much a pretty word to them without much meaning, and can not work much depth of reform without it being educational. This THE ALPHA does, and it must be supported. It should be the beacon-light for moral educators to sustain and profit by its teaching. You ask the cause of my silence. I have not been sick, but have been busy at home writing, working in temperance, getting the saloons where they sell drink out of the town. The prospect is bright by change of public opinion, and we are in a fair way to carry local option.

Yes, I know of I. Colville; have read his lectures on the "Golden Gate," and our son met him at San Francisco, and was much pleased with his lectures which he attended. Colville seems to me a marvel of our times. The manner in which he puts his subject before the people, so clear, convincing and powerful, should certainly turn the stiff necks of some, but he so beautifully turns on the full blaze of light, that it is only for the few comparatively to endure and bathe in the beams of the new light. I don't know that I read his lecture on "Social Purity;" but in his thorough style I have no doubt that he did "speak out" that the world might hear. I was surprised at Miss Willard taking up the work in any form, and consider her a powerful instrument in the hands of God for a progressive work. Even if she does keep close by "Silva's brook," if she keeps the waters there clear she will do a grand work. At our convention of the W. C. T. U., a thorough paper was read on the subject of moral purity by Mrs. Gibson (formerly a missionary among the Indians), who handled her subject masterly, and was listened to with intense interest. One of our papers did mention it all, and the other evidently did not understand the intent of the paper. Her style was of the Cromwellian stamp, and could but command respect.

MOTHERS' DEPARTMENT.

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

A MOTHERS' MEETING.

In response to a request for ideas as to how to conduct mothers' meetings, we present the following sketch of an imaginary meeting and of the preparations made for it.

This meeting is supposed to be held by a large union whose members have access to a good library and know how to use it. It may be that in actual practice, the programme would prove longer than could be carried out in one afternoon; if so, it would furnish materials for two meetings. At some other time we will give a programme which may be better adapted to a smaller union that has not access to libraries.

Mrs. A. determined to have a mothers' meeting. She procured a copy of Mrs. J. H. Kellogg's Topics, and after deliberation took the subject, "The Responsibility of Parents." She asked five ladies to give from three to five minute discussions upon various phases of the question. Then she set to work herself to thoroughly master the subject. She went to the city library and asked for "Darwin's Descent of Man," not that she cared a fig about his evolution theories, but because, beginning on page 227, it contains a valuable discussion of the laws of inheritance. She also found what she could on the subject in Oliver Wendell Holmes' writings, and carefully read the numbers of the *Journal of Heredity*, published by Mary Weeks Burnett, M. D. For pre-natal culture she sent and bought A. E. Newton's book for twenty-five cents from THE ALPHA publishing company of No. 1 Grant Place, Washington, D. C. [We would add "Suggestions to Mothers," "What Children Should Know," at the same address, price five cents.—ED. ALPHA.] She borrowed and read Dio Lewis on Chastity, and spent no little time hunting for available Scripture verses on purity, the meaning of which could be safely taught to the tiniest child. Mrs. A. informed her five coadjutors that they were to think out speeches on the following five topics:

1. Responsibility of parents in transmitting traits of character to their children.
2. Responsibility of parents in transmitting their temporal impulses as permanent characteristics to their children.
3. Responsibility of parents as examples of purity to their children.
4. Responsibility of parents as teachers of the Bible on purity to their children.
5. Responsibilities of parents as teachers of physiology to their children.

Mrs. A. had many a discussion with her coadjutors, and helped them in every way possible until she was sure they were thoroughly conversant with their themes. She made sure of two points:

1st. That her helpers gave *real discussions*, not written essays or set speeches.

2d. That they discussed *not* heredity, pre-natal influence, Bible purity and physiology. No, not that, by any means; but simply the *responsibility* involved in

each case; how parents were *responsible* for bad traits born into children; how they were responsible to God for their own secret habits, which were passed on to children; how they were responsible when, instead of telling a child plainly what certain verses in the Bible meant, they told the fib "I don't know."

On the day of the meeting Mrs. A. was there in good season, and wrote the following programme on the blackboard. It was also a synopsis of the subject discussed:

PROGRAMME.

1. Responsibility in Heredity Discussion led by Mrs. B.
2. Responsibility in Pre-natal Influence. Discussion led by Mrs. C.
3. Responsibility of Parents as examples of Purity. Discussion led by Mrs. D.
4. Responsibility of Parents as Teachers of Bible Purity. Discussion led by Mrs. E.
5. Responsibility of Teachers of Special Physiology. Discussion led by Mrs. F.
6. Question-box. By Mrs. A.

Mrs. A. presided over the meeting, and notified each speaker when her time was up. The ladies of the audience were all provided with paper and pencil, and at the end of each discussion a moment was given in which they were requested to write any questions that had occurred to them while the discussion was going on (Mrs. A. had shown a little diplomacy by previously securing promises from one or two of the brightest members of the union that they themselves would see that the question-box did not pass by them empty), and these were all collected for the latter part of the programme.

We need scarcely to say that Mr. A.'s coadjutors by sticking closely to their assigned task and pushing the question of responsibility upon the attention of the union, at the same time that they refrained from imparting any practical instruction as to *how* to meet the responsibility, so thoroughly aroused their interest and stimulated their desire to know more, that when Mrs. A. took the floor she had a pleasant task before her. Having made thorough preparation she was able to strike effective blows while the vim was hot. How fast the questions came in! "Would you advise me to teach my child what the Seventh Commandment means? and how shall I do it?"

Mrs. A.'s answer was: "Remember Christ's teachings on it. Impure thoughts and impure words come under this command; teach your children at least that much of what it means."

"What work on special physiology do you recommend for girls?"

Mrs. A.'s answer was: "You can teach your girl better than any text-book can. Read Cowan on "The New Life" and Dio Lewis on "Chastity." Become thoroughly imbued with their spirit and full of their information, and then teach your child from the fund of your own knowledge, as much as you think proper for her to know."

"How shall I enjoin silence in regard to these matters that I teach a child, without giving the impression that they are sinful?"

Mrs. A. answered: "Just as you teach a child modesty in dressing and bathing without teaching her that they are sinful acts."

Before the questions were all answered the hour for adjournment had arrived, and the ladies went home with the feeling that they would wait impatiently for the next mothers' meeting, when the promised answers to the remaining questions would be forthcoming. Mrs. A. gained the following points of advantage by the plan she adopted:

1. Securing the services of others enlisted at least their hearty interest in the success of the meeting, and a frequent change in speakers made the programme less tedious.

2. The superintendent, Mrs. A., controlled the trend of the discussion and thus avoided all improper or unprofitable subjects.

3. The gathering together of extensive information, which involved the exercise of experience and tact fell upon the leader, who was the one best fitted to perform the task—*Union Signal*.

PROSTITUTION AND ITS ALLIED VICIES.

BY FREDERICK HENRY GERRISH, M. D.

Copyright Secured.

All the approved methods having failed, we must seek some other device by which to arrest the evil. If we will consider prostitution as a disease of the body social, and treat it on the broad principles which guide us in our daily practice, we shall arrive at a reasonable conclusion. We must attempt to remove the causes on which it depends. Very numerous causes are mentioned by various authors, among the principal of which are poverty, pride and love of dress, seduction, low wages, want of employment, and ignorance of useful labor. The adequate discussion of these causes would carry this paper far beyond its proper limits; but I can hardly forbear to call your attention to the fact that, underlying almost every one of them is easily to be found the injustice which has, from the very dawn of history, so often and so conspicuously characterized man's treatment of woman. The limited number of occupations to which women are admitted, their less pay than men receive for an equal amount of work of the same quality, the obstacles which are thrown in the way of their learning those kinds of business which men regard as most desirable, the advantage which, with lamentable frequency, is taken of their willingness to trust the promises of those who have won their affections simply to effect their ruin by the most damnable treachery, and the destitution which results from each of these, stand as deep and shameful blots on our social system. In the attempt to remove them, the philosopher will find opportunity for his profoundest wisdom, the political economist scope for the display of his utmost sagacity, and the philanthropist a field for the exercise of his most tender benevolence.

We might, however, remove all these inducements to prostitution, and still have remaining the most potent cause of all. Prostitution is a business, and its prosecution must conform to the inexorable laws of demand and supply. As long as the former exists, the latter will be

forthcoming; and in order to stop the supply, we must remove the demand. Now, this demand is almost wholly the result of bad and deficient education. Any education is defective which does not include a knowledge of the rudiments of physiology and hygiene, and of the principles of morality; and any education is bad which gives wrong ideas of these things. All around us are evidences of the short-comings of our vaunted system of training youth; everywhere we see the densest ignorance of the laws of being, of the rules of health, of the essentials of ethics; but in nothing is ignorance so apparent as with regard to the functions and proper uses of the generative organs. Whenever the sexual appetite is spoken of, its satisfaction is called a physical necessity, an imperious and unconquerable requirement of the system, a demand of nature which cannot be ignored. Our children are taught (alas! by what tutors!) that their venereal desires must be gratified, and that the failure to do this will result in illness and impotence. As the legitimate fruits of such instruction, we have masturbation, prostitution, sodomy, prevention of conception, seduction, rape, abortion, and the numberless diseases which follow in their wake. What better could be expected?

Self-abuse is so common that a celebrated English writer has called it "the besetting trial of our boys." Its practice establishes a propensity which, by natural steps, leads its victim to illicit intercourse. Fortunate, indeed, is that child who has had so pure an environment that he has escaped the commission of this loathsome offence.

The prevalent views of the marriage relation are of the most pernicious character. Our usual method of treating marriage is calculated to foster the idea that it is, prominently among other things, legalized prostitution.* It is made a cloak for what would otherwise be regarded as the most appalling immorality. Authors of the greatest note and widest influence give their direct and serious sanction to such courses. Says Dr. Storer, "We are compelled to endorse marriage as a most important sanitary measure, alike for enabling a reasonable gratification of the sexual instinct, for the avoidance of disease, and for restraining men from alternatives alike disastrous to themselves, their descendants and to society." Another writes, "Let all parents encourage the early marriage of their sons; as soon after twenty-one as circumstances will permit." Those who advocate marriage as a prophylactic to prostitution, often quote the pious old Jeremy Taylor, and apparently derive much spiritual comfort from what they call his "pungent, sensible, philosophical maxims." Here they are:

"It is the duty of matrimonial chastity to be restrained and temperate in the use of their lawful pleasures. In their permissions and license, they must be sure to observe the order of nature and the ends of God. He is an ill husband that uses his wife as a man treats a harlot, having no other end but pleasure. Concerning

*Most married women are unable to fix the date of their impregnation with anything like accuracy. Indeed, it is a very rare exception to find a woman who can state, with absolute certainty, the day on which the act which resulted in her pregnancy was accomplished. This fact shows conclusively, even if other evidence were lacking, which certainly is not, that very frequent copulation is the nearly universal rule with the married, and, almost of necessity, implies that the gratification of sexual passion is the only object whose attainment is sought.

which our best rule is that, although in this, as in eating and drinking, there is an appetite to be satisfied, which cannot be done without pleasing that desire, yet, since that desire and satisfaction was intended by nature for other ends, they should never be separate from those ends, but always be joined with one or all of these ends—with a desire of child en, or to avoid fornication, or to lighten and ease the cares and sadnesses of household affairs, or to endear each other; but never with a purpose, either in act or desire, to separate the sensuality from those ends which hallow it."

We cannot fail to see in this the argument of a man who earnestly desires to be pure and upright and holy, but, cursed with a sensual nature, goaded with passions which he finds it a matter of extreme difficulty to control aright, seeks to find in the intention of his Creator, in the desirability of abstinence from open, acknowledged and perilous vice, in the ever-recurring, senseless plea of love, an excuse for excesses which dispassionate reason would denounce as bestial. It is amazing that the contradictions and fallacies of this much-peddled passage have never been held up to a deserved contempt. Think of a man's claiming the privileges of a husband from a reluctant wife on the score that he must otherwise resort to a brothel!* Can one believe that there is anything but a seeking for sensual pleasure in the effort by sexual congress "to lighten and ease the cares and sadnesses of household affairs?" What ends can hallow this that would not doubly hallow gluttony and drunkenness? The time-worn warrant for the dissipations of the banquet-hall which we so greatly depreciate is the cultivation of good-fellowship, which is an effort "to endear each other." If the reverend preacher had made the rest of his advice consistent with his condemnation of the treatment of a wife as a courtesan, it would have been as noble as it now is humiliating.

John Stuart Mill struck the nail squarely on the head when he said, "The gratification of a man's sexual desire is a degrading slavery to a brute instinct in one of the persons, and, most commonly, in the other, helpless submission to a revolting abuse of power."

Not only are the commonality possessed of debasing ideas on this subject, but the courts, which represent the wisdom and cultivation of the upper classes, sustain men in the perpetration of any sexual wrong upon their wives. However painful, disgusting and injurious to the woman the exercise of the marital rights may be, she has no redress at law, but must submit to the brutal demands of her husband. Verily, there would seem to be some foundation for the statement that "Womanhood has no unwritten rights which manhood in bound to respect."

There are some who will resent this gross and fleshly conception of marriage, and declare that what they call "love" is the motive which usually impels to matrimony, and sanctifies its observances. "At the bottom, however," says Maudsley, the great English alienist and philosopher, "there is nothing particularly holy about it; on the contrary, it is a passion which man shares with other animals; and when its essential nature and func-

tion are regarded, we shall nowhere find stronger evidence of community of nature between man and animals." It is true that love may not militate against wisdom; but those cases in which it does not are happy accidents. It is something entirely aside from reason, and almost infinitely beneath it.* Take away the sexual element from love, and you remove the most potent inducement to marriage. I do not deny that it has a use, which is valuable when guided by cool reason; but it is unquestionably made to cover a multitude of sins. People who marry for love, and indulge in sexual pleasure because it increases their mutual affection, thereby accidentally procreating children for others more prudent and honest than themselves to support, have no right to lift up their voices against prostitution. The harlot and her paramour have an equally good excuse for their debauchery, and do scarcely more harm to society. One man, reckless of his duty to the community, marries young, with means and prospects inadequate to support the family which is so sure to come ere long. His ostensible excuse is love, his real reason the gratification of his carnal instincts. Another man, in exactly similar circumstances, but too conscientious to assume responsibilities which he cannot carry, and in which failure must compromise the comfort and tax the purses of people from whom he has no right to extort luxuries, forbears to marry; but feeling the passions of his sex and being imbued with the prevalent errors on such matters, resorts for relief to unlawful coition. At the wedding of the former, pious friends assemble with their presents and congratulations, and bid the legalized prostitution God-speed. Love shields the crime, all the more easily because so many of the rejoicing guests have sinned in precisely the same way. The other man has no festival gathering. There are no priests to pray, no sacred scriptures to sanction and to sanctify, no ring to represent the endlessness of a blissful union; but with stealth and secrecy, in dread and darkness, he accomplishes his purpose, at the imminent risk of health and hope and happiness. Society applauds the first and frowns on the second; but, to my mind, the difference between them is not markedly in favor of the former.

But it is suggested that people may marry and, by artificially preventing conception, control the number of their offspring. The most prominent and outspoken advocate of this idea, at present, is Bradlaugh, who has recently made himself so conspicuous by the publication and sale, in defiance of the authorities, of *Fruits of Philosophy*. He thinks it "more moral to prevent the conception of children, than, after they are born, to murder them by want of food, air, and clothing," and the object of the book is to "disseminate a knowledge of means whereby men and women may refrain at will from becoming parents, without even a partial sacrifice of the pleasure which attends the gratification of their productive instincts." The author's plan is to destroy the fecundating property of the sperm by chemical

* * * For the apotheosis of Reason we have substituted that of Instinct, and we call everything instinct which we find in ourselves, and for which we cannot trace any rational foundation. This idolatry, infinitely more degrading than the other, and the most pernicious of the false worship of the present day, will probably hold its ground until it gives way before a sound psychology, laying bare the root of much that is bowed down to as the intention of Nature and the ordinance of God.—MILL.

* There is no doubt that vast numbers of wives submit uncomplainingly to distressing and harmful exaction of their lustful husbands, in the hope of thus keeping them from adulterous courses.

agents thrown into the vagina immediately after connection. The animus and the act strike us with abhorrence. They suggest the less beastly practice of the Emperor Vitellius, who is chiefly distinguished because, after gorging himself with dainties, he would clear his stomach with an emetic, and repeat his gluttony until he had exhausted his appetite. Others advocate mechanical obstacles to impregnation; but the intent is the same in all cases. In one way or another, the use of such means is very common. Now, we hear a good deal said about certain crimes against nature, such as pederasty and sodomy, and they meet with the indignant condemnation of all right-minded persons. The statutes are especially severe on offenders of this class, the penalty being imprisonment between one and ten years, whereas fornication is punished by imprisonment for not more than sixty days and a fine of less than one hundred dollars. But the query very pertinently arises just here as to whether the use of the condom and defertilizing injections is not equally a crime against nature, and quite as worthy of our detestation and contempt. And, further, when we consider the brute creation, and see that they, guided by instinct, copulate only when the female is in proper physiological condition and yields a willing consent, it may be suggested that congress between men and women may, in certain circumstances, be a crime against nature, and one far worse in its results than any other. Is it probable that a child born of a connection to which the woman objects will possess that felicitous organization which every parent should earnestly desire and endeavor to bestow on his offspring? Can the unwelcome fruit of a rape be considered, what every child has a right to be, a pledge of affection? Poor little Pip, in *Great Expectations*, spoke as the representative of a numerous class when he said, "I was always treated as if I insisted on being born, in opposition to the dictates of reason, religion and morality, and against the dissuading arguments of my best friends." We enjoy the young to honor father and mother, never thinking how undeserving of respect are those whose children suffer from inherited ills, the result of the selfishness and carelessness of their parents in begetting them.

These accidental pregnancies are the great immediate cause of the enormously common crime of abortion, concerning which the morals of the people are amazingly blunted. The extent of the practice may be roughly estimated by the number of standing advertisements in the family newspapers, in which fœticide is warranted safe and secret. It is not the poor only who take advantage of such nefarious opportunities; but the rich shamelessly patronize these professional and cowardly murderers of defenceless infancy. Madame Restelle, who recently died by her own hand in New York, left a fortune of a million dollars, which she had accumulated by producing abortions.

Other evidences of defective education might easily be adduced, but enough have been pointed out to convince the most sceptical that there is crying need of a thorough reform in the premises.

[To be continued.]

OIDA AND FEMALE SUFFRAGE.

"If a man says 'I lie' does he lie or does he tell the truth? If he lies he tells the truth, for he says he lies; but on the other hand if he tells the truth he lies." When I was a little girl we often passed this smart saying around and thought it very funny. It had passed out of my mind but was brought back by my reading Ouida's tirade against woman suffrage in the September *North American Review*, the logic of which is somewhat like that of the man who says he lies.

Ouida is a woman; in her judgment the judgment of a woman is not worth anything. Ouida judges that female suffrage would be a calamity, but since she belongs to a sex which, according to her judgment, "are almost deficient in such qualities as toleration and calmness of judgment," is it safe to place much reliance on her judgment?

"O! yes," I imagine from the complacent tone of her article, Ouida would reply, "O! yes, you can rely on *my* judgment, for *I* am an exceptional woman." Perhaps all unwittingly Ouida gives us the key to her opposition to making electors of women when she says, "Women on an average have little sense whatever of awarding to others a freedom for which they do not care themselves." Exceptional as she may be in some respects in this matter of granting the ballot to those women who *do* want it she shows herself exceedingly "average."

All through the essay under consideration I felt unable to characterize the impression given me of its writer. In the closing paragraph I found the exact phrase, "Sublime self-contentment and self-conceit." She is evidently one of the I-have-all-the-rights-I-want women. I have met a few such. I do not care to see any more of them.

Ouida's contempt for all humanity except the few rich and intellectual is thoroughly Pagan, and so cold and heartless as to chill the blood in the veins of "one who loves his fellow-men." Here are a few specimens:

"Rationally, logically, political power ought to be allotted in proportion to the stake which each voter possesses."

"It is very possible that as the English laborer obtained his vote through the confusion and jealousies of party against the sane, the serene, and the unbiassed judgment of patriots, so woman in England, and if in England, ultimately in America, will obtain hers."

"The golden mean is not in favor with women or with mobs."

"The howling unit of the street mob."

"There are signs that the United States will probably grow less and less democratic with every century, and its large land-owners will create an aristocracy which will not be tolerant of the dominion of the mob."

For this last piece of heartlessness I thank Ouida because it may help to open the eyes of our people to the terrible wrongs that are growing among us. If she did not belong to a sex which she declares "is the enemy of freedom," and which lacks calmness of judgment we should remind her that it is quite as probable that "the mob" will not be tolerant of "large land-owners" as that "large land-owners * * * will not be tolerant of the dominion of the mob." (Did it ever occur to

Ouida's narrow, barren heart to feel what a helpless wretch a large land-owner would be if the mob should become a howling *unit*, and decide not to be tolerant of large land-owners? Something akin to this has been written down in the past of France. Is it pleasant reading?

It would seem as if Ouida had imported all her ideas of government and morals and men and women from away off in the barbarous past. Hear this specimen: "We again and again and again see the woman expecting from her son the purity of manners of a maiden and making no account, because she ignores them entirely, of the *imperious necessities of sex*."

Perhaps I mistake in so doing, but I infer that Ouida means by the above that the necessity for the use of the sexual organs is greater in man than in woman. Until Ouida can show that God, nature, or whatever she conceives of as the controlling power creates two or more women for each one man she is plunged in an absurdity where it is useless to argue. It is true there are more women than men in some parts of the world, but so are there more men than women in other parts. Inasmuch as true sexual intercourse is impossible without both man and woman is it not a denial of any wisdom in the creative power to claim that one sex has "imperious necessities," to which the other cannot respond? If one should claim that one sex has an imperious necessity for more air, or more food, or more clothing, or more anything that could be partaken of alone there might be some reason in it, but when the claim is made that one sex is created with an imperious necessity for something which cannot in the very nature of things be supplied without the same necessity on the part of the other sex, and then claims that such necessity is lacking in the other sex it puts the whole question into a hopeless tangle. Such creatures as Ouida describes women certainly cannot solve it, and so far those superior and adorable beings called men have failed.

It seems to me much more reasonable to suppose that this imperious necessity is a monster made up largely of imagination, habit, selfishness, and false teaching, and that when it comes really to be known for what it is its destruction will be sure if not swift.

I took heart and courage from Ouida's statement that "we again and again see the woman expecting from her son the purity of manners of a maiden." This has not been my experience. So far as I have seen—with exceptions—Ouida and the "average woman" exactly agree on the imperious necessity of sex. When women unite in expecting of their sons and all men the purity of manners of a maiden, men will bring themselves to this standard, but probably long before that "woman suffrage" will be past debate.

CELIA B. WHITEHEAD.

SHORTHANDERS.

TWO CENTS will bring you a copy of the COSMOPOLITAN SHORTHANDER, the best shorthand journal in America. Contains in every issue specimens of standard and new systems; the latest shorthand news from all parts of the world; valuable prizes offered in each and every issue. Get a copy and be convinced that we mean business. Subscription only \$1.00 per annum. Thos. Bengough, Official Reporter, York Co. Courts, Conductor; C. H. Brooks, Advertising and Subscription Manager. Address COSMOPOLITAN SHORTHANDER, Toronto, Canada.



LADIES' MAGNETIC VEST.

In calling special attention to this garment we wish to impress the all-important fact that our Magnetic Vest furnishes FULL AND COMPLETE INSULATION! FULL AND COMPLETE PROTECTION TO ALL THE VITAL ORGANS OF THE BODY!! Of the whole range of our appliances, none so completely recharges the blood and revitalizes the nerves as does this admirable garment, serving all the purposes of a vest or waist, combining all the pleasant features of the corset, while at the same time, it is a complete protection against malaria, and a positive curative agent for ANY and ALL diseases of the Thorax and Abdomen. No lady or gentleman with impaired health can afford to go without this Vest, furnishing life to all the tissues, vitality to all the capillaries, and warmth, tone and redoubled strength and power to every organ in the human body. We believe there is no other equal protection against and cure for disease known. We have had experience to warrant all we say of these appliances, and ladies who have worn them will cheerfully testify to what we publish. We make the same for gentlemen.

The Vest fits and conforms to the body like a glove, exerts its healing and sustaining power, and imparts a genial, warming, soothing influence upon the entire nerve ganglia, until the whole being is aglow with magnetic warmth and energy.

It is no profanation to say that the wearer of this exquisite garment has been "born again" physically. This is the language of hundreds who have worn it and have been restored from beds of sickness and pain to complete health. Could all realize the force of these facts none would do without this grand safeguard and protection against cold, catarrh, neuralgia, rheumatism, pneumonia, scarlet fever and nervous prostration. In reply to the oft-repeated question, "What diseases do these appliances cure?" we answer by positively asserting that we know of no disease of our climate these appliances will not cure, except cancer in its last stages. Magnetism, properly applied, will cure every curable disease.

This Vest, with the insoles, comprises in itself a whole suit. It is a thing of beauty, light and easy to wear, convenient and close-fitting.

In cases of CONSUMPTION, PARALYSIS, SPINAL WEAKNESS, LOCOMOTOR ATAXIA, and all blood and nerve disorders, it is invaluable. Many persons, after wearing this garment for a season, declare they would not do without it for \$500. It will repay twice its cost in the health and comfort it imparts in a single month. On receipt of correct measure we can send a perfectly fitting garment to any part of the United States. Letters of inquiry, inclosing stamp, will receive prompt attention, and certificates and testimonials from prominent physicians and others will be furnished on application.

Magnetic Insoles, i. e., Foot Batteries, \$1 a pair.

CHICAGO MAGNETIC SHIELD CO.,

6 Central Music Hall, Chicago, Ill.

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.

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 and Transmission.

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 ethics and conservation of the spermatic 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. GEORGINA 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.

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 best book 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.

Evolution.

A New Theory of the Origin of Evil.
BY PROF. A. J. SWARTZ.
Price 6 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

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 and 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.

MIND IN NATURE.

A Popular Journal of Information regarding the relation of mind to the body and their reciprocal action, with special reference to health and disease.

It furnishes the most interesting facts of science and nature, the most striking discoveries in Telepathy and all branches of Psychical Research.

Among the special contributors are some of the most eminent living Physiologists, Psychologists, Scientists and Theologians.

PUBLISHED MONTHLY BY THE
COSMIC PUBLISHING COMPANY,
171 W. WASHINGTON STREET, CHICAGO.

Printed on heavy, fine book paper, with antique laid covers. Only one dollar per year.



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.



COMFORT, FREEDOM, HEALTH, BEAUTY.

A complete substitute for corset, chemise and corset-cover.

Worn and recommended by J. W. Howe, E. B. Harbert, F. E. Willard, L. M. Alcott, E. S. Phelps, Mary A. West and many others. Dr. Stockham in TOKOLOGY says: "It support the skirts, offers no restriction to circulation, digestion or respiration, and stays the form better than any corset."

"A woman desiring health for herself and offspring should have a Bates Waist."
Send bust and belt measure. Plain, \$1.75; Trimmed, \$2.50. Circulars and list of Health Books Free.

SANITARY PUB. CO., 163 LaSalle Street, Chicago.