

The Alpha.

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

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"LETTERS TO MEN."

DUTY.

How is it that we so often find the idea of duty and the idea of pleasure standing in opposition to each other? Experience teaches us that there is no antagonism between them, and yet a great number of people speak and feel as if these virtues were not only distinct but contrary one to the other. Indeed many will wonder that duty and pleasure should be classed together as virtues at all. The love of duty is virtuous they will readily grant, but they will hesitate to admit that the love of pleasure falls really into the same category.

But what is virtue?

The dictionary tells us that "virtue is moral goodness; the practice of moral duties; particular moral excellence; something efficacious; secret agency; that which constitutes value and merit; legal efficacy or power; that substance or quality of physical bodies by which they act and produce effects on other bodies."

Will not pleasure then rightly take rank among the virtues. It is certainly nearly allied to moral goodness, for moral goodness presupposes a healthy organism, that is to say an instrument—the body—in harmonious relations to the facts of existence and to natural law; for the practice of moral duties pleasure is an absolute necessity. For without feeling the "beauty of holiness" in itself a pleasure there can be no real practice of moral duties, but at best a lifeless performance of prescribed actions, as unlike the spontaneous workings that spring from a joyful and loving heart as an Egyptian mummy is unlike a living man.

Pleasure too is "something efficacious" for as Herbert Spencer says "From the biological view we see that the connection between pleasure and beneficial actions and between pain and detrimental actions, which arose when sentient existence began, and have continued among animate creatures up to man, are generally displayed in him also throughout the lower and more completely organized part of his nature; and must be more fully displayed throughout the higher part of his nature, as fast as his adaptation to the conditions of social life increases. Then pleasure is a "secret agency."

Who can explain the fervent glow that pervades our being, that quickens the action of the heart, and makes the pulse beat more rapidly, while we are under the influence of pleasure; who can analyze the rush of love for all sentient creatures that comes over us when we feel the divine joy of existence, and experience one of those rare moments of perfect happiness. Depend upon it

there is nothing that hardens the heart so quickly as misery or awakens the sympathies sooner than happiness.

Pleasure then is a social and humanizing *virtue*, and therein is its value and merit; it is too a quality of physical bodies by which they act and produce effects on other bodies.

And yet not a few most worthy people look askance at pleasure and dread it as a foe.

Perhaps some will think that the assertion made at the beginning of this paper, that experience teaches that there is no antagonism between duty and pleasure, needs qualifying; it certainly deserves thought.

Many a man has been ruined by pleasure but no one has been injured by duty, says the objector. True enough, good sir, if for pleasure you will substitute *the pursuit of pleasure*. The pursuit and the acquisition are by no means identical.

Pleasure comes in as a reward for right action, for conformity to law, it is a result not a cause. To pursue pleasure is as intelligent as to grasp a shadow. It argues ignorance or disregard to the nature of things.

That the pursuit of pleasure is very different to its attainment every one who has chased this will-o'-the-wisp can testify, and common observation assures us that pleasure-seekers are the most weary and discontented of mortals.

All this is mere commonplace and only worthy of remark because even thoughtful people allow themselves to confound such widely different facts as searching and finding.

The fear of pleasure, and the putting it away as something hurtful, is really a mischievous superstition that makes many a home cheerless, many a true-hearted relative sour and morose, and drives thousands of men and women into dissipation to escape from intolerable dullness. Nothing is more helpful to the liquor trade, nothing so effectually heightens the charms of the public house as the fear of innocent gayety which we have inherited from our Puritan forefathers.

A good thing does not change its nature and become bad because it is persistently put in the wrong place. Duty and Pleasure are as the horse and cart, one draws the other, and each adds to the power for service of the other, so long as they are permitted to stand in their normal relations. If we from blindness, or from sheer stupidity, reverse the position and put the cart before the horse we shall certainly have succeeded in neutralizing the relative value of both cart and horse, of duty and pleasure, but we shall not have succeeded in ren-

dering them bad in themselves or things that wise men will dispense with.

Pleasures comes to us, whether we will or no, when we have done our duty; all the resources of civilization, all the amusements of this pleasure-seeking age cannot procure it for us on any other conditions. If some inexperienced youth feels prompted to say "Don't tell me that Jones junior does not enjoy himself when he is always out with the barriers, or driving about in his swell dog-cart, or up in town on the spree, yet has no more notion of doing his duty than the veriest rogue unhung, and probably has scarcely an idea that he has any duties to perform," I must reply that Jones junior is one of those mere abstractions of which the world is full, and like women who are "perfect angels," and men who are "thorough scamps," is a myth of whom we can predict nothing or anything with certainty. There are thousands of people who continue to harbor the delusion, tragedies in high life notwithstanding, that wealthy and successful men, and beautiful elegantly dressed women must be happy. You may affirm that these men and women, with the pleasure-pursuing Jones, are in the seventh heaven of enjoyment, but you can't prove it.

Judging by a superficial knowledge of such people, and by appearances, you may be justified in saying that they are happy but experience, built up on the observations of years, of generations, of centuries, contradicts the assumption.

To leave then these abstractions and to descend to particulars, Did you ever know a pleasure-seeker, or one who neglected or ignored the claims of duty, calmly and serenely happy, or even feverishly and exultingly happy (if such a state be possible). Are they not like ghosts always existing on other people's evidence?

Probably you do not claim an abnormal degree of human development yourself and could you be contented as a seeker of pleasure, as a neglecter of duty? No, you could not; you acknowledge it in your heart. Believe that other people are much the same.

Mankind desires happiness, knows that somehow it is connected with pleasure, and seeks happiness through pleasure. A blunder, a very natural blunder, but still a blunder.

Since we have agreed that man was created to enjoy, since our philosophers have shown us the importance of enjoyment to health and virtue it is worth while to consider the best means of attaining this desirable possession.

It is something to have decided that it cannot be obtained through pleasure-seeking. That pleasure is one of those ethereal, incomprehensible, mysterious somethings with which we are surrounded, which we can neither weigh, measure nor really understand. We can give them a name and talk about them, as we can name and talk about gravity and the beginning and end of creation, but if we shut our eyes and try to picture these things to ourselves we shall find that we partake somewhat of the nature of Carlyle's wind-bags.

It is a great gain however to feel that in our search for happiness we can, with an easy conscience, push pleasure aside, as something with which we have no practical concern, any more than with the rising of

to-morrow's sun or the descending of this evening's shadows.

They will all come but not through any wire pulling of ours.

These things have been put in wiser hands and we may go on our way rejoicing. We shall have enough to attend to, and may be thankful to be free of the burden, but let us not forget that "Every pleasure raises the tide of life; every pain lowers the tide of life."

Or to put it in another way—Pleasure, coming through the prompt response of the human organism to the facts of existence, the active recognition of, and conformity to, the requirements of our environment, brings us into harmony with the all-pervading world-forces, known to us as natural laws, and thus brings us into direct communication with the Source of all right action; hence arise pleasure.

The conquest of obstacles that oppose themselves to the performance of right action having strengthened the forces of good "raises the tide of life."

Pain is the mere reverse of this. It is an indication that the unhealthy, lawless forces have won the victory, and are arming themselves anew against the normal action of the vital processes.

Pain then in Herbert Spencer's phrase "lowers the tide of life" More literally pain hinders or retards the tide of life by augmenting the sources of disease.

The fulfilment of duty then, which brings pleasure in its train, is simply

ACTION THAT CONFORMS TO FACTS.

This is a very different reading of the word "duty" to that which is generally unquestioningly accepted. Here there is no rule of things, or, as a modern thinker has termed it, no thing as law. The elasticity which marks all the workings of physical law is restored in the region of morals. The hard and fast rule of absolute right and wrong, that we often rebel against as false and misleading, is removed.

There is no absolute right except action that conforms to facts. No intrinsic wrong but action at variance with the requirements of facts.

Duty, as we understand it, is taken out of the domain of theory and placed in the domain of fact.

To illustrate this distinction by examples taken from common life. Theoretically we may say that it is a man's duty to support his wife and family, the duty of a woman to superintend the domestic arrangements of her household and take charge of her children; practically these are "duties" because these arrangements are such as the general requirements of facts make necessary for the common good and not in themselves duties when unqualified with particular sets of circumstance.

No intelligent person would say that George Eliot failed to do her duty because she supported her husband's family with her pen, while leaving him to arrange domestic matters in such a way as to obviate the chance of any trouble or annoyance arising to her through the business of household management. Here we see facts (great literary talent with feeble health) determining duty.

Did not the facts of life in this instance, as it is here contended they do in all instances, determine the duties of life.

The pleasure-fearing Puritans failed in their duty, when they taught their joy-killing asceticism, not because their theory, that the spiritual health is of more importance than the bodily health, was not good, but because their teaching did not correspond with the facts of nature.

They put asunder that which God has joined, and in disregarding the wants of the body they cramped and withered the spirit.

And so when we strive to obtain a good life, an enjoyable life, by multiplying our material possessions and taking thought of our bodily pleasures, without paying a corresponding attention to the requirements of the immaterial essence, which we may borrow Emerson's expression and term the oversoul, we not only neglect a positive duty but commit a fatal error of judgment, by failing to conform to the facts of existence.

Man's life is twofold, the spiritual essence, and the material envelope. No scheme of life can be satisfactory, no scheme of life deserves to be called rational, that ignores either element.

Duty, being action in response to facts, requires recognition of the spiritual element that exists in human nature. We have seen that pleasure-seeking is a vain and foolish phantom-chase. We acknowledge the paramount importance of pleasure. We suggest the experiment of a persevering attention to the demands of our spiritual nature as a substitute for the one and the attainment of the other.

The dreariness of modern life comes chiefly, if not solely, from the habit of ignoring the demands of the human essence. Men and women are trained from childhood to supply their bodily necessities, and if not taught to disregard the craving of their higher nature, they are at least not put into the way of its intelligent gratification.

Constant dissatisfaction, misery, and consciousness of an aching void, is the result. The adult finds that somehow or other he is on the wrong track, and spends weary years in dark propings, that are profitless to himself and to humanity.

If success meets his efforts after worldly honors, he yet acknowledges, in his secret soul, an aching void; his prosperity is marred by the sight of other men's pitiful failures.

How different would it be if we were trained from babyhood to the perception of the homogeneity of human interests; if we learned from our tenderest years the great truth that the good of each is identical and inseparable from the good of all. Do not the facts of life bear out this truth. Are not two-thirds of the miseries under which humanity groans brought about by the disregard to this fundamental truth.

The fact that ignorance and alcohol, together with the Devil's best recruiting agent—idleness—are the cause of nearly all the crimes that disgrace humanity, is ignored, and society permits large populations to grow up in ignorance; it tolerates, if it does not encourage, the liquor traffic; it places an idle aristocracy and plutocracy in the place of honor, thus putting up false gods for the people to worship and emulate.

The solidarity of nations, classes, individuals is lost

sight of, and people trained to think that "duty" consists in each concerning himself only and solely with his own affairs, and in so ordering his life that he shall obtain the largest share of the national cake with the smallest amount of personal effort.

Duty, made to be something other than action in conformity to fact, loses its guiding power, and ceases to be a beneficent force, in human affairs. And, unfortunately, there is nothing left to take its place. Looking back into the past we see this, all too abundantly, illustrated.

Duty to the Spartan consisted in stoically bearing all things in silence. To the old Roman in defending his country from invasion and subjugating other nations to bear the yoke of the Empire. To the Catholic of the dark ages duty consisted in *doing* that which pleased him and in *believing* that which pleased the Romish Church. Not truth (or knowledge of fact) was desired by our forefathers, but uniformity of creed.

In each instance duty, cut adrift from the eternal verities, has lost its beneficent power, and all the striving of bygone generations to enthrone this artificial, man-made virtue has not increased the sum total of human happiness.

Would that this blindness was a thing of the benighted past.

But what is duty to-day? Is it conformity to the nature of things? Is it living in perfect harmony with physical and moral law? Or are there still governments ignoring the solidarity of nations and fostering, as they think, in their wilful blindness, the prosperity of their own country at the expense of other lands? Are there nations who pride themselves on their increasing luxury and wealth, who continue to put before their young men and maidens a low, sordid, degraded ideal of life, which turns the men into money-getting machines, and the women into walking dry good store advertisements, while poverty, crime, class-hatred, and political corruption are crying aloud to heaven to avenge its broken laws?

We may amuse ourselves by following our own interpretations of human obligation, but *facts* rise up, as an adamant wall, against which we throw ourselves in vain; we can bruise ourselves, we can dash our children against the impenetrable mass, we may see in the future, as we have seen in the past, hundreds of thousands of victims vainly perish in the assault, but we shall have to come at last to the perception that the laws of God are stronger than the strength of man.

Duty translated into action in conformity with the facts of existence, compels the recognition of the moral and spiritual nature of men and nations.

The recognition of the spiritual and moral nature of men and nations has as a correlative the satisfaction of the moral and spiritual desires.

Morally and spiritually we desire the good of our fellow-creatures, not less than our own physical well-being. We may venture to affirm, the depravity of human nature notwithstanding, that to day, in this luxurious, poverty-stricken, drunken, corrupt nineteenth century, there are thousands of men and women who would joyfully lay down their lives if by so doing they could purchase the exemption of a tenth of their fellow-creatures from the

sorrows and sufferings of life. So there is no cause to despair of the future destiny of the human family.

Our physical necessities are not greater than our spiritual and moral necessities, probably they are not as great, did we know ourselves truly in the full stature of our manhood, but unfortunately we have never yet learned to make, what political economists would call an *effective demand* for their satisfaction. But let only two generations be bred into the feeling that "duty" means active recognition of fact, and we shall have such changed ideals that men and women will no longer build up colossal fortunes to be spent on ostentatious show and luxurious self-gratification while children are trained in crime "for want of peace."

With Plato we may say "For no wise man will allow that any human being errs voluntarily, or voluntarily does evil and dishonorable actions; but they are well aware that all who do evil and dishonorable things do them against their will." The "will" in which the noble old Greek put such trust being the spiritual, or essential man, which we degenerate moderns so sadly neglect to cultivate.

Let us then, while we are young, while we still can recognize that the desire of our souls is for the well-being of our fellow-creatures, make an effective demand on society for the gratification of our heart's desires.

Let us compel attention to facts, and insist on action in conformity therewith.

Let us show ourselves conscious of our right to an earthly dwelling place free from the stains of misused wealth, free from drunkenness, idleness, ignorance and dirt, free from the curse of tyranny of sex and tyranny of class.

MARRIAGE IN THE FORGOTTEN PAST.

BY ROSE S. BRYANT.

[Concluded.]

EGYPT.

(See Wilkinson's Egypt.)

"In monumental Egypt there were four great comprehensive classes, which were variously subdivided. The first consisted of the sacerdotal order; the second of soldiers and peasants, the agricultural class; the third, of townsmen, and the fourth of the plebs, or common people. Of all these the swineherds were the lowest grade; no one would either marry their daughters or establish any family connection with them."

"The three great classes of society, however, were not caste in the sense of hereditary succession, but it was, without doubt, difficult, if not almost impossible, for members of the poorer classes of society to elevate themselves to the higher grades. Nevertheless the keystone of caste, the limitations of marriage to the women of the same order, is unknown to monumental Egypt."

"The king was under strict personal surveillance, for the laws subjected every private action of his private life to as severe a scrutiny as they did his behavior in the administration of state affairs. The hours of his washing, walking, and all the amusements and occupations of the day were settled with precision for him,

and the quantity as well as the quality of his food were regulated by law. Simplicity was required both in eating and drinking, and Diodorus affirms 'his majesty's' table only admitted the meat of oxen and geese. A modest amount of wine was also permitted, but all excess was forbidden and prevented upon the principle that food was designed for the support of the body and not for the gratification of an intemperate appetite."

Oddly enough, in modern thought, the people allowed themselves far more liberties than they permitted their ruler. Private individuals, for instance, were under no particular restrictions with regard to the use of wine, and women were not forbidden it, whether married or single, although the people acknowledged the mischief which would arise from allowing the passions of men to be unbridled, and that love and anger and other violent impulses of the mind, being stronger than the recollection of duty, were capable of leading away those who were well acquainted with the precepts of morality.

"It was not customary for Egyptians of the upper orders to indulge in dancing either in public or private assemblies, and none appear to have practiced it but the lower ranks of society and those who gained their livelihood by attending festive-meetings. Fearing lest it should corrupt the manners of a people naturally lively and fond of society, and deeming dancing neither a necessary part of education nor becoming in a person of sober habits, the Egyptians forbade those of the higher classes to learn it as an accomplishment or even an amusement, and by permitting professional persons to be introduced into their assemblies to entertain their guests, they sanctioned all the diversions of which dancing was supposed possible without compromising their dignity. Those who were hired performed, and might be checked by the veto of their superiors if gestures were introduced which displeased them."

"Music was studied with other views than merely to afford pleasure or entertainment, and although it was universally used at parties, professional people were hired to perform. The fact that Pythagoras was the sole teacher of the Egyptian doctrine that air was the vehicle of sound goes far to prove that the idea did not originate in Greece, and that he derived his philosophy regarding music from the Egyptians. He taught that one of the noblest purposes to which music could be applied was to soothe and calm the mind, and deemed it the duty of a philosopher to look upon it as an intellectual study rather than an amusement."

Of the attainments of this erudite people in the realm of astronomical research, the great Pyramid bears witness; and to those who have pondered on the mystery of its low, dark passages, leading at last into the upper gallery, and have thought with awe of the grand spectacle presented when its cap-stone surmounted the white and glistening pile it tells an enchanted story, only less marvelous than the true one.

Those star-gazers of old, building better than they knew, and defying the touch of time, what were their inscriptions upon their "door-posts," and what the prayers they prayed about their "hearthstones?" That they did not with Saint Chrysostom declare "Woman a necessary evil, a natural temptation, a desirable calam-

ity, a domestic peril, a deadly fascination, and a painted ill," and with him beseech their gods to deliver them from so undesirable an encumbrance, it is safe to assert; for the picture they have given us of the married sun returning gladly night by night to the waiting embrace of his beloved, suggests a like experience among his worshippers—and Isis with protecting wings whispers of a brooding, mother love—which is not contradicted by the messages in stone the Egyptians have left us.

According to their testimony, women appear to have enjoyed great privileges, and to have been treated with courtesy on all occasions. If they sometimes sat apart from the men on the other side of the room, equal attentions were paid to them as to the other guests. That they were not restricted in their use of wine and in the enjoyment of other luxuries is evident from the frescoes which represent their feasts, and their painters in illustrating this fact have sometimes sacrificed their love of gallantry to a love of caricature, presenting to us the unpleasant spectacle of ladies who evidently have looked too long at the "wine when it was red."

The Egyptians were not confined to any particular rules in the mode of educating their children, and it depended upon the parent to choose the degree of instruction he deemed most suited to their mode of life and occupation. The laws did not countenance the exposure of infants, and if infanticide occurred they ordained that the corpse of the deceased should be fastened to the neck of its parent, and that he should pass three whole days and nights in its embrace—this as will be pointed out, is an evidence of previous or existant female supremacy?

"Of their marriage contracts we are unfortunately entirely ignorant, nor do we find the ceremony represented in the paintings of their tombs, * * * but Diodorus affirms that part of the agreement entered into at the time of marriage was that the wife should have control over her husband, and that no objection should be made to her commands whatever they might be—but though we have sufficient evidence to convince us of the superior treatment of women among the Egyptians as well from ancient authors as from the sculptures that remain," Wilkinson thinks, "it may be fairly doubted if those indulgencies were carried to the extent mentioned by the historian, or that commands extended beyond the management of the house, and the regulation of domestic affairs." He also doubts the apparently, to him, inconsistent law which made it incumbent upon the daughter to support her father and mother while the son was exempt; but this very law is the key to the situation, indicating as it does the recent descent of property through the women—entailing upon them rather than upon the men the duty of parental support. In unwilling confirmation of this deduction, Mr. Wilkinson adds: "It is, however, remarkable that the royal authority and supreme direction of affairs were entrusted without reserve to women, as in those States of modern Europe where the Salic law has not been introduced. This state of affairs dates back to the second dynasty."

PERSIA.

The ancient Persian customs of marriage were those of hordes who consecrated an incestuous promiscuity

into a system. If they allowed the marriages of brothers and sisters, consanguineous, they also sanctioned the unions of sons and mothers, and of fathers and daughters, and in some cases required them for purposes of religion; but there seems also to be testimony that they at some time practiced polyandry, for they had the levirate. The Medes had no better manners than the Persians. Strabo says they had marriages in various forms including polyandry, but the ceremony meant little with them, if Xanthus is to be believed, *i. e.*, that they had no law of incest and freely interchanged their wives. If the Greeks were really offshoots of the poorer and hard pressed portions of the hill populations of Media and Persia we may believe that when they set out for Greece they were in bad training, and I am not aware," says Mr. McLennan (p. 271), "that there was any race between them and their new home from whom they would learn much," but their progress towards non-incestuous monogamy was marked by very different steps from those which were taken by the Persians, and also varied greatly in some of the Grecian States. Before considering these peculiarities, which are of vital and absorbing interest, a cursory glance must be given in comparison to the theological and social systems which appeared among their reputed ancestors, proving, as they do, that marriage and religion are an *evolution* governed and controlled by circumstances.

"The Persians thought that placed between the two contending worlds of good and evil, man's position was one of extreme danger and difficulty. Originally set upon the earth by Ormazd, in order to maintain the good creation, he was liable to the continued temptations and seductions of the *divo* or *devas*, who were 'wicked, bad, false, untrue, the originators of mischief, most baneful, destructive, the basest of all things.' A single act of sin gave them a hold upon him, and each subsequent act increased their power until ultimately men became their mere tool and slave. It was, however, possible to resist temptation, to cling to the side of right, to defy and overcome the *devas*. Man might maintain his uprightness, walk in the path of duty, and by the help of the *asuras*, or 'good spirits,' attain to a blissful paradise."

"To arrive at this result, he must carefully observe three principal duties. These were worship, agriculture and purity. Worship consisted in the worship of the One True God, Ormazd, and of his Holy Angels, the Amesha Spentas or Amshashpands; in the frequent offering of prayers, praises and thanksgivings; in the recitations of set hymns; the performance of a certain ceremony called the Homa; and in the occasional sacrifice of animals."

"It is one of the chief peculiarities of Zoroastrianism that it regarded agriculture as a religious duty. Man had been placed upon the earth especially 'to maintain the good creation,' and resist the endeavors of Ahriham to injure, and, if possible, ruin it. This could only be done by careful tilling of the soil, eradication of thorns and weeds, and reclamation of the tracts over which Ahriham had spread the curse of barrenness. To cultivate the soil was thus incumbent upon all men; the

whole community was required to be agricultural; and either as proprietor, as farmer, or as laboring man, each Zoroastrian was bound to 'further the works of life,' by advanced tillage."

"The purity which was required of the Zoroastrian was of two kinds, moral and legal. Moral purity comprised all that Christianity includes under it—truth, justice, chastity and general sinlessness. It was coextensive with the whole sphere of human activity, embracing not only words and acts, but even the secret thoughts of the heart. Legal purity was to be obtained only by the observance of a multitude of trifling ceremonies, and the absence from ten thousand acts in their nature wholly indifferent. Especially everything was to be avoided which could be thought to pollute the four elements—all of them sacred to the Zoroastrian of Sassanian times—fire, water, earth and air.

"Nevertheless the court of the Sassanian kings, especially in the latter period of the Empire, was arranged upon a scale of almost unexampled grandeur and magnificence, * * * and an important part of the palace was the seraglio. The polygamy practiced by the Sassanian princes was on the largest scale that had ever been heard of, Chosroes II having maintained, we are told, three thousand concubines! The modest requirements of so many secondary wives necessitated the lodging and sustenance of twelve thousand additional females, chiefly slaves; whose office was to attend on these royal favorites, attire them, and obey their behests. Eunuchs are not mentioned as employed to any great extent, but in the sculptures of the early princes they seem to be represented as holding offices of importance, and the analogy of Oriental courts does not allow us to doubt that the seraglio was, to some extent at any rate, under their superintendence. Each Sassanian monarch had one sultana or principal wife, who was generally a princess by birth, but might legally be of any origin. In one or two instances the monarch sets the effigy of his principal wife upon his coins; but this is unusual, and when toward the close of the empire females were allowed to ascend the throne it is thought that they refrained from parading themselves in that way, and stamped their coins with the head of a male." * * *

"Not much is known of the private life of the later Persians. Besides the great nobles and court officials, the strength of the nation consisted in its *dikhans* or landed proprietors, who for the most part lived on their estates, seeing after the cultivation of the soil, and employing thereon the free labor of the peasants. It was from these classes chiefly that the standing army was recruited, and that great levies might always be made in time of need. Simple habits appear to have prevailed among them; polygamy, though lawful, was not greatly in use; the maxims of Zoroaster, which commanded industry, purity, and piety, were fairly observed. Women seem not to have been kept in seclusion, or at any rate not in such seclusion as had been the custom under Parthians, and as again became usual under the Arabs. The general condition of the population was satisfactory. Most of the Sassanian monarchs seem to have been desirous of governing well; * * * great pains were taken

that justice should be honestly administered; and in all cases where an individual felt aggrieved at a sentence, an appeal lay to the king." (See Wilkinson's 7th Monarchy.)

Among the modern Persians the principle of temporary union has been organized into a religion—and the ceremonial is performed by the Mohammedan priest. A single day is not too short a duration of marriage to receive their blessing and license, and whereas in antiquity the Persians were noted for simplicity of morals, and especially for great love of truth, now all accounts, harmonize in declaring them most accomplished in the art of falsehood. An English ambassador once complained to the grand vizier of the unreliability of his words and received for answer, "As a rule consider all that I *say* false, what I *write may be true!*" Sadi declared "a lie for a good purpose is to be preferred to a truth that excites discord." Jesus exclaimed, "I came not to bring peace, but a sword." How far the two sentiments were the product of their mothers' thoughts; how far their words have been the cause of the contrasting marriage systems which have reared themselves in the lands where the words of either are heard, there is disagreement, but no one can doubt that a system of marriage sanctioned by the religion of the people which is a virtual prostitution must result in a degraded population. Nor should they fail to recognize that only among those peoples who have most perfectly appropriated into their marital rights the spirit of "the Nazarene" have honor and truth and beauty perpetuated themselves—it matters not whether his voice were heard in their streets or not.

A TRANSPARENCY.

A certain man had a twin brother who was not his equal in strength and stature when they were young together; and therefore he despised him.

And the weaker brother bore it, for he loved him well.

And the man grew and waxed tall and powerful, but he made a mould for his brother and kept him in it so that he could not grow, and then he said, "I am large and thou art small!"

And the weaker brother bore it, for he loved him well.

And the man practiced all arts, and enjoyed all sports, and fought mightily with the beasts of the earth; but his brother he kept from all these things, and then he said, "I am strong and skilful and brave, and thou art weak and clumsy and a coward!"

And his brother bore it, for he loved him well.

And the man studied all things, and wrote great books, and grew exceedingly wise; but his brother he kept from all these things, and then he said, "I am wise and thou art ignorant, yea, a very fool!"

And his brother bore it, for he loved him well.

And because of his life the man acquired great virtues which his brother had not, and he said, "I am good and thou art bad."

But also the brother, because of his life, had virtues which the man had not; so the man said also, "I am bad and thou art good." But he saw not the contradiction; neither would he set him free.

And his brother bore it, for he loved him well.

But, lo! he grew until he broke the mould, and sprang forth and sought to do all those things and become strong and brave and wise also.

But then the man laughed at him and cursed him and drove him from him, so that he even came back and re-entered the mould, for he loved the man well.

Nevertheless, he grew in his own despite, so that the mould broke continually, and the man was forced to enlarge it.

But in the end it broke utterly, so that he could wear it no more, and he began to grow apace; and the man lifted his hand against him in deadly warfare, and the end thereof who can tell?

CHARLOTTE PERKINS STETSON.

PRE-NATAL INFLUENCES.

DR. WINSLOW: In your August number of THE ALPHA you ask your friends and contributors for short sketches of striking results from heredity and pre-natal influences. I could give you many. I will give you one that comes first to my mind. A woman with whom I was intimately associated, and whose every-day life I was familiar with, became pregnant. She, angry with herself and husband for her condition, was sullen and disagreeable to every one about her. I never saw so much suppressed cruelty in any woman in my life. She was very indolent, letting every one about her do the work she should have shared in, and only when her husband came in sight, would she make any pretense of working. Her husband was goodness and kindness itself. No deceit in his nature. Her son, when born, and until he was about two years old, was the ugliest child I ever saw. Now he is five years old, and is cruel and inhuman in disposition. He is unlike any child I ever met. Last month I spent three weeks boarding near his home, and my heart ached when I saw him from day to day, cruel to every one about him. One day I saw him get a little kitten and instead of playing with and fondling it as another child would do, he tied a cord around its neck, hung it to a tree, and with a good-sized switch whipped it with all his might. He can't play like other children, but must beat everything with which he comes in contact. After his birth and his mother became pregnant again, then instead of governing her bad temper she gave vent to it all, and would beat this boy unmercifully without any apparent reason, simply to give vent to what I have heard termed her bilious disposition. She was careless and untidy about her person, deceitful in all her actions and indolent as before. She was again angry because of her condition. Each of her children are unwelcome, yet she is a very sensual woman. Now that her little girl is three years old I can see all of her mother's disposition, all of her sensuality, only the child bids fair to be worse than her mother. She is a woman who would not do one thing for the pre-natal culture of her children. She is thoroughly selfish, and would not abstain from one thing that she wanted if it could be procured. She and I were pregnant at the same time, and I told her the way I was living and following Tokology, &c. She was surprised, and wondered how I could abstain from eating and drinking, &c., for what I thought

know was beneficial to myself and unborn child. She said she must have such and such things. I told her I should be very sorry for myself if I allowed my brain to be ruled by my stomach, instead of *vice versa*. I reaped my reward, she reaped hers. While she suffered agonies during pregnancy I was free from pain or trouble of any kind. I believe in pre-natal culture. I believe in Tokology and would advise every woman to follow its teachings. Yours in sympathy and love, T. P. S.

DISSIPATION FIGURES.

REV. A. SMITH.

The cost of tobacco may be stated under two heads.

1. That which may be proximately estimated in money, the items of which are: (a) Money paid directly for tobacco in its various forms. (b) Time wasted on procuring and using it. (c) Doctor-bills and nurse-hire, chargeable to the poison. (d) Various apparatus—mouth-pieces, smoking-rooms, smoking cars, cigar holders, tobacco-boxes, spittoons, pipes, from $\frac{1}{2}$ cent to \$150 each, etc., etc. (e) What it costs to dispose of and bring to justice persons led into drunkenness and crime by the use of tobacco. (f) Money paid for extra cleaning, necessitated by tobacco filth, and for perfumery to disguise the odor arising therefrom. (g) The cost of the vast amount of property annually destroyed by fire from the use of matches, pipes and cigars, by smokers. (Not a few persons are burned to death in this way.)

2. The cost which cannot be estimated, but can be only expressed in the terms, poverty, stupidity, ignorance, deformity, filth, pain, bodily disease, idiocy, insanity, death of the bodies and souls of men.

In the United States from thirty to fifty thousand persons commit suicide each year by the use of tobacco. At seven per cent. compound interest, if you use one cent's worth of tobacco a day for thirty years, it will cost you \$344; at five cents a day for the same time, it will cost you \$1,723; and at fifty cents a day it will cost you \$17,239. At ten per cent. compound interest, if you waste one cent on tobacco each day for twenty years, you will lose \$209, and for fifty years you will lose \$4,318. At ten cents a day for ten years, you will lose \$582. At ten cents a day for forty years, you will lose \$16,140. If you waste one dollar a day for ten years, you will lose \$5,817; and for fifty years, you will lose \$434,825. If the amount saved by not using one cent's worth of tobacco each day for ten years were placed at seven per cent. compound interest for one hundred years, it would amount to \$43,761. In the same manner if five cents a day were saved for thirty years, it would amount to \$1,495,921. These figures, together with the remarks following, may be applied with more or less force to all expenditures of money for all useless or wicked purposes, such as alcoholic drinks, beers, opium, tea, coffee, costly apparel, gold, etc., expensive furniture, lodge fees, novels, gluttony, fashionable choir hire, great organs, tall steeples, large salaries for preachers, fashionable amusements, the support of dogs, etc.

Reader, these are the sums which you give, or may give, for tobacco. If the habit be neither injurious nor beneficial, it is so much money snuffed, chewed, burned up—lost. "He that knoweth to do good, and doeth it not, to him it is sin."—*Saratoga Eagle*.

**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.

DECEMBER 1, 1886.

No. 4.

In the November ALPHA we proposed to delay the December issue till the sixth of the month. We cannot wait so long. We hasten to tell our readers the good news, and we believe our friends are as eager to hear the results of our appeal as we are to proclaim; consequently the 3d will find THE ALPHA ready to mail and for distribution, carrying its good tidings to waiting hearts.

INGRATITUDE.

We wish to acknowledge a sad oversight, or rather omission in our "History or Statement" in November number, in not making special mention of the obligation we are under to our faithful contributors who have given THE ALPHA their best thoughts and faithfully enriched our columns with the products of their brain and pen without compensation, save the cheer that comes in aiding a good cause, and many have been regular subscribers as well. In the original draft of that statement the acknowledgment was made, but in revising and condensing, unintentionally that part was omitted. Zeal and a self-sacrificing spirit has been

manifested in reading proof, addressing wrappers, and assistance in mailing.

Gratitude and loyalty are cardinal virtues, and as essential in moral education as in other radical reforms.

"Our Editor" would not be without their steadfast inspiration.

We hasten with a glad heart to assure the dear friends who have shown so much solicitude about the life of THE ALPHA, that it will live. From all over the country, Canada and the mother land, have come new subscribers, gifts, and generous promises of help, which, if kept, will insure the publication of the paper for a year—how much longer depends upon the continued interest and continued efforts of friends. It will not do to relax effort; this reform needs eternal vigilance, eternal effort. May I beg every friend to consider himself and herself as being a special agent to keep up THE ALPHA subscription list, and to extend as much as possible the light to those that sit in darkness and are in chains of sensuality.

From several correspondents comes the assurance that young men reverence purity and high living and high thinking, and but for false instruction would instinctively avoid the snares and pitfalls that are ready to engulf those that are groping without right instruction to guide them. Many young men suffer great depression and apprehension, lest they are deficient in virile power, and will not be able to meet supposed requirements; so great has this apprehension been that some have been driven to suicide by their misery. Here is a field of labor for men who know the law of continence that should control sexual life, and individual responsibility for its observance. It is a field white for harvest, but the laborers are few.

THANKSGIVING.

It is with feelings too deep for utterance that we sit this Thanksgiving Day to count and record the mercies of the past year—blessings that seem to have centered and culminated this month in the most precious gifts of all. From so many sources have come the offerings of loving and generous hearts, many offerings, many gifts, many promises of help if THE ALPHA survives, all of which have dispelled the clouds of doubt and gloom of the past few months. Lowering skies and threatening blasts have given place to sunshine and clear atmosphere. Weariness of body and mind is banished by hope; new inspiration and vigor are defined, and a new ^{to} _{neither} tices us forward—all of which is a token

and pledge of a season of faithful (and let us hope effective) work.

Not the least of the encouragements that have come with this reaction is the knowledge that so many persons have come to thoroughly understand the object and interest of THE ALPHA as to recognize its continuation a necessity, that many have been guided "out of darkness into light," that by its light, they see a way out of the suffering, disappointments and sins of life into higher regions of sweetness, purity, and righteousness, with a promise of blossoming into heavenly grace. For all of which we give praise and thanksgiving; but most of all, O Lord, we give thanks that Thy favor is bestowed upon our labors for the physical redemption of our race; inasmuch as Thou hast been pleased to raise up so many friends, who have given of their treasures of heart, mind, and purse for its sustenance, and hath put courage, strength and grace into our hearts to press forward and patiently run the race. "Paul may plant and Apollos water, but God gives the increase."

For all things we give thanks.

"WHO IS MY MOTHER, AND WHO ARE MY BRETHREN?"

We publish below a symposium of tender and anxious words for the continuation of our work, written under stress of fear of a discontinuance of THE ALPHA. This sweet sympathy brings our heart into direct accord with so many whose faces we have never seen, whose voices we have not heard, and whose hands we have not clasped. How wonderful is this brotherhood of interest! What brave, noble, generous sentiments and acts it calls forth! How strongly it knits hearts and consecrates lives and inspires to noble deeds.

We seem, in our recent experience, to understand the inquiry of Jesus, as never before, "Who is my mother, and who are my brethren?" He stretched forth His hands towards His disciples and said: "Behold my mother and my brethren?" "For whosoever shall do the will of my Father which is in Heaven, the same is my brother, my sister, and mother." Because of His devotion to the work His Father had given Him to do, the support of His disciples, their sympathy and helpfulness formed to His heart a closer tie than consanguinity—equal if not surpassing the love of a mother.

In like manner all who have given us of their heart-love, their co-labor in this great reform, and of their substance for its support, have made themselves brother, sister, and mother to us. May the sacred tie never be broken.

OUR SYMPOSIUM—A MERRY FEAST WITH MANY FRIENDS.

"WHEN I read this month's editorial, a few days since, I was startled, and said, we cannot afford to let THE ALPHA go under, of all other papers. The social question is, as Miss Willard says, 'the latest and greatest crusade.' Prostitution in marriage and outside is the vital question, not only of this generation, but of this hour; it is sapping the very vitality of this and all other peoples, and we need THE ALPHA to sound the alarm. If THE ALPHA is continued another year, and I trust most sincerely it will be, drop me a postal, and I will send ten dollars as a contribution. If I had a thousand dollars I would gladly give it, for there is no question that needs ventilating as does this subject, and especially in the South, if one can particularize, with a feeling of deep interest in the labors, struggles, and privations."

"I have just read your leader in the November ALPHA. It will not do to let THE ALPHA go down, and I do not believe its friends are going to permit it. It is one of the best, and certainly the most needed paper published in America, and its suspension would be an irreparable loss to the world at large. Its teachings are radical and calculated to do foundation work in the up-building of a pure and spiritual society. If the friends of reform and progress respond in such a way as to encourage you to go on with your good work and labor of love, I will take five dollars' worth of papers to be sent out as sample copies to names I will hereafter give you, in hope that thereby your list of subscribers may be somewhat increased. 'Be not weary in well-doing, for in due season ye shall reap if ye faint not.' I will be in suspense until I learn the final decision."

"Enclosed find \$10, which accept with best wishes. I give it to you to help pay the money that you have lost in furthering a good cause. There ought to be friends enough to pay you every dollar back. I am willing to give you \$3 a year for the paper without your changing the price. Perhaps others might give as much, if not more, while some could not give but the dollar. If you have to suspend, think nothing about what might be due me on subscription."

"DEAR FRIEND: The ever-welcome ALPHA for November is received and lies open before me at your editorial, 'A Statement and a History,' which I have just read. I assure you I most sincerely sympathize with you in your embarrassment. It makes me feel sad to think that after toiling as you have these many years for the good of humanity in the best sense of the ex-

pression, that your services are so little appreciated and so poorly remunerated. At the same time it makes me feel indignant to think of the thousands of men and women in this great country, professed followers of the Pure and Holy Jesus, and who, if true to their professions, would every one of them be readers and supporters of THE ALPHA, yet stand aloof; nay, worse, throw cold water on the cause of moral reform, and withhold their aid and influence from the one fearless advocate of moral reform and social purity, THE ALPHA. What a shame! What a commentary on the Christianity of our modern churches, which, if true to their trust and professions, would be at the head and front of all reform, and especially of moral reform, personal and social. But my time is up, so I haste to show how much I feel in the matter, and hope every reader of THE ALPHA will do the same, and if they do, THE ALPHA will yet live and fight the battles of moral reform with all its past vigor and earnestness, and, if possible, with more force than ever, because relieved of embarrassment. I do hope and trust that in future you, my dear friend, will have the aid and support that will enable you to work with ease and comfort, and that your appeal will be so responded to that it will infuse new life and energy into your whole being, and enable you to live and fight more valiantly than ever in the crusade against moral impurity. I have not much to give, but what I do give I give with a will, and should you, after all, have to give up, you can consider it yours. I enclose a 'V' and a list for THE ALPHA to be sent during the coming year. With kind regards and best wishes and earnest prayers that you may be sustained in the great, grand, and noble work in which you are engaged, I am your sincere friend."

"When the last number of THE ALPHA came to me your editorial and those blue lines filled me with alarm and sorrow, and I have gone thoughtfully, day after day, about my home duties, carrying you and your brave paper on my heart, and wondering what can be done. It seems to me THE ALPHA must not die for lack of funds, and how I wish I had a few thousand to put it on its feet at this critical time. If there were only some rainbow, to the end of which I might run in all haste and find that mythical pot of gold which was not a myth! How I sympathize with you in this hour! Though we are strangers in the flesh, yet our aims are one, and I should love to come in person to your office, and bring you what good cheer is left to me, while I admit my supply is rather reduced at present! But as iron sharpeneth iron, etc. You have done a noble work, and it is not strange that you are very weary. Only a

woman could have endured the trials and censure you have borne. A man would have fled long ago and never looked back, under similar circumstances. I do so hope that the paper may be continued, and your strength restored and increased a hundredfold. The torch that your willing hand has held aloft all these years, through sunshine and storm, ought not to be suffered to go out in darkness for lack of oil, when we need it so much, and precious ones are beating about among the rocks and mists of moral night. I inclose you two (2.00) dollars, wishing it were two thousand, but I also belong to that grand brigade of women who are money-bound! My zeal, however, is not bound, and my interest in this great work increases year by year, but that will not foot publishers' bills? I feel so anxious to hear how matters are shaping now. Surely the Master knoweth all you need, and in due season we shall reap if we faint not. May His richest blessings be yours.

"I read your touching editorial in the last ALPHA to our venerable and munificent friend. He said he considered the work a very necessary and important one, and asked me to call at his warehouse and he would think it over. I called, but the weather was bad and he was not out, so I feared you would be overlooked. I did not expect more than \$20. You may imagine how I felt when a few moments ago I received a letter written by his own dear old hand, with the enclosed draft of \$100. It gives me great pleasure to send it to you. He says, I think, the discontinuance of THE ALPHA would be a misfortune."

"The last ALPHA struck terror to my heart. I can do without almost anything but THE ALPHA. Rags and coarse food are nothing compared to the suspension of the most valuable paper yet published. I enclose \$5, three for myself and two for two new subscribers."

"Am so sorry you have lost so much. If the paper continues, will double my subscription."

"I hasten to double my subscription, for THE ALPHA must not go down while it is so much needed. Every lamp that sheds light on the moral-purity question must be kept burning."

"I enclose three dollars for three new subscriptions. I trust the friends of the cause will rally en masse to your support, that you may be enabled to persevere in your labor of love for humanity. Ere long your self-sacrificing labor will be appreciated. As Christian

communists we regard your work as a very important stepping-stone to the more perfect one in which we are engaged. A strictly pure and virginal life, as embodied in the evangile of Jesus, is the foundation pillar of our faith. Hence His life and testimony make no provision for sin. Your question in deed and in truth puts the ax at the root of the tree, and will destroy all the evil propensities of the human heart. You have commenced a reform that must not be hindered. There is nothing in all the land that can be compared to its worth. So may you, dear friend, still toil on. Should you now fail for want of support, the loss to the public will be beyond all computation."

"I have and will continue to do all I can for THE ALPHA. I would like more of the November number to give to friends, as it states so fully the condition and prospects of the paper. If in your most arduous task as a pioneer of a tabooed subject the sympathy and God-speed of a woman can give you the least cheer, believe me I send them to you from my heart, along with the money for a new subscriber. Your paper lies on our reading table. My boy reads it, as well as his sister and friends."

"I would be glad to send you many times the enclosed amount, but have been obliged to discontinue my *Woman's Journal* after taking it from its first issue. I feel THE ALPHA is by far the most important journal published."

"Do not feel too cast down; if you do not receive the desired response in *L. s. d.*, that you will receive it in heartfelt longing to support your splendid efforts. Never doubt. But, after all, the wonder is that in this mealy-mouthed, purring world of prudery you have ever succeeded in giving THE ALPHA over eleven years of life. But whether the paper lives or dies, you must congratulate yourself on your achievements, for already it has done great things. It has proven the possibility of love between men and women based on higher things than lust. It has given to the world an ideal which it is not too much to say was never dreamed of until you unfurled the banner of marital purity—an ideal which will never be lost again. Thousands will live to bless you in this knowledge. You will find consolation even if the fates decree the temporary death of your journalistic offspring."

"I am greatly pained to know you are having such a fight to keep THE ALPHA alive. No woman can sympathize with you more than I. Wish I could see my

way clear to pay for a hundred copies to distribute the coming year. For myself, I would like to have all the back numbers bound as an important addition to my library. But I hope all friends will respond and keep THE ALPHA alive."

"I am so sorry about THE ALPHA. I have always hoped to have it for my boys to read when they were old enough. I never have lost faith in its vitality. I think it must live. Count on me for five new subscribers, or five dollars, if you cannot go on."

"If the paper is discontinued, which God forbid, use the money enclosed for the cause as you think best. From my soul I wish it was one thousand. How can it be possible that a paper so filled with knowledge, interest, and wisdom wherewith to guide a poor soul can be allowed to die? What would the world do without such self-sacrificing souls as your own?"

"I am so anxious to know what responses you will get. My husband says that paper is the hope of the world, and he is a good Methodist. He sees the need of this reform, and is willing to help support the paper and speaks many a good word for it to his neighbors."

But we must stop somewhere, although the temptation is strong to keep on quoting. But these are samples picked up as they come to hand, and there are many more. Let no friend feel unappreciated because their letter did not lay on top of the pile. You are all valued more than jewels or gold, and have all found a resting place in my heart of hearts. God bless you all.

Will the friends that have sent donations please send address that we may feel that we are giving a small equivalent for their great kindness in our time of trial.

C. B. W.

NOVEMBER 4 the trustees of the Minor School Fund purchased a large house and grounds in South Washington in which they propose to establish industrial schools for girls and boys, in which practical and technical instruction will be given in all household arts and mechanical construction, accompanied by scientific lectures, with a library and reading-room, and a lunch-room under the management of the cooking classes. The course of instruction is proposed to be very thorough and very practical, which will so attract and occupy the girls and boys in that locality as to save them from idleness and vicious habits and make them intelligent, industrious and useful citizens. Could Myrtilla Minor ask for a more desirable result as an ultimate of her heroic

true about this or anything else, for I would not so risk losing his entire confidence and setting up a barrier where there should be the greatest openness. He has probably already learned that the fowl lays eggs, and that chickens come from these; nobody has tried to keep these facts from him, for the most prudish sees no harm in them. Why should he not be told that the baby came from its mother's body? The fact is not impure, the telling it need not be indelicate, and it would possess the merit of truth. Of course, other questions would follow, and all should receive such answers as his mind can grasp—imperfect explanations, to be sure, but always absolutely truthful and honest. The assistance of the vegetable kingdom might well be invoked in the search for illustration, and the inquisitive mind directed to the beautiful processes in the formation of flower and fruit. Instruction should be imparted only as he sought it, and never volunteered until it became necessary in order to protect him from certain unwholesome practices into which he might unwittingly fall. After a time it would be proper to tell him in detail of certain functions of his own body of which he might soon expect the establishment; and, on these and all hygienic points, he should have minute and particular warnings, for he will then have reached such an age that he can appreciate the reasons for the instructions which he receives. From the very beginning, privacy of conversation about these things should be enjoined, not because of any evil in the matters themselves, but because of the necessity of respecting the prejudices of others; and he should be told to bring his questions only to his parents, on whose integrity, intelligence, sympathy and affection he might always confidently rely. By this gradual and progressive method, he would become acquainted with the great truths of generation, and, on reaching puberty, would be well prepared to resist the temptations which beset youth on every side. Having learned to regard the sexual functions reverently, he would consider any abuse of them as a sacrilege. He would escape the too common defilements of body and the still worse pollution of mind. His procreative energy would be to him a sacred trust, to be kept inviolate, and to be used only with the distinct and definite purpose of perpetuating his kind. Chastity and continence would be so interwoven with every fibre of his frame and thought, that a departure from virtue, even in imagination, would be abhorrent to him. When the suitable time arrived, he might turn his thoughts to marriage. To him the contract of marriage would be, as Lord Robertson puts it, "the most important of all human transactions. It is the very basis of the whole fabric of civilized society." He would, therefore, not enter into it hastily or frivolously, or at all, unless he had a good prospect of begetting strong and healthy offspring; for he would appreciate Blackstone's remark that parents "would be in the highest manner injurious to their issue, if they only gave their children life that they might afterwards see them perish;" and he would be sure of his ability to support the family he anticipated, bearing in mind the observation of Montesquieu that "the establishment of marriage in all civilized states is built on this natural

obligation of the father to provide for his children; for that ascertains and makes known the person who is bound to fulfil this obligation." Being married, he would not treat his wife as a chattel designed for his sensual gratification; but as a companion to whom he would allow no disrespect or indignity from himself any more than from another man. His children would never be accidents; but begotten intentionally and at a time when both parents were in good physical and mental condition, they would be welcome and valued additions to the family, and would start in life with the best chances for happiness.*

*A similar course of instruction as that here suggested for boys should be given to girls, modified only as required by the differences of sex.

UNHAPPY MARRIAGES.

Few realize what a robbery unhappy marriages are—the stealing of wordly goods is nothing compared to the theft of years of another's life. And an unhappy marriage does all this, for it precludes the choice of a desirable mate; and this is not all, if there are children born to an ill marriage they are cheated of suitable surroundings for the proper development of their natures; and even their natures are not what they would have been under happier circumstances to which they were entitled.

Enough reparation can never be made for their mistakes, they can but partially be atoned, and each should hasten to do all in his or her power to rectify what each may, instead of heaping malignity and mischief on the unlucky partner of this great wrong.

Yes; do all that you can to quietly, honestly, nobly right and retrieve the wong position, no matter what the world says, for truth of heart and life are earth's best blessing.

Compare years of happy or unhappy marriage and you have the difference in the sum of human life. Debt and credit on an enormous scale!

ELL.

LAY IN A STOCK OF HEALTH FOR SUMMER.

"Winter is the seed-time of health. To be well in summer, take much exercise in the cold season."—MARY LYON.

A whole chapter of the truest philosophy embodied in two lines. The electro-nervous fluid, or that principle which vitalizes, tones up and strengthens the nervous system, is largely supplied by the oxygen and electricity of the atmosphere. It reaches its greatest tension in the winter. The more we get of it then, the higher will the mercury of health rise during the following summer.

Sick people rarely gain strength in summer. They do gain this, though; because windows and doors are open so that they can not help breathe good air, and because perspiration is so easily induced, the system has a chance to throw off impurities, to rid itself of foul matter, and, being thereby put into a situation to build up and grow strong, if as winter advances they are still allowed plenty of oxygen.

But if, instead, they shut themselves into ill-ventilated shops, offices, stores, parlors, kitchens, studios, or school-rooms by day, and sleeping-rooms by night; ride when they had better walk, and go out as little as possible

for fear of taking cold, they will fail of adding this solid strength that the renovated system is ready to receive—will lose ground already gained.

If those who are subject to spring fevers, who became so enervated, prostrated, and overcome this summer by the heat, would exercise freely and vigorously out of doors in this coming winter, and see that their rooms are constantly ventilated, they will not only feel splendidly meanwhile, other things being equal, but will be correspondingly better next summer.

One day a mother, talking about her little son, casually observed that he had been remarkably well all summer; that every season before he had been sickly.

"Did you keep him in the house last winter?" queried the listener, anxious to know if this theory explained the cause.

"Oh, no," she replied; "he was then just tall enough to open doors, was very active, and I could not keep him in, so I finally concluded to dress him warmly and let him run."

"Did he have colds?"

"Yes, a few; but no more and not nearly so dangerous as in previous winters."

Make a practice of daily tying up the ears in cold weather, and look out for ear-aches and sores in the head the next summer. Bundle up the throat—it is rendered tender and liable to various local disorders; and so on.

Winter is the time to begin to lay in the next summer's stock of health.—MRS. E. R. SHEPHERD, in *Phrenological Journal*.

MISS FRANCES E. WILLARD, writing on the newspaper and its makers, says:

Woman has now the opportunity to do for journalism what she long ago accomplished for literature; to drive out the Fieldings and the Smollets from its temple; to replace sentimentality by sentiment; and to frown coarse jests, debasing innuendoes, and irreverent witticisms. The difference between the smoking and drawing-room cars on a railway train illustrates that between average journalism as it is and as it will be when men and women sit at their desks in the same editorial and reportorial sanctums. One is full of fumes, the other of perfumes; one is a small section of chaos, the other of creation; and all because one is unnaturalizing, the other natural. The "club" will cut a smaller and the "household" a larger figure in the journalism of the future; indeed, the difference between bachelor's hall and home is in reality the one we are trying to analyze. No truth, theological, political, or economic can be seen in its entirety until the stereoscopic views from the two angles of vision, the masculine and feminine, give it precision and bring it out into symmetry.

SHORTHANDERS.

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