

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."

BY ELIZABETH KINGSBURY.

SELF.

Noble natures are not restrained from wrong-doing by a dread of the world's condemnation but by fear of the loss of their own self-esteem. The child who refuses to degrade himself has learnt the first lesson of honor.

"At all turns" as the sage of Chelsea puts it "a man who will *do* faithfully needs to believe firmly. If he have to ask at every turn the world's suffrage; if he cannot dispense with the world's suffrage, and make his own suffrage serve, he is a poor eye-servant; the work committed to him will be wisdom."

Here we have the recognition of the power of man to be a law to himself, to be his own judge; an acknowledgment that he has the higher intuitions of humanity; an ideal of his own to strive for. He must stand or fall upon self-conviction.

Here "self" is seen to be endowed with the attributes of nobility. To its judgment the most degraded may be left. The smile of the world, the esteem of men are nothing when self-condemnation robs the soul of peace.

Since the limitations of language have driven us to use one word to express that which is in its nature two-fold, we must carefully distinguish the true self, the spiritual entity, that unites the human with the divine from the lower self, with its brute-like instincts, its undeveloped perceptions, its narrowness and unintelligence.

From a confusion of thought, that has followed from the indiscriminate employment of this word, we have fallen into the inconsistency of making the self, at once, the supreme arbiter of noble action and the excuse of mean.

From the approval of the "still small voice" springs the sense of honor. From the wretched doctrine of human depravity (the degradation of the self) comes meanness, disloyalty, and every species of vice.

He who thinks meanly of human nature will not have a high code of honor; to him it will appear absurd to demand good actions and pure thoughts from such a poor creature as, he has learned to consider, man.

On a right appreciation of human dignity depends the conduct of life; he who would act honorably must feel the high destiny, the moral responsibility of the being created "a little lower than the angels."

If we subscribe to the teaching that presents the heirs of immortality as "children of darkness" and "children of wrath" we shall soon come to the perfectly logical

conclusion that no better can be expected of us than to bring forth works of darkness and wrath.

On the other hand if we have learned to look upon ourselves as children of the Divine Love the "self" will appear a holy thing, entrusted to our keeping to be pure and bright, a beacon in the darkness, a torch to guide us in the night.

We shall strive to keep ourselves faithful in the sight of God and to judge with His judgments; we shall hold ourselves erect before our fellow-men so long as we are secure of our own self-approval; we shall not "have to ask at every turn the world's suffrage" for our own will serve us.

This is to have the single eye that fills the whole body full of light.

We must accept ourselves and be true to ourselves, it is the condition of all progress. We may be inclined at times to wish ourselves other than we are, more beautiful, stronger, more virtuous, more gifted, or gifted with other gifts. We may think we should have done better if we had possessed this or that talent, this or that charm of manner, or grace of mind.

Still, *we must be true to ourselves.*

We must be loyal to that which we have and we shall find but little time to hanker after that which we have not.

How many miserable failures are due to attending to some one else's business instead of to our own? The born mechanic wants to be a politician, the artist wants to make money and prostitutes his art, the tradesman turns preacher.

We may conquer circumstances and become what we wish to become, if our wishes are the expression of personal gifts; in such cases truth to self demands every sacrifice necessary to bring about harmonious relations between talent and occupation. But we must not yield to false social ideals. Only disappointment and discontent can result when fashion, not personal fitness, determines the business of life.

To know ourselves is the most important study in which we can engage. To understand our strength and our weakness, to see the heights to which we may attain, to look into the abyss into which we may descend if we walk not warily and take heed to our foot-steps. We must not fear the self but know it.

Selfishness is not so common a vice as we are inclined to imagine or self-devotion a pleasure that but few anxiously desire to taste.

Think back to the dreams of youth and you will acknowledge that plans for mere personal gratification

had no place in those ambitious musings. The boy desires to be a soldier and perform feats of heroic daring at risk of life and limb, and counts not the cost so that he may but win a place amongst the unforgotten dead who have won renown for faithful service to their country's cause. Or he will explore new lands, and open up new regions, to increase the glory and the wealth of the beloved fatherland. Or he will devote himself to science and discover some hidden secret waiting for patient industry to reveal it to alleviate the pains of suffering man.

It is not till a superficial knowledge of the world has hardened and narrowed the heart and brain that personal ambition absorbs the energies that were once destined for the use of humanity.

As has been suggested in a former paper the individual is formed to find his happiness in conferring happiness; this is instinctively felt at the dawn of manhood while the emotional and sympathetic powers are in feverish activity, before the brain has absorbed the nervous energy of the system and ere the bustle and drive of life, with the struggle for existence, has changed the dreaming enthusiast into the sharp man of business.

And here we must know the beauty of that law of periods which rules over the tides of life. There is no confusion but ceaseless activity, no rest, no pause but continual progress, each period preparing for, but not anticipating, that which is to follow. The sympathetic emotions of the youth are unknown to childhood.

Childhood is essentially the physical and the exclusively self-regarding period.

Youth is the time when the emotions have full play and may be described as the altruistic period.

Manhood brings maturity to the intellectual life, the reasoning faculties are developed, the brain is at the summit of its powers, man weighs evidence, ponders, judges—self is dethroned.

May it not be that selfishness, using the word in its bad sense is simply childishness? The child regards itself because it is busy getting experience; it is in the savage stage, at war with the world around, the world which is constantly coercing it, it knows not why, the world which does not understand it, and which, in turn, it can not understand. The child, the savage and the selfish man are undeveloped beings, while the whole of their limited capacities are taken up with accumulating and registering experiences they have no reserve fund of knowledge that shall bring to their consciousness the feelings, wants, and wishes of others.

The emotions do not come into play until a certain accumulation of nerve power has been made, until there is stored up capital and income exceeds expenditure. This accounts for the demoralizing effects of excessive hardship and long continued sufferings on human beings, as we see it exemplified by the callousness of the populations of plague stricken cities, or by the indifference of the peasantry to the sufferings of their fellows in down-trodden communities where tyrants rule with the bloodhound and the bastinado. To such cases expenditure of nerve power exceeds income and brutality intervenes.

I think too this may throw some light upon the amours,

and domestic complications, that seem to perplex the world's giants in all ages, and in all climes. With them there is an enormous store of emotional force, and the social regulations, at present, only reckon for a small store, the consequence is that our Goethes and Nelsons come in hard contact with the stone walls, bastions and outworks with which civilized communities endeavor to defend their, by no means, impregnable, position, and without doing more harm than their fellow-men contrive to scandalize every one and turn the admirers of their genius into the apologists of their morals.

The normally healthy being carries with him the perfected physical condition built up in childhood, the emotional enthusiasm of youth, ruled and guided by the intelligence and experience of maturity. The human trinity—physical, emotional intellectual—body, mind, and soul—has become a unity.

Unfortunately it rarely happens that man is allowed to pass through childhood and youth so naturally, so purely, that he arrives at a robust and healthy manhood. Too often the period set apart by nature for the perfecting of the physical being is invaded in the supposed interests of the intellectual part, and even youth is not reached before large draughts have been made on the emotional system to the utter ruin of all hopes of a full and harmoniously completed manhood.

But when conditions have been favorable, when the child, born of law-abiding parents, grows in healthy surroundings to the noble aspirations of youth, and enters manhood with conscience void of reproach, how splendid is the throne that the ages have prepared for the ego to possess and to rule, for, and by the laws of, the maker of the ego.

How poor and mean does the doctrine of self-denial, self-mortification look when contrasted with the modern scientific doctrine of self-development. The idea that after the thousands and thousands of years which have gone to the perfecting of the human animal, as far as he is at present perfected, as he is able, the work that has taken countless generations to accomplish, this notion needs but to be stated to appear in all its native absurdity.

As Mr. Ruskin has written in his charming "Ethics of the dust," the self-sacrifice of a human being is not a lovely thing. It is often a necessary a noble thing; but no form nor degree of suicide can ever be lovely.

The will of God respecting us is that we shall live by each other's happiness and life; not by each other's misery or death.

Men help each other by their joy, not by their sorrow. They are not intended to slay themselves for each other, but to strengthen themselves for each other. And among the apparently beautiful things which turn, through mistaken use, to utter evil, I am not sure but that the thoughtlessly meek and self-sacrificing of good men must be named as the fatalest.

The one thing that a good man has to do, and to see done, is justice; he is neither to slay himself, nor others causelessly; so far from denying himself, since he is pleased by good, he is to do his utmost to get his pleasure accomplished.

Briefly, the constant duty of every man to his fellows,

is to ascertain his own powers and special gifts; and to strengthen them for the help of others.

The very word virtue means "strength" vital energy in the heart.

Recollect that "mors" means death, and delaying; and "vita" means life, and growing, and try always, not to mortify yourselves, but to vivify yourselves."

Now we see that the historical sequence of the modern doctrine of self-development, to the older doctrines of self-denial, corresponds with the course of human evolution.

As youth precedes maturity, as the reign of the emotions precedes the reign of reason and the emotional teaching of self-mortification comes before the intellectual teaching of self-development.

The doctrine of self-mortification is entirely the outcome of that love of service, that desire to give up all minor pleasures for the major pleasure of an approving conscience and the approval of men that I contend is inherent in the human soul; the doctrine of self-development embodies the first but adds the wanting element of reason to it, just as maturity presupposes youth, supplements it, includes its enthusiasms, fills out its aspirations with wisdom and forethought exclusively its own.

Until experience had enforced its lesson man could not guess how strong, how subtle, an essence is the self he undertook to mortify. Until he had seen with his own eyes the mischief he wrought and witnessed the utter futility of his efforts, he could not be persuaded that all ardor, all his devotion helped him nothing so long as they were void of light and untempered by reason.

But man was not quick at getting his lesson by heart. The self he wished to kill was too cunning an enemy for the guilelessness of youth to compete with. Only the sagacity born of years knew how to track his windings and unravel his subtrefuges.

Hundreds of thousands of strong, heroic men, and steadfast, devoted women, have walked the way of darkness into death that their struggles and wrestlings with the God-created self, which no scourgings nor fastings, no penance nor martyrdom, could subdue or slay, might prove to their brother mortals that not so had the Father chosen to be worshipped.

And is the lesson even now learnt by all, though written big that those who run may read?

Are there none left vainly trying to circumvent the Deity? And yet if we will but look closely may we not see that the unenlightened brute self is more firmly planted than ever when it has seized the reins of government, and refusing to listen to reason or experience "plays fantastic tricks before high heaven that make the angels weep."

Is it humanity or arrogance that dictates the thought that having killed the innate self man can make a better grow in its place? Mrs. Browning had the true poet's instinct when she wrote

"How proud we are
In daring to look down upon ourselves."

And Emerson in grander tones "Here art thou with

whom so long the universe traveled in labor; darest thou think meanly of thyself whom Stalwart Fate brought forth to unite his rugged sides, to shoot the gulf, to reconcile the else irreconcilable." And again "Be the lowly ministers of that pure omniscience, and deny it not before men."

How infinitely has the old teaching gained since reason has aided its developed and wiped out its childish self-sufficiency by childlike reverence and trustfulness.

The doctrine of self-development contains in itself all that is lovely and useful in its predecessor, but it recognizes the beautiful human soul, with all its capacity and power where once was seen only the weak and lustful flesh, conceived in sin and brought forth in corruption.

The recognition of the divine element in humanity compels the worshipper to live up to his high standard of godlike virtue; he must keep in mind his two-fold nature and see to it that the spirit rules the flesh, the mind the body. Yet is this easy compared to the Old-World task. Here there is no contention, no rooting up, no casting out; here the process is as peaceful and void of struggle as natural growth. Everything falls into its appointed order, harmony reigns, there is no wrestling and fighting, no fainting and falling but steady obedience to a clearly defined, and perfectly understood principle.

So the yoke is easy and the burden light.

There is so much in knowing how to catch hold of your load. The handy railway porter will pick up a huge trunk and run off with it when many a larger and stronger man would scarcely succeed in moving it, because one has learnt to adjust his back to his burden and his burden to his back, and the other has not.

As we have seen in previous letters pleasure is a strength-giving power, and this power we must call to our aid if we would carry easily the burden of our two-sided self. We must first determine to please ourself, and of course it will be our higher self that we mean to gratify, for by this course we shall secure a double gratification, first the particular pleasure we have in view, and next the after pleasure of self-esteem or self-satisfaction, which is one of the realest and most solid of earthly enjoyments.

To illustrate by a simple example. We will suppose that a bachelor is just sitting down to his solitary meal of steak and potatoes when a friend comes in with the keen appetite, produced by a thirty mile ride across country; the bachelor is himself somewhat hungry, but there can be no question of dividing the steak as it is doubtful if there be enough of it to satisfy the ravenous appetite of the rider as it is.

In these circumstances what does the disciple of self-denial do, why his course is clear, he being very conscious of his own hunger and the privation he is about to inflict upon himself, turns away from the too scanty meal and bids his friend eat.

But if this bachelor belong to the modern school the mental process will be somewhat different, and the result not precisely the same. His duty to his physical self will warn him to eat the meat, since hunger directly proves that he needs it.

But if he follow this course he will lose the pleasure of seeing a hungrier man enjoy a good dinner, and have to endure the pain of being watched, while he eats, by his friend, who will be harboring thoughts disadvantageous to his self-love.

Then self-interest prompts us to do as we would be done by, and is the starting point in the long distant past of all the sympathetic feelings.

Another question that would be rapidly, perhaps unconsciously, argued would be the loss to his higher self that would result by the gratification of appetite in such circumstances, and the certainty that he would have to bear the pains of self-reproach later on, which pains would last longer than the cravings of hunger, that would be certainly stilled in a few hours, with the next recurring meal. Then the danger of letting the body have the mastery over the higher self and thus reverse the natural order would have to be considered.

With the self-pleasing modern the case would stand thus:

| | |
|------------------------------------|---|
| Pains to be endured by eating..... | 5 |
| Pleasures to lose by eating..... | 1 |
| Pleasures to gain by eating..... | 1 |

So that in his case there would be no self-denial but a perfectly lawful self-indulgence.

Feeling that in giving up his dinner to a friend he did that which, in the circumstances we have supposed, yielded him the greatest amount of pleasure, and the least amount of pain, his frame of mind would be cheerful and he would be prepared to do his duties as a host with enjoyment and genial heartiness.

The martyr-like spirit induced by conscious self-denial cannot usually be described as either genial or hearty.

But to turn from a low example to one which is usually considered almost superhuman in its sublime selfishness.

Lord Tennyson in his *Enoch Arden* gives us a picture of a husband returning after years of absence to find his wife who had supposed herself a widow, the honored consort of Philip, the friend of his boyhood. Enoch Arden had been deeply loving and beloved, but finding his place supplied resolves to carry the secret of his existence with him to the grave. This is generally looked upon as a noble example of self-denial, and I want to point out that enlightened self-interest, or intelligent self-regard would have prompted exactly the same course.

We must remember that Enoch loved his wife, and that therefore her happiness and good name were as dear to him as his own; that to know her unhappy and dishonored, as she would have been, in this queer world, would have entailed certain misery upon himself.

Happiness he could never taste again, it remained to him to choose that course which should bring him the least misery.

Self-respect, self-devotion, all the dictates of chivalrous love and manly honor counseled him to shield the woman who had loved him faithfully and mourned him long from the cold, cruel blast of the world's harsh judgment. He could not secure happiness for himself, but he could secure peace and contentment for the dearest earthly treasure he possessed; he could obtain

the warmth that springs from a generous action to soothe his weary soul, he could win the quiet consolation that comes with an approving conscience—and he did.

Now whether such soul-satisfying action can logically be called self-denial, or whether it is not more truly described as the living up to the self, fulfilling the behests of the self, possessing and being possessed by the divine essence, the human ego, I must leave my readers to determine.

[To be Continued.]

WIFEHOOD.

AN APPEAL TO MEN OF HONOR AND WOMEN OF SENSE.

BY MARY L. GRIFFITH.

One who feels every interest of her sex to be intensely dear to her, beseeches you to consider, earnestly, solemnly, and without prejudice, some truths which are generally veiled in silence, mystery, and ignorance; but which touch you most keenly, heavily, deeply. Of all subjects which concern the human race, the subject of its perpetuation is treated with least intelligence and deliberation. An artist spends months and years of patient toil in the execution of a statue; but a living form, an immortal soul, is invoked from above by blind, unthinking passion, and the circumstances of its birth, which will affect it for life, are left to chance.

Marriage will never be the pure, beautiful, and unspeakably happy thing that God intended, until men and women come to regard these things. O my sisters! how is it that bright young girls change so fast into faded, worn-out, over-burdened wives and mothers? How is it that their faces take on sometimes such a dull animal look? How is it that the great majority of our women are afflicted by diseases peculiar to the sex? How is it that marriage so seldom confirms the dreams of courtship days? How is it that the great and precious gift of offspring is so often regarded with dislike and dread?

It is because the ideas which govern married people in their most intimate relations are utterly and radically wrong; because unrestrained indulgence on the husband's part, and submission on the wife's, are so universally accepted as the proper conditions of married life, that most young girls suppose conception to be entirely involuntary, and children the result of nature or Providence. Wives break down and die from too frequent child-bearing, and husbands mourn over a dispensation of Heaven! The idea of self-restraint seems to be utterly foreign to their minds. There are women to whom parturition is probable and sometimes certain death, whose husbands knowing this, still refuse to spare, and there is no law to punish such murder; on the contrary, the law authorizes a man to compel his wife to cohabit with him. He owns her body. An instance recently came to the writer's knowledge in which the husband was warned by the physician that another birth would kill his wife; yet that wife again became a mother, and died. The wife of a gentleman whose position would lead one to expect the utmost refinement and unselfishness from him, is subject to insanity after child-birth; yet she has been made to bear eight children, and is

insane now, while the husband mourns over this "affliction." One could multiply instances until head and heart were sick as the recital. Every woman knows of such wrongs. They are eating like cankers into hearts and lives all around us.

"Two-thirds of all cases of womb disease," says Dr. Tilt, "are traceable to child-bearing in feeble women." As Dr. Napheys suggests, "every farmer is aware of the necessity of limiting the offspring of his mares and cows." How much more severe are the injuries inflicted on the delicate organization of women! The evils of a too rapid succession of pregnancies are likewise conspicuous in the children. Puny, sickly, short-lived offspring follow over-production. Worse than this, the carefully compiled statistics of Scotland show that such children are peculiarly liable to idiocy. Adding to an already excessive number, they cannot receive at her hands the attention they require.

Aside from this, frequent indulgence is of itself injurious. Men who seem to love and protect their wives with tenderest care in every other respect, subject their frail bodies to such excesses as produce inflammation, ulceration, scrofula, and other diseases. A woman suffering from this cause, so as to oblige her to submit to medical treatment, and that by a male physician, was remonstrated with as to the cause of her disorder, and replied, "Why, women could not live with their husbands under such restraints as you prescribe."

Whenever a man requires of his wife that which loving instinct does not prompt her to yield, he is tyrannical and unmanly; he humiliates himself and her. In lower animals, sexual intercourse is not enforced, is only entered into under such conditions as to produce birth, and the female decides as to season. Polygamy also relieves the female animals from too much use; but to man God has given reason and mental love to restrain and guide him. We obtain some idea of God's will in this respect from the Jewish law, which held the wife apart from her husband for the seven days of her sickness. The Indians of North America, in their uncorrupted state, also obey this rule. It is to the flagrant and indecent violation of this law that many women owe ill-health.

If the lips of all wives were unsealed, there would go up such a cry of anguish that the earth would quake and the heavens grow black. If men could, in one dread moment, see what they have been doing to their wives and children, the world would forget its business, its pleasures, and its wars, and stand dumb before the awful sight. Many a woman is held in cruel and degrading slavery to animal passion, a slavery of her own body, which places her lower than the beasts of the field, a slavery from which she sees no escape except through constant abortions or a separation from her husband, in which case the world despises her, and the law robs her of her children. Abortion is a fearful, cruel, and human crime, degrading to womanhood and destructive of womankind; but, I charge this crime upon the husbands far more than upon the wives! A free motherhood would not conceive the idea of abortion.

"If a woman has a right to decide on any question," says a physician, "it is as to how many children she shall

bear." Hear the testimony of a woman: "No words can express the helplessness, the sense of personal desecration, the despair, which sinks into the heart of woman when forced to submit to maternity under adverse circumstances, and when her soul rejects it."

Motherhood should never be unwelcome. A husband should never make his wife a mother without a corresponding desire on her part, and such a degree of health as will render it safe for her to assume the burden of maternity. We would not for a moment sanction a selfish avoidance of offspring. It is almost as criminal to avoid giving life under proper conditions as to destroy life. But if a good woman finds herself free to choose, a tender and natural desire for children grows upon her; and the husband will find himself a thousand fold repaid for his self-denial by having the overflowing love and respect of a free and happy wife and mother, not the poor affection of a slave.

O men and brethren! remember that the sufferings of motherhood are such as you can never know, and such as you would often refuse to bear, and do not ignorantly and carelessly impose them upon your patient wives. Have you ever comprehended the force of the precept, "No ought men to love their wives as their own bodies." Only a woman knows when she is in a condition to call more children to her arms. We talk of sacred motherhood. Only when a woman prayerfully chooses to bear the pain and danger and care of motherhood, may we truly call it sacred. The mere result of lust is no more sacred than any other animal function. The calling of a new life into existence should be the most pure, solemn, and deliberate act of your lives. Both husband and wife should prepare for it by having mind and soul and body in the most pure and healthful state, and both parties should be in most willing and tender accord. A conception entered into with anger, fear, or disgust, on the wife's part, leaves its unhappy impress on the child for life. The bitter rebellion of expectant and unwelcome motherhood has stamped many a child for life with wicked or gloomy tempers. It is known that the instinct of murder has been implanted in the child by a desire on the mother's part to rid herself of it before birth.

After the germ of life is conceived, the mother should be sacredly held apart from any sensual touch, and from every untidy, unhappy or disturbing influence or emotion, as well as from every strain or severe exercise of body or mind. Carnal approaches at this time may produce abortion, or transmit to the child that overgrown passionate impulse which is the curse of our race. While she bears this tender life, any impression made upon her is transmitted to that delicate being within her. How careful should she be to withhold herself from every influence of animal passion! Mrs. Chandler, in her pamphlet on "Motherhood," says "We have heretofore never discovered the philosophy of the fact that Joseph 'knew not' Mary from the hour when the announcement of the new life was made till the birth of the child." Children so brought forth would not be apt to fall into those secret evil practices which are so fearfully prevalent.

A couple whose first child was not the result of choice

afterward became enlightened; the husband becoming more unselfish, and the wife more willing. Their second child was born of their deliberate election, and from the moment of its conception until after its birth the mother held herself apart, and obtained repose for mind and body. Unlike the first, this birth *cost her scarcely any pain*. The child is beautiful in mind and body (also unlike the first), and has never exhibited the least sign of any of those impure impulses which generally need so much correcting in children.

Certain it is that a mother may influence the character of her child before its birth. Then she holds the key to its whole future life. Instances are well known in which mothers having spent much time hearing music or looking at pictures, have brought forth artists. Birth-marks, peculiarities of mind and body are thus accounted for; and drunkards, thieves and murders are made by the same causes. Can a mother do less than commit herself and the precious life so intimately bound up in hers, to the overshadowing of the Holy Ghost?

In the case of animals, and, we are informed, of Indians, intercourse never takes place during pregnancy. Thus the beings who live according to unwarped instinct bear out clearly the natural law. Dr. Rosch, an able German writer on this subject, ascribes hysterics, miscarriage, difficult child-bearing, the pain of parturition, and the sickness of pregnancy, consumption and early incapacity for procreation, and the great mass of nervous ills, to this evil. He says that it is for this reason that girls having yielded to temptation for a single moment, and refrained from a second approach, do not suffer from the nausea and other ills of pregnancy. This state and the process of bringing forth offspring are both natural and healthful, and should not be times of sickness and pain. The wife, during pregnancy and until her babe is weaned, feels no *natural* desire for sexual indulgence. Thus nature indicates the true way. The child is often crippled before its birth by this evil, and men themselves suffer debility from fruitless and frequent indulgence. There are strong reasons why the intimate connection of husband and wife should be suspended even during *lactation*. Mothers are often deprived of nourishment for one baby by the premature conception of another; and babes thus born are puny in mind and body, while the mother herself is completely exhausted.

Do you ask what is the remedy for these evils? I answer, *ABSTINENCE*. Do you say that it is impossible—that masculine indulgence is a necessity? I answer, Sin is never a necessity. But how can such restraint be made practicable? Avoid intoxicating drinks and tobacco, immoderate draughts of tea and coffee, rich food and sensual thoughts and books; be active, be clean, be resolute, ask God's help! Chastity, gentleness, self-respect and a deep unsensual affection will bring exquisite pleasure.

Amativeness, as it was implanted by the Creator, was we infer, subject to time and seasons, rules and restraints, but it has become a monstrous and unnatural thing which knows no bounds and is never satisfied. Sexual passion is the only appetite of man's nature which he considers it right to indulge to satiety. Intemperance here is no more justifiable than intemperance in eating and drinking;

and *indulgence strengthens and develops this* as it does other desires. This doctrine of necessity is *false and foul*: just as false and foul when it tries to justify abuses in married life as it is when urged as a plea for prostitution. The healthy, happy life of pure single men, and of considerate married men, whom many of us are proud to know, prove this doctrine false.

It is a claim without analogy that unrestrained expenditure of vital force is conducive to health and strength. On the contrary, it is now believed among medical men, that vital forces reserved in one direction are absorbed into the brain and other channels. Neither will we admit that the only object and end of marriage is this indulgence, and the procreation of children. Is it? I appeal to men and women whom the tender ties of years have married no less in mind and soul than in body. Is it good for man to be alone in an intellectual and spiritual sense, any more than in a physical sense? Passion unsanctified by holy love and unstrained by a pure mind, is bald and vile, degrading to the souls and destructive to the bodies of both men and women.

One thing more is to be considered. There would be much less occasion of restraint if women had a natural state of health. The tender, wise Creator never intended childbirth or any other natural process to be a martyrdom. To the strong, active Indian woman, it implies nothing but a half-hour's halt in the march. If women would cease to cramp their bodies by corsets, waists, and bands, and to distort and displace the internal organs by weight upon the hips, and if they lived a free, simple, active life, the weakness and disease which unfit them for motherhood would scarcely exist. If women would take care of themselves during pregnancy, take gentle, open air exercise, adopt a diet of rice and fruits, tending to soften the muscles, according to the teachings of a valuable little book called "*Parturition Without Pain*," the burdens of maternity might be much lightened. But a husband must not demand of a delicate wife what he might of a robust one, and though the weakness of a woman is to be deplored, it is no less the husband's duty to make every allowance for it.

Wives, speak with your husbands about these things, and show them woman's needs. It is in ignorance very often that they wrong you. Fathers, mothers, as you love your children, and would have the next generation escape the miseries and failures of this, talk with your children, and let them not go ignorantly into the relations of the marriage state! Let your children, even while young, come to you with their questions, and answer them simply and tenderly as a parent can, and they will not go to vicious sources to satisfy curiosity. Read Mrs. Duffy's "*Relations of the Sexes*," "*What Women Should Know*," and "*The New Life*," by Rev. Frederic A. Hinckley. Inform yourselves and then inform your sons and daughters. Teach your sons, with all the emphasis of which you are capable, to shun every touch of evil as they would poison; teach them that only a life of absolute purity will make them worthy to become husbands and fathers; teach them to respect and spare and cherish the persons of their wives as their own flesh. Teach your daughters when to yield and when to withhold. Teach them that not to be wives and mothers

alone, but first of all, to be true *women*, were they made; and that the preservation of life and health, an enlightened and deliberate motherhood, and not absolute and unreasoning submission, are the duties of a wife.

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afterward became enlightened; the husband becoming more unselfish, and the wife more willing. Their second child was born of their deliberate election, and from the moment of its conception until after its birth the mother held herself apart, and obtained repose for mind and body. Unlike the first, this birth *cost her scarcely any pain*. The child is beautiful in mind and body (also unlike the first), and has never exhibited the least sign of any of those impure impulses which generally need so much correcting in children.

Certain it is that a mother may influence the character of her child before its birth. Then she holds the key to its whole future life. Instances are well known in which mothers having spent much time hearing music or looking at pictures, have brought forth artists. Birth-marks, peculiarities of mind and body are thus accounted for; and drunkards, thieves and murders are made by the same causes. Can a mother do less than commit herself and the precious life so intimately bound up in hers, to the overshadowing of the Holy Ghost?

In the case of animals, and, we are informed, of Indians, intercourse never takes place during pregnancy. Thus the beings who live according to unwarped instinct bear out clearly the natural law. Dr. Rosch, an able German writer on this subject, ascribes hysterics, miscarriage, difficult child-bearing, the pain of parturition, and the sickness of pregnancy, consumption and early incapacity for procreation, and the great mass of nervous ills, to this evil. He says that it is for this reason that girls having yielded to temptation for a single moment, and refrained from a second approach, do not suffer from the nausea and other ills of pregnancy. This state and the process of bringing forth offspring are both natural and healthful, and should not be times of sickness and pain. The wife, during pregnancy and until her babe is weaned, feels no *natural* desire for sexual indulgence. Thus nature indicates the true way. The child is often crippled before its birth by this evil, and men themselves suffer debility from fruitless and frequent indulgence. There are strong reasons why the intimate connection of husband and wife should be suspended even during *lactation*. Mothers are often deprived of nourishment for one baby by the premature conception of another; and babes thus born are puny in mind and body, while the mother herself is completely exhausted.

Do you ask what is the remedy for these evils? I answer, **ABSTINENCE**. Do you say that it is impossible—that masculine indulgence is a necessity? I answer, Sin is never a necessity. But how can such restraint be made practicable? Avoid intoxicating drinks and tobacco, immoderate draughts of tea and coffee, rich food and sensual thoughts and books; be active, be clean, be resolute, ask God's help! Chastity, gentleness, self-respect and a deep unsensual affection will bring exquisite pleasure.

Amativeness, as it was implanted by the Creator, was we infer, subject to time and seasons, rules and restraints, but it has become a monstrous and unnatural thing which knows no bounds and is never satisfied. Sexual passion is the only appetite of man's nature which he considers it right to indulge to satiety. Intemperance here is no more justifiable than intemperance in eating and drinking;

and *indulgence strengthens and develops this* as it does other desires. This doctrine of necessity is *false and foul*; just as false and foul when it tries to justify abuses in married life as it is when urged as a plea for prostitution. The healthy, happy life of pure single men, and of considerate married men, whom many of us are proud to know, prove this doctrine false.

It is a claim without analogy that unrestrained expenditure of vital force is conducive to health and strength. On the contrary, it is now believed among medical men, that vital forces reserved in one direction are absorbed into the brain and other channels. Neither will we admit that the only object and end of marriage is this indulgence, and the procreation of children. Is it? I appeal to men and women whom the tender ties of years have married no less in mind and soul than in body. Is it good for man to be alone in an intellectual and spiritual sense, any more than in a physical sense? Passion unsanctified by holy love and unstrained by a pure mind, is bald and vile, degrading to the souls and destructive to the bodies of both men and women.

One thing more is to be considered. There would be much less occasion of restraint if women had a natural state of health. The tender, wise Creator never intended childbirth or any other natural process to be a martyrdom. To the strong, active Indian woman, it implies nothing but a half-hour's halt in the march. If women would cease to cramp their bodies by corsets, waists, and bands, and to distort and displace the internal organs by weight upon the hips, and if they lived a free, simple, active life, the weakness and disease which unfit them for motherhood would scarcely exist. If women would take care of themselves during pregnancy, take gentle, open air exercise, adopt a diet of rice and fruits, tending to soften the muscles, according to the teachings of a valuable little book called "*Parturition Without Pain*," the burdens of maternity might be much lightened. But a husband must not demand of a delicate wife what he might of a robust one, and though the weakness of a woman is to be deplored, it is no less the husband's duty to make every allowance for it.

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Subscription and Advertising Rates.

Subscriptions:

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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.

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JANUARY 1, 1886.

No. 5.

DR. KATE C. BUSHNELL, of the Social Purity Department of the Woman's Christian Temperance Union, in a circular setting forth their plan of work and what they hope to achieve, with a report of organized work in forty different States and Territories, gives credit for aid in their success to the *Sentinel*, London, England, the *Philanthropist*, of New York, and THE ALPHA, which she goes on to say "is edited with a noble purpose, and is very helpful to our leaders, and can be obtained from No. 1 Grant Place, Washington, D. C."

"THE BETTER WAY" is a pamphlet of 18 pages, by S. G. Lewis, Grass Valley, Cal., 1885. The author evidently had not heard of A. E. Newton's "Better Way." Although it is a different view of the same subject, it compiles the opinions of many writers upon sex relations and contains much valuable information—the incentive to a chaste life being personal happiness as the ultimate, whereas, A. E. Newton's incentive to sexual holiness is the blessed result in children's inheritances, and through them the world's redemption from disease and lust. The highest motive is the best. Price of pamphlet, 25cts.

WE reprint "a medical lie," a White Cross leaflet, because it is a very important subject, one that can not be too much agitated, and should be considered by every thoughtful parent, as well as by young men. We blush for our profession while we record the fact that many youths are deceived by the wicked advice of physicians, whom they consult in a dilemma. These young men seek for bread and receive a stone, they seek for truth and receive a lie, that misleads to death, or the loss of self-control, purity, and all the finer feelings, the loss of which is worse than death. How are our boys to grow into strong, healthy, fine manly men, when they are taught that fornication and concupiscency are necessary to health? It is truly a medical lie.—ED.

SIMPLICITY OF ATTIRE ESSENTIAL TO PROMOTION OF SOCIAL PURITY. By Josiah W. Leeds, 528 Walnut street, Philadelphia.

This is a small pamphlet on the moral effect of an inordinate love of gay and costly apparel. While it is a duty for every one to dress in good taste and make themselves look attractive by neat and becoming garments, suitable to their means and their calling, it is a well-attested fact that vanity and the inordinate love of gay and costly clothing has been the block over which many thousand women have stumbled to their utter ruin. As Mr. Leeds says, "It is not mere 'badness' that leads so many young women astray, as the craving for rich and fashionable dress to satisfy the love of adornment and display." It is a valuable little work, and will be very useful to those that labor in social purity departments.

THE FUTURE OF SINGLE WOMEN. By F. Henrietta Muller, London.

This is an exceedingly clear, forcible and interesting essay on the subject of spinsterhood. She candidly dissects and refutes the idea that every woman must or ought to be a wife and mother, and shows how genius and ability in woman are handicapped by the assumption that the legitimate sphere of every woman is that of housekeeper and child nurse. It is a common idea that genius laughs at obstacles, and will not mind such trifling hindrances as bearing and rearing a family and keeping house, to interfere with the cultivation and utilization of her talents.

In spite of the weight of tradition and public opinion there is a gradually increasing class of women who voluntarily choose the freedom and individuality of a single life. These can hardly be called "superfluous women."

There is much in this little work to call forth argument and criticism, as well as encouragement for this large body of workers. At some future time we hope to give extracts from it to the readers of THE ALPHA.

DURING the past month two dreadful tragedies have disgraced the nation's capital. Both these scandalous crimes grew out of the prevailing perverted idea of sex, as do almost all the crimes that are daily recorded by the press of the country. A man named Roe, because insanely jealous of his mistress, and after a quarrel, shot her fatally. He then fired a shot through his own heart dying instantly. The other was two men, neighbors in a suburban village; they had been breathing forth wrathful threats at each other for some months. Miller speaking slanderously of Walker's wife, and with a hint that he (Miller) had seduced Mrs. Walker. In this case, as usual, the double crime only injured the woman and her family. Jealous rage consumed Walker; they both carried loaded pistols, and suddenly meeting on F street, Walker fired at Miller four effective shots and then beat him over the head with his pistol. Out of ignorance and perverted idea of the uses of sex grow all conjugal infidelity, seductions, rapes, incest, feticide, suicides and too often murder. Still the world hugs the serpent sensuality to its breast and suffers and dies from the venom of its sting. Scripture is quoted to prove by the inspired word that woman was made for man, and the chief duty of woman is to obey. Crime grows apace, unhappiness or rather misery is overwhelming the race. Courts of justice have no sessions long enough to reach the end of their calendar. Jails, prisons and asylums are multiplied and overcrowded, and they will not turn towards the light, knowledge, law, order, joy, peace and plenty which are the fruits of the spirit of sexual holiness and physical redemption, which, according to the law of heredity, must begin with the sources of life and in the marriage relation. Look at all of these horrors that infest the world from any standpoint and it all revolves around the fact of our perversions of what God made very good. "Turn ye, why will ye die?"

HOLIDAY GREETINGS.

We have in our heart all possible good holiday greetings for ALPHA friends and readers. We hope their Christmas was blessed and that their New Year will be happy and prosperous. We pray that such showers of Divine Grace may fall upon the heart of humanity, that by its force and abundance it may wash out all the debris that has accumulated from old customs, long established habits, prejudice, and ignorance. That a new era may dawn upon the world.

We know that hearts so full of generous impulse, quick sympathy, and ready self-sacrifice, should be and will be blessed with open vision, and be ready to receive an influx of truth, purity, love, and soul growth.

There is nothing so beautiful in all the moral world

as the quick response and ready help in times of trouble or calamity that characterizes the American people. But women excel in acts of disinterested devotion to principle. With the true martyr spirit, they show themselves willing to lay all they have even themselves upon the ALPHA for the promotion of a good cause.

While writing the above words two corroborative letters came to hand, from Colorado and Ohio, respectively, both written by widows, advanced in life and well worn with its conflicts and in straitened circumstances.

One writes: "The November ALPHA, telling of your struggle and embarrassment, appealed to my heart; I tried to get subscribers, I gave all the papers out you sent me and asked for subscriptions without success. But I had a streak of good luck, I earned five dollars, waiting on a sick woman, and I send it to you to help the good cause. I am old (over 70), but never in my whole life suffered for anything long. I have been always poor and below par, but I believe if I do right the Lord will provide for my needs. I hope you will be blessed with plenty, it is my wish."

The other letter reads: "After renewing my subscription to my papers, paying for my winter fuel, I thought I would send another pittance toward sustaining the life of that noble and much needed paper, THE ALPHA. It must not be suffered to expire. The need of its teachings are more imperative with each generation as they become more and more imbued with hereditary sensuality and vicious habits."

Do you not see, my friends, if our work is baptized and sustained by such singlehearted sacrifice and devotion, our cause will become an impregnable power that will march forward over every obstacle. The powers of Hell will not prevail against it, for God and His Angels and Saints are for us—who can prevail against us?

This is the promise of the new year to us. May you each and every one be sustained by a fulfilment of the same blessed promise, that this may be the best of all preceding years.—Ed.

OUR SYMPOSIUM—A MERRY FEAST WITH MANY FRIENDS.

It has been proposed that we continue our Symposium. So we give a few more extracts from letters received, but we cannot give all.

"Ever since the November ALPHA came, and I read the sad story of your struggles, I have wanted to write and tell you how very much I have sympathized with you all along, and have tried to help all I could. There were so many people to whom I looked for an interest in the subjects discussed who could not seem to give it

a thought. If our civilization is advancing, as we hope, may we not look forward to a time when some spirit with courage and strength equal to that shown by yourself may pick up the broken links in the chain of moral reform that you have dropped, and go on adding links for generations now unborn. You have done what you could. It has not been lost. The seed sown will surely spring up in time. Now be willing to rest and wait for the blessing. You now have the blessing of all good and earnest people on your efforts."

"I am very late with my mite. I have been trying to get some new subscribers, but have not got one. It does not speak very well for our community, but the ideas and views of THE ALPHA are not popular here. Some would like to have it, but their husbands object, and others do not think such things ought to be spoken of so freely. But those same people will repeat a scandalous story about a neighbor, and think it a Christian duty. I am happy to say though that THE ALPHA is well read by every member of my family except my husband; he speaks rather scornfully of it, and will not read it much. But my oldest daughter and her husband welcome it, and believe in what it advocates. I have another daughter, who will grow up under its influence, and learn to reverence the great truths it teaches."

"I felt quite anxious when I learned the trouble you were having to keep the paper alive.

"But I could not believe THE ALPHA would be allowed to die. I thought in all this vast country there must be noble, pure men and women with means who would help in such a noble cause. I shall keep trying to persuade some of my neighbors to subscribe, and hope in time to open their eyes to some of the noble truths contained in THE ALPHA."

"I am so glad THE ALPHA is to go on. I wish I could send you a hundred subscribers instead of the one I do. Have courage, and be of good cheer. Your work is doing great good, although you may never know how much. Do you know I believe one of the delights of heaven will be that we shall see the result of our labors, and, shall I add, it will be also one of the horrors of hell."

A new friend writes: "I congratulate you, my dear madam, on the measure of success which has thus far attended a courageous effort to tell the truth to men and women—truth so long concealed to the infinite demoralization of our social life,"

"Yours at hand, and THE ALPHA. I am troubled at the wall that seems to hinder the progress of the only moral education organ that I know of as being published. It is already started and well begun and half done, and I cannot willingly let THE ALPHA even go into winter quarters without an effort to add my mite to keep it alive. I will send you five names the 1st of December for five subscribers, or rather I'll send you five dollars and the names to send the paper to, and I will do my best to encourage others to bestir themselves actively and take and give THE ALPHA. And then further, if THE ALPHA lives, which it must do! can't you reprint some articles? Why can't THE ALPHA become a more general organ of all the M. E. A. and give a monthly report of the work of all the associations in the United States? For my own part, being heartily and earnestly interested in this work I still have no means of knowing anything of the work done elsewhere other than by elaborate writing, for which one hardly finds time. Who are the officers of the different associations? I have friends in Chicago, who, coming East, and through me became interested in moral education and returned West, but I could not direct them to the association in their own city. Had THE ALPHA been a M. E. A. directory it would facilitate its own work much. Further, although a member of the Boston M. E. A., I am out of town for this winter, and have no means of knowing of our own work. I should like to have a report of our society in THE ALPHA, and I should think that the society could contribute \$10 or some sum which would lift the load somewhat from THE ALPHA company (or your own shoulders, in other words). Please write me, if not asking too much of your time, if some such plan cannot be carried out, and if you sanction it I will see what can be done by writing to the Massachusetts association, and am willing to write to the other associations if I can have their address from you, and assist in helping by work all I can. I wish some such suggestion could be made in the December number of THE ALPHA with a call for assistance and a request for a reply from the M. E. A. throughout the country.

"I have letters now asking for information about the M. E. A. of Massachusetts. When is it? What is it? and how can a person join? Where can they get tracts and who belongs? All these questions I have to answer for each person separately, and there ought to be something printed and circulated that is not local that will give information to every one seeking information. The members of the board of the association are so situated as to know what is being done, but members of the association, although interested, scarcely know anything to keep their interest up in the association; that is, so it is in Massachusetts."

"May the Omega never come for the paper until it has fulfilled its mission as a purifier, a redeemer of the race from the thralldom of lust and its terrible consequences for those that are born and those that are to be born. Such stories as 'L. D. F.' tells of her sad, loveless life because her mother did not love the little unborn life she carried, and was rebellious towards it, must have a telling influence for good upon those who read. Eleven years you have labored for the paper, and may you be able to work many times that, is the hope of your friend."

"You may well believe I was gladdened on receiving the last ALPHA to learn that its life is also, for the present, assured. May it live and flourish, too, till the world has no longer need of it, nor the like of it. Please accept my humble contribution and send the paper for one year to the persons named, and believe me, so long as you and the cause have need of me, in this life or in a higher life, faithfully yours for every good thought, word, and work,
PARKER PILLSBURY."

"It is only a word of encouragement that my heart would send to show that I long ago recognized THE ALPHA as the bird with the olive branch, which will assure the storm-tossed human souls that there is solid ground somewhere for the future good of men, women, and children to build upon. To eyes of faith the rainbow of promise is already visible, and you have been faithful in bidding the multitude look up and see it."

"I rejoice to hear the good news that you are to continue THE ALPHA. I had very few doubts in regard to your appeal and your future welfare. You are too earnest to meet with utter failure. Your time, money, and life are pledged to a sacred cause. Your many friends, and even those who are opposed to the cause, must be touched by this grand fact."

A WARNING NOTE.

DEAR ALPHA: I am thankful that I was led to address letters to you years ago, through which you have resulted at last in arrest of thought and consideration on social purity; you have thereby followed other good works with this much needed reform. I also thank our God for subsequent advance in the national department of hygiene and heredity, and for the life and labors of Mrs. Dr. Bennett, for *The Kelloggs* and THE ALPHA, for every work whereby righteousness is uplifted and evil trodden down. I know from long and painful experience that tobacco and the drink habit are intimate and powerful allies. I am surrounded by scores of men who smoke, who either drink beer, hard cider, rum or whisky, and join hands against the temperance cause. Tobacco users will drink, therefore battle tobacco, if you

would anoint blind eyes to see the social evil. A wife who knows all about it, writes you this. Alas! alas! alas! That intelligent, ambitious, purity-loving, Christian girls should marry those filthy tobacco users, girls who are so innocent and ignorant of the horrors of marital life with a tobacco inebriate. Who will tell them that such men care only for their own physical indulgence? Would that I could reach with my voice all the marriageable women in the land. I would urge them to devote their lives to noble intellectual reformatory work, and remain single women rather than sell themselves body and soul to the fate of many thousands of wives. Tell the girls in all your letters and publications never to give their bodies to be burned with awful disease engendered by the use of these poisons by men of corrupt minds. Remember that prohibition must be sustained by engines of war on the outer walls first. Tobacco is the outer wall of the liquor citadel.

W. H.

PROSTITUTION AND ITS ALLIED VICIES.

BY FREDERIC HENRY GERRISH.

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There are doubtless some, perhaps very many of my auditors who consider this scheme utterly impracticable,—well enough theoretically, but not feasible. I do not so regard it; and, unless some one will propose a better and more rational plan, it would be well for us, who, in our every-day work, see so much misery resulting directly from sexual abuses, to try the operation of this. It could not result more disastrously than our present method.

In addition to this objection, it is certain that some will question the desirability of the strict continence which is advised, declaring it to be dangerous to health; and it is quite likely that Dr. Stark, the Register General of Scotland, will be quoted as follows: "Bachelorship is more destructive to life than the most unwholesome house or district, where there has never been the most distant attempt at sanitary improvement of any kind." Now, the fallacy of this statement is so perfectly obvious that it is a wonder that the author ever made it. In the first place, it is execrably bad logic to argue that, because bachelors are shorter lived and less healthy than married men, therefore their celibacy is the cause of their ills; it should rather be regarded, in a very large number of cases, as a result of them. A sick or ailing man has less favor with women than a well and strong one, and is distanced by the latter in the race for a wife; often he cannot earn enough money for the support of a wife, so he has far less chance of marrying, if he wants to. Then, again, it is a fallacy to take it for granted that bachelorship means continence: we know that, in many cases, it does not; and the incontinence of a celibate is, almost necessarily, more dangerous than that of a married man. I very much doubt if a member of this association ever had to treat a disease resulting from chaste continence. I would emphasize the adjective; for nothing but harm can come from the excitement dependent on the constant

or frequent entertainment of lewd imaginings, even if one abstain altogether from sexual indulgence. Besides, one should not forget that, on the other hand, copulation, even if pure, is productive of an appreciable drain upon the nervous system, in extreme cases, even, it is said, being attended with a spasm resembling an epileptic convulsion. It is difficult to see in what way a man, who does not permit his mind to wallow in lascivious thoughts, can be injuriously affected by abstinence from all sexual acts.

But we are told that we should "follow nature." To that I should say that our civilization has been achieved and is maintained by one continual struggle with nature, not with the idea of getting outside of it, for we are a part of it; but that we may subdue, regulate and control it to our highest uses. It would be as safe to depend upon the naturalness of a drunkard's craving for alcohol, as upon that of the average man's lust for women. Rochefoucauld says, "The passions possess a certain injustice and self-interest which makes it dangerous to follow them; and, in reality, we should distrust them even when they appear most trustworthy."

Objection may be made to so rigid an observance of continence that, as only the intellectual and moral would be induced to adopt it, the baser classes would increase in a far more rapid ratio than the upper, and that, therefore, the world would soon be over-run with the ignorant, the vile and the criminal. To those who make this criticism the question may pertinently be put, Did you beget your children because you felt it your duty to increase the population, or did you do it to gratify yourself? The most of us are undoubtedly accidents, not unmitigatedly unwelcome in many cases, but not definitely intended.* How much better it would be for the race, if every child were begotten with loving but serious purpose! There would be fewer, but those who were would be better and nobler. With such improvement of the stock, no one need fear that the intellectual order would be unable to control a vastly increased rabble of the unwashed. When the prolific fox sneered at the lioness for having only one cub, the answer was, "One, but a lion!"

I believe we cannot too strenuously insist upon this point—that sexual intercourse should never be undertaken with any other object than procreation, and never then unless the conditions are favorable to the production of a new being who will be likely to have cause thankfully to bless his parents for the gift of life. If this rule were generally observed, we should have no broken-nosed Tristram Shandies complaining of the

*This statement finds support in the usual question among women when it is learned that one of their acquaintance is with child—"Is she pleased?" The rule ought to be for no woman to be pregnant in circumstances such that congratulations on her condition could be received otherwise than with cordial gratification.

† "I wish either my father or my mother, or indeed both of them, as they were in duty both equally bound to it, had minded what they were about when they begot me; had they duly considered how much depended upon what they were then doing;—that not only the production of a rational being was concerned in it, but that possibly the happy formation and temper of his body, perhaps his genius, and the very cast of his mind; and for aught they knew to the contrary, even the fortunes of his whole house might take their turn from the humors and dispositions which were then uppermost;—had they duly weighed and considered all this, and proceeded accordingly,—I am verily persuaded I should have made quite a different figure in the world from that in which the reader is likely to see me."

"But alas!" said my father, "my Tristram's misfortunes began nine months before ever he came into the world."—STERNE'S TRISTRAM SHANDY.

carelessness of their fathers in begetting them.† "To be born again," says a recent writer, "is felt as a deep need by many who have lost their way in life; but theologians will do no hurt, even to theology, if they remember and teach that there will always be less need of rebirth for those who are born aright at the first. Attend to the generation, and we may let regeneration alone. He who is born rightly, will have less need to be born again."

It must be admitted that there are many and serious obstacles to be overcome before much can be accomplished in this direction. One of the greatest difficulties is the necessity of educating the educators. If we examine the text-books on physiology which are written for our schools, we shall find in them not a hint that human beings possess the power of perpetuating their kind. Even Huxley, whose work is a model in other respects, has shown a surprising lack of courage in this. But though a school physiology were to be produced in which the reproductive functions received their due share of attention, it is not probable that it would be largely adopted as a text-book, however pure its tone. The general prejudice against the faintest suggestion of the existence of these functions would be intensified by the attitude of most physicians, and the mildest epithet which would be applied to the author would be "fanatic." There are, indeed, volumes written by medical men who have appreciated the need of adequate instruction on sexual subjects in our schools and families; but every one has some fault which impairs its usefulness and makes it poorly adapted to its intended purpose. The right book is yet to be written.

This work of reform must be done largely by physicians. No class of men possesses such opportunities for this as our profession. The village doctor is a man of marked influence in his locality, and is very often the school committee. Hitherto we have not made our distinctive character felt in educational matters as we should; but the time has long been ripe for our efforts, and we should no longer hesitate to do our duty. One reason, I fancy, why the medical profession has been slow to take advance ground in such matters is that it has been composed entirely of men; and one advantage which will come from the admission of women to our ranks is that we shall have a truer, higher standard of instruction, coming in part, as it will, from members of the sex which is unquestionably the more virtuous, and can appreciate, as men cannot, the tyranny to which prostitutes—in and out of wedlock—are subjected. Let us insist upon the competent teaching of the elements of physiology and hygiene in all their branches. The work will require knowledge, skill, tact and delicacy; but I have faith to believe that we can furnish all these, and, by united and individual endeavors, do much to accomplish a glorious reform.

PASSIVITY of woman, co-ordinated with the appetites of man, have given the world a race of men who can't say no or pass a dram shop without going in.—J. Grover, in *Hereditary Laws*, June, 1879.

Conscience makes no coward of him who has no guilt.

MOTHERS' DEPARTMENT.

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

HOW TO PUNISH CHILDREN.

"How to punish children," said Professor Adler, in a lecture recently, "is one of the burning questions of the day. Upon it depends in a greater degree than people imagine the welfare of the state, the family, society, and the ethical development of humanity itself. We must be the physicians of our enemies; we would profit by their hostility and lead them to a better mind by gentleness and firmness combined, and even chastise them when their own good and social advancement require it. How many parents know how to punish children?"

"A child will grow up, in nine cases out of ten, the embodiment of the influences that surround him. Never chastise a child in anger. Socrates, the great pagan philosopher, refrained from punishing a slave until his passion had cooled. An angry father sets a perilous example to his offspring. He exhibits his weakness when he should be firm and contained. The child drinks in the lesson, and his moral nature is lacerated and warped.

"How many children are spoiled by discouragement? Parents grumble and chide the livelong day, and never praise. It is wrong. Nothing will so effectually crush a child's ambition to be good and noble. The sweet approbation of a good mother is enough to make a young man face fire and death in a worthy cause."

A BEAUTIFUL FATHER.

"Tell your mother you've been very good boys to-day," said a school teacher to two little new scholars.

"Oh," replied Tommy, "we hasn't any mother!"

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father—you ought to see him?"

"Who takes care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house-painter, but there isn't any work this winter, so he's doing laborin' till spring comes. He leaves us a warm breakfast when he goes off, and we has bread and milk for dinner, and a good supper when he comes home, when he tells us stories and plays on the fife, and cuts out beautiful things for us with his jack-knife. You ought to see our father and our home, they are both so beautiful."

Before long the teacher did see that home and father. The room was a poor attic, graced with cheap pictures, autumn leaves, and other little trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was, at first glance, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace, and the man a magician.

His children had no idea they were poor, nor were they so with such a hero as this to fight their battles for them. This man whose graceful spirit lighted up the otherwise dark life of the children, was preaching to all about him more effectually than was many a man

in sacerdotal robes in a costly temple. He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstances. He was rearing his boys to put their shoulders to the burdens of life, rather than become burdens to others in the days that are coming.

He was, as his children said, "a beautiful father," in the highest sense of the word.—*Phrenological Journal*.

EDUCATED WOMEN AND MARRIAGE.

Said a gentleman in my bearing not long since, "Educated women are not inclined to marry now. The tendency is the other way."

When I thought the matter over afterwards I could not but admit the fact. The next thing was to search for causes. Why should not an educated woman be as much inclined to marry as one less educated? Marriage is acknowledged by all to be a natural state for adult men and women, and one in which their energies and latent powers are developed. The love of the opposite sex, of children and home is not made less by educating and developing the mind, nor does such education make a woman less womanly. Indeed, the more highly educated and enlightened the mental and reasoning powers, the more really womanly does the sex become. Where, then, lies the reason for the aversion to marriage among educated women? Without pretending to treat the question exhaustively, I think a few unprejudiced observations may throw some light on the subject.

In the past ages women have been taught to think that the end and aim of female life in the human family was to marry; to minister to what was regarded as man's physical needs, without any thought of her own; to bear and rear children and consider them as sent by Providence; to have no wishes save those that coincided with her husband, and to care for him, his children and hers, and their household affairs. This was regarded as the whole duty of woman, and this view still holds among the less educated classes of society. The husband was regarded as the head of the family, and his word must be as law to the household.

As women have learned to think, to reason and compare, they have come to look on marriage in a different light. A woman who has open before her the broad avenues of usefulness, who has ambition and energy to develop her powers, will not be satisfied to tie herself down in the soul-cramping marriage which makes her a slave to the desires and will of one man, without legal redress, save in the most aggravating cases.

She has learned to look upon true marriage as a union of equals—a co-operation of powers for the benefit of both and the dwarfing of neither. Each sharing responsibilities and consequences; each free to follow out individual inclinations when the rights of the other are not involved—a union in which the rights of each are as sacred to the other as are those of self; in which maternity is assumed from choice and not enforced.

The educated, thinking woman of to-day is hardly willing to risk her happiness unreservedly in the hands of any man. Man demands much of his wife, and she is beginning to question what will be given in return if

these demands are met. Nothing short of perfect equality will satisfy her, and until it is granted she can afford to wait.

Then, too, she has learned woman's highest duty to herself and humanity demands her full development as a *woman*, not as a *wife* or a *mother*. Those conditions are to be entered when her reason sanctions such a course as wise and best in view of all the circumstances, and not at the bidding of an attraction which may be changed in a few months into the opposite.

She knows that marriage, to bring about the happiest results, must be based on mutual respect, born of mutual knowledge of each other's character; that there must be a mutual, natural attraction that comes from temperamental differences and the physical and mental adaptation which brings harmony and happiness.

All this and much more does the educated, thinking woman take into earnest consideration before contracting a marriage.

Not many years have passed by since to be single was counted a dishonor to a woman in middle life. Now, as some of the best of the world's workers are unmarried women, and so from choice, the stigma is in the largest part removed. A woman may be unmarried and live and work as choice and opportunity determine without reproach.

All honor to the brave woman-workers who have done so much to change public opinion in the matter. All honor to the woman who deliberately resigns the companionship of husband and children, and does the duties that come to her, bearing the burdens of life alone rather than marry unworthily, or where her reason cannot follow her affection.

Such women are benefactors of their race. Such acts will raise marriage from the position it now holds to one which will be as far above it as are midnight and noon-day from each other.

RITA BELL.

[A White Cross Leaflet.]

A MEDICAL FALSEHOOD.

"Sir, I would sooner cut my throat or throw myself off London Bridge than do such a thing," was the reply given to a startled medical man who had been advising fornication to a young man who was an intimate friend of ours. Doctors do get such replies sometimes. We know another case where the physician measured his length on the floor of his consulting-room from the effects of the strong right arm of a muscular Christian.

It has been well said that in the case of a large number of victims of quacks, the trouble and care and worry that they are put to are just the punishment of those who will not believe, because they do not want to believe, that there is no escape from the effects of sin, except by giving it up. God is not mocked; whatsoever a man soweth that shall he reap. Just as long as a man will go on taking in through his eyes and his ears filthy food for his imagination, just so long will the fruits of iniquity be corruption, and nothing but corruption, quacks notwithstanding. A lad goes to a music-hall, sees filthy dances and hears filthy songs, or he reads

filthy books, and then expects that his body will be kept right and healthy through it all!

A man mixes in filthy company, joins in filthy conversation, and then flings back the blame of his sins on God. "Nature is so strong." But whatsoever a man soweth that shall he reap. He may bolster up his system with tonics, get apparently put straight for a time, send a testimonial perhaps to a quack; but if he persists in sin, as sure as God is God the reaping time will hasten on. No man that is sowing to the flesh will ever reap anything but corruption, so long as he continues to do so. The only chance for him is to turn right-about-face and sow to the Spirit, and keep on sowing to the Spirit, and then in this life will he know something of what it is to reap life everlasting.

We have known young fellows who have dragged on year after year in misery, who have gone from quack to doctor and from doctor to quack, and never the whit the better for it, because they would not give up their sins, their pleasures as they called them. And, on the other hand, we have known cases of men who have been raised from the very jaws of hell, from the very bed of death itself, through becoming entirely and completely converted to God.

Doctors who ignore the mental part of the diseases consequent upon immorality are utterly unscientific and unreliable. They are in fact only a superior sort of quack, whatever their titles may be. We have known patients go to a doctor about the results of immorality, and the doctor, a clever man in other respects, has recommended tonics, diet, &c., &c., but not said one word to the patient as to the half-naked dances at the music-hall and the theater, or the "realistic" novel. Such medical treatment is utterly imbecile. It is like plastering a cancer or bricking over the mouth of a volcano. Human folly can hardly go further than to attempt to build up and cure the body—all very well in its place—while leaving the mind to fester and debauch and weaken the physical powers.

By far the largest proportion of young fellows who are dragging out lives of continual misery through their nervous fears, and are consequently the easy prey of the quack, would be cured of all their troubles if they would only go to the Great Physician for mental and spiritual diseases, and get cured by Him. Touched by the mighty hand of Christ they would then loathe and not love the obscene dance at the music-hall. Consecrated entirely to Him they would become so filled with His goodness that the filthy jest which they say they "can't help smiling at" now, would cause a thrill of pain to go through them, and all unconsciously to themselves their very looks in the presence of iniquity would witness for Christ.

In dealing with the question of impurity no half measures are of any avail. Delay only means a more and more desperate entanglement in the chains of sin. It is, therefore, a serious question for every one leading an impure life, either secretly or openly, whether or not the new life shall begin now. God is willing, waiting, longing for the salvation of the very worst. "Now is the accepted time, now is the day of salvation."

M. GREGORY.

CORRESPONDENCE.

DEAR ALPHA: Among the numerous complaints showered upon the Associated Press for being run in the interest of monopoly against labor, for admitting questionable advertisements to its columns, for wasting space on horse races, dog fights, murders, suicides, accidents, etc., to the exclusion of notices of the useful and the good, and other charges, there should be sandwiched in a word of thanks when one of them goes out of the beaten track and utters sentiments beneficial to rich and poor alike, as in the following from the Davenport (Iowa) *Daily Gazette*:

TO THE BOYS—A BRIEF LECTURE TO THE AVERAGE AMERICAN YOUTH WHICH SHOULD BE HEEDED.

The recent annual meeting of the American Academy of Medicine at Pittsburg furnished a paper on the "Physical decay of women." The causes for this decay particularly noted and condemned were "corsets, high heeled shoes, and trashy novels," to which should be added to "the list" late hours and chewing gum. Doubtless the facts justify the criticism and the amendment, but there is still another reason for the physical decay of women, which ought not to be overlooked, and it is to be found in the physical and moral decay and degeneration of men. By the laws of heredity girls inherit the moral and physical characteristics of their fathers. Men whose physical systems are saturated with the poison of beer and tobacco, and whose moral make-up is utterly void of all belief in and practice of personal purity, cannot have strong, pure daughters. It is an utter impossibility; and thus it will be seen that girls enter the race of life burdened with disadvantages from the very beginning. With every succeeding generation the tobacco and drink habits increase in extent and power. Each generation of boys takes to cigars and beer and immorality earlier in life than the one preceding it. By the time they are old enough to become fathers—and many of them assume the responsibility years before they ought to think of it—they are poisoned through and through, their health ruined, vitality weakened, and in every respect totally unfitted for the pure joys and delights of paternity. Tight corsets and high heeled shoes are everywhere injurious, but they are in their duty to the men, but hasten to impress upon their children as tobacco does the great necessity for this much needed reformation. I am grateful for every line on heredity. It is the curse pronounced upon the children to the third and fourth generation, aye, and I say to the three thousandth and four thousandth, unless pure heredity is brought to bear. Have our watchmen of the walls of Zion been doing their duty? Were they watching when the laws of consent, seven, ten and twelve years, were made? What right has the law to consent to any injustice, much less one to uphold vampires? Vampires, did I say! Ye gods! They were angels from heaven in comparison. Yours ever for purity and equal rights, A. L. F. I know you will rejoice in these pure thoughts.

KNOWERSVILLE, N. Y., August 3, 1886.

MRS. WINSLOW: Surely a blessing must come from heaven.

I am grateful for every line on heredity. It is the curse pronounced upon the children to the third and fourth generation, aye, and I say to the three thousandth and four thousandth, unless pure heredity is brought to bear. Have our watchmen of the walls of Zion been doing their duty? Were they watching when the laws of consent, seven, ten and twelve years, were made? What right has the law to consent to any injustice, much less one to uphold vampires? Vampires, did I say! Ye gods! They were angels from heaven in comparison.

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