

The Alpha.

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

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

OL. XII.

WASHINGTON, D. C., FEBRUARY 1, 1887.

NO. 6.

LETTERS TO MEN. NEGATIVE OR POSITIVE?

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Let but circumstance call forth devotion and the devotion is always found waiting to respond. Did not the American war give indisputable proof of this? Did not the same war enable us, on this side of the Atlantic, to test the unknown quantity of human sympathy, through the cotton famine and the consequent never-to-be-forgotten Lancashire distress?

And yet take up any book, any religious or ethical newspaper and you come upon the praise and glorification of that monstrous, intellectual and moral, absurdity self-sacrifice.

There is another curious illustration of the spell-bound condition of the average intelligence that is worth noticing. In spite of the generally received doctrine of human depravity when we want to express our abhorrence and detestation of any particular action we stigmatize it as inhuman, or unmanly, thus giving contradiction with our lips to that teaching which we profess to believe with our brains.

May it not be that language preserves for us the traces of an older and purer faith, when, the obligation of the individual to live up to the standard of a noble manhood was commonly recognized, and popular doctrine teaching, as in the days of chivalry, the power of the individual to devote himself to the protection of the weak and helpless those actions that were not in conformity with generous sentiment came to be classed as *unnatural, inhuman, unmanly*.

The doctrine of man's natural depravity, and the thought that has crystallized into language in the commonly received meaning attached to such words as we have been considering, prove how unclear are the ideas, how careless the modes of expression of the majority of mankind.

By attending to the contradiction between received doctrine and affected formula, that is clearly before us in such words as inhuman and unmanly, we shall the more readily comprehend the similar confusion of thought that has obscured the essentially opposite doctrines of self-sacrifice and self-devotion.

If we leave out the first part of the compound words,

and study the different meanings attached to the terms, sacrifice and devotion, we may arrive more quickly at the object we have in view.

Sacrifice means to immolate, to kill.

Devotion means consecration, being set apart for a peculiar purpose.

Therefore self-sacrifice implies a killing of self. Self-devotion a consecration of self.

Scarcely any one who has taken the trouble to look, in this way, into the real meaning of these important terms will contend that the ideas they convey are identical, or that they can, without injury to the sense, be employed as synonymous expressions.

Yet do we not find that hundreds of good people, who are far too intelligent, too reverent to uphold the ascetic and absurd, because impracticable, proposal to annihilate the interior essence, the mainspring of human action—the self—do fall into the thoughtless error of advocating and praising self-denial.

Self-denial and self-devotion are the fitting representatives of the ancient and modern schools of thought. They shadow forth the active and passive phases of religious faith. They are Light and Darkness, or to turn from the phrase theological to phrase scientific, they are negative and positive.

We have already enjoyed the advantage of witnessing the fruits of the ancient faith and can study at our leisure in the lives of the saints of the Roman Catholic Church all the benefits likely to accrue from the negative method.

With the effects of the positive method we are at present less acquainted; self-devotion as opposed to self-denial, being to this hour in the swaddling hands of feeble infancy.

Fortunately the world has never been without brilliant examples of the power of self-devotion, even in those ages when all the authority of a dominant church backed up the antithetical quality.

Perhaps Columbus may serve us as well as any other historical figure for the personification of the power of self-devotion, and we may see in his life the strengthening influence of this virtue to enable one thoroughly possessed by it to overcome difficulties and dangers that may well have appeared insurmountable.

Now we search our minds in vain for a single example that can show us the power of self-denial to enable man to obtain the victory over the forces of nature or the minds of men, while every conquest of science, every successful voyage of discovery, every commercial or missionary enterprise, which has opened up new

countries to the blessings of civilization, has been begun, continued and ended by steadfast self-devotion.

It is by no means an indifferent or insignificant matter to recognize at the dawn of manhood the true nature and extent of human capacity.

In youth we are not only easily aroused to enthusiasm we are also easily cast down and discouraged, and there is no teaching of science that needs to be more constantly impressed upon the human mind than the fact that a given force can not be exerted equally in opposite directions at the same time, without producing a state of equilibrium.

And this is true of moral as well as of physical forces.

In other words, each one starts on the journey of life with a certain amount of power, which he can make neither more nor less. This power he may use in one direction or in another, or he may halve its efficient value, as so many do, and use some in one direction and some in another, and like the Irishman, with two votes at a parliamentary election, give one to each of the two contesting parties; but what he can not do is to use his power in two opposed directions and get the equivalent value for expended energy.

We must bear in mind, however, that though we start with a given amount of capacity for overcoming the obstacles that impede our progress, a capacity which we have no power to increase, this capacity is, to us, an unknown quantity, and this element of ignorance makes it incumbent upon us to strive onwards and upwards lest we fail to attain the full stature of our manhood; for the old saying "we never know what we can do till we try" is a simple statement of fact that ages have taught.

Because we are so easily cast down by failure it is important to start right, and to clear away any superstition, that may have gathered in the cobwebs of the brain concerning the beauty and nobility of self-sacrifice.

There is such a lot of work to do, such an immense demand for whole-hearted, clear-brained men that can devote themselves body and soul to the world's work that we really can't afford to let any energy go in the sickly sentimentality of crucifying the immaterial essence that is wanted for quite other business.

Let us then keep well in view the truth that every atom of energy that is directed to denying the self is subtracted from the powers that might otherwise be spent in using the self.

Because we inherit the traditions of mediæval Europe we can not altogether shake ourselves free from the feeling that there is something grand and beautiful in self-denial. We have a large grain of ascetism still mixed in our composition, and our reasoning faculties have not, at present, to put it mildly, developed into abnormal activity, so that we are more swayed by feeling than by reason.

Here, as in the doctrine of first love being the only true love, we allow the dreamings of the poets, and the teachings of romancers, to overbear the experience and common sense accumulated in daily life.

We most of us unconsciously attitudinize and shape our conduct to suit the esthetic rather than the ethic sense of fitness. We feel that there is something very

"interesting" in the self-sacrificing pose; a little minor martyrdom is very effective and rather agreeable than otherwise. We do not argue it out in this plainspoken way, we do not reason about it at all in fact, but these feelings lurk in our minds and determine our action.

We feel rather angry with any one who ridicules our sweet and saintly passion and consider them unable to appreciate the refined and sensitive longings of the heart.

Few are clear-sighted enough to perceive that the very fact of consciously denying self causes a concentration of mind on the individual entity that necessarily withdraws the attention from surrounding objects, so that, in truth, the religious enthusiast, bent on self-mortification, is the very person of all others of whom it may be predicted with certainty that it will be useless to call upon in an emergency for counsel or for help.

The sentimental, as opposed to the reasonable, view of virtue and vice is not confined to one set of ideas or one class of feelings. The pale victim of self-mortification has found more favor with a certain school of moralists than the gay and laughing housewife who spreads sunshine with her presence upon all around and who has neither time nor inclination for self-denial being fully occupied with living and being.

In like manner hundreds and thousands of silly sentimentalists admire and long for the pale and transparent complexion, the fragile form, the taper waist, the tiny foot, the slow and languid gait which one and all speak of disease and deformity not of health and vigor.

False ideals of virtue and false ideals of beauty, would not matter so much were it not for the tendency of ideals to get translated into realities, but since this tendency exists, and must exist as a condition of progress, the time spent in trying to obtain true ideals can not be counted lost.

Mr. Howells in his "Rise of Silas Lapham" puts these wise words into the mouth of a thoughtful minister, "The self-sacrifice painted in most novels like this"—(novel under discussion)—"is nothing but physical suicide, and is as wholly immoral as the spectacle of a man falling upon his sword," and he accents this teaching by putting his own hero and heroine in a similar position to that held by the lovers in the tale discussed by the minister and making them follow the dictates of common sense instead of the self-sacrificing (general-misery producing) precedents of the realm of fiction which are often copied but too faithfully in the world of fact.

As it is often the unpleasant duty of writers to combat popular errors, at the risk of being themselves misjudged, we can not be too thankful when men of undoubted eminence go out of their way to guide their fellow-men into the way of truth, and we may perhaps be excused if we gladly avail ourselves of the authority of revered names to enforce the teachings of common-sense and worldly experience.

For it must not be forgotten that while we contend for the frank and fearless recognition of the right of the ego, we at the same time maintain that man is created in such fashion that he obtains his happiness only by conferring happiness and that therefore self-devotion is as natural to the intelligent man as self-sacrifice is repugnant.

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Plato taught that men did wrong from ignorance, not from wilfulness, and in the Dialogues this passage occurs, "For Simonides was not so ignorant as to say that he praised those who did evil voluntarily. For no wise man, as I believe, 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 Socratic Philosophy,"[†] says Professor Blackie, "is comprised in the two following propositions

"1. Man is naturally, a sympathetic and a social animal. He has, no doubt, strong self-preserving, self-asserting, and self-advancing instincts, which, if left without counteraction, would naturally lead to isolation or mutual hostility, and ultimate extermination, but then instincts of isolation and individualism are met by yet stronger instincts of sympathy, love and fellowship, in the ascendancy of which the true humanity of man as distinguished from tigerhood and spiderhood consists.

"2. Man is naturally a reasoning animal; is only, then, truly a man when his passions are tempered and his conduct regulated by reason. The function of reason is the recognition and the realization of truth; truth recognized in speculation is science; truth realized in action is a moral life and a well ordered society."

The observation of the profoundest philosopher of antiquity coincides with the conclusion arrived at by the great modern seers. Emerson, in his "Conduct of Life," says: "I see that when the souls reach a certain clearness of perception they accept a knowledge and motive above selfishness. A breath of will blows eternally through the universe of souls in the direction of the right and necessary."

That which Emerson calls "the breath of will," religionists would term the Holy Spirit, and men of science a law of nature.

Each phrase explains clearly enough the thought that a power above and around us, whose influence we have experienced, but whose being we can not fathom, controls the actions of men in such a way that having attained a certain moral elevation they find their pleasure in the exercise of the divine attributes of humanity, and the narrow, self-absorbed mental attitude that marked the era of childhood and savagism has given way to a broader, more godlike wisdom that rejoices in service.

The self-element is not withdrawn, but has expanded into true vigor and is consciously filled with the aura of the great world-spirit.

When the air is full of anxieties and soul-searchings, and men of all classes and climes are troubled by social miseries and wide-spread distresses; when schemes communistic and theories socialistic give every government in the Old World serious cause for reflection, and echoes of the distant cry reach the New World, it becomes a question of personal interest for every man to know how far the doctrine of individualism is based on sound reason, and with what arguments the socialist may be met.

If we take the principles here laid down, that the individual has self-rights which involve the exercise of altruistic or social virtues the practical outcome between the advocates of individualism and the advocates of socialism revolves itself into one of fact and law.

Socialists admit the rights of individuals but put the rights of society in the place of first importance. As society is made up of units this appears to be reversing the natural order.

The individuals, therefore, appear to build up a more scientific basis since they put the good of the individual first, and not unreasonably argue that if you can secure the good of the units you have secured the good of the whole, of which the units form part.

The socialists have drawn thinking men and women to them because in practice their opponents have made the good of the individual to consist in the good of the gross and material part while neglecting the spiritual and emotional needs.

If the self consist of the body without the soul, if the satisfaction of material wants is alone to be considered, then the teaching of the socialists, who say heed too the want of your brothers, is a distinct advance on individualism.

And socialism will grow until people recognize that the higher requirements of human nature demand opportunities for devotion, and the self comes to mean, not the animal man only, but the divine, loving, sympathizing human being in his entirety.

But all this must not blind us to the fact no plan can work well that is not laid along the lines of natural law.

Communistic schemes have constantly failed because they have been built upon an unscientific basis. They have assumed that self-denial is as good a motive power to force men into action as self-interest. Now this is an unscientific basis because it is opposed to the known laws of life. Everything grows and thrives by obeying the instinct of self-preservation. Communistic schemes ignore this natural law, and propose that men shall develop all the social virtues in some new and incomprehensible manner, when all the usual incentives to right action are removed, and artificial restraints and rewards take the place of those imposed by Creative Wisdom.

Yet the forces of gravity are not more certain in their action than those which govern human action.

As a branch of a tree may interfere for a time with a boy's kite, so may enthusiasm interfere with the action of the forces that determine human deeds, but let the kite be dislodged, let enthusiasm subside and the neutralized forces will resume their sway.

The self of each individual, acted upon by the controlling power of pleasure or pain, immediate or present to consciousness through anticipation or dread, will be the governing influence that determines the course of action pursued in any given circumstances.

A little reflection will make this plain.

Let us suppose that on a cold frosty evening, when a blazing fire and an interesting novel tempts us to warmth and repose, the thought of a sick friend, lying in loneliness and pain, at a distant part of the city, intrudes itself upon us. We sink into the large arm-chair, drawn cosily to the fire, and open our book, we glance down

*"Four Phases of Morals."

†Rev. Prof. Jowett's "Dialogues of Plato."

the page and discover that our thoughts have been wandering, we have not understood a sentence. Instead we have seen a dimly-lighted room, a weary face, tossing restlessly upon its tumbled pillow. We throw down the book, hurry on our warm wraps, and hasten to cheer him whose hours of happiness and gaiety we have often shared.

What right have we to say that we have denied ourselves, that we overcame our love of self-indulgence to perform an act of Christian charity?

What right have we to suppose that the self that made us conscious of the comforts of an easy chair and glowing fire was more real than the self that pictured to us the pleased smile that would steal over the face of our friend as we entered his room and the self that showed us the weary tossings change to quiet interest as we narrated to him the news of the day, the doings of mutual friends?

I say it is not only an insult to our self to assert such a thing but also an insult to our understanding.

Not only will the governing self in us, of a certainty, determine our action but it will also determine in it the way that will secure the dominant self most pleasure.

But valuable space, upon which I must not trespass, forbids that I should enlarge farther upon this theme at present.

HEREDITY.

If every parent of to-day would study and profit by the revelation of heredity, the next generation would present humanity transformed and almost glorified. Why should such truths not be openly treated? Why must coarse jest, and sly hint, and curious and voluptuous thought run riot over a certain class of subjects, in themselves pure, while honest truth is covered with shame and mystery, or banished to dark corners? It is due to the almost total ignorance of men and women as to the laws of being that the flood-tide of sin and misery, known to every physician, has poured over the race. It is due to the wicked deceptions practiced upon the curious minds of children that the baleful power of half-truth and utter vulgarity takes such hold upon our youth.

Are children mysterious? Do you marvel that some good people should have such bad children, or that some indifferent people should have good children? Do you wonder at the weak mind, the diseased or delicate body, the melancholy or malicious or licentious trait, the love of drink, or the obstinate predilection for a certain pursuit? Let me quote one incident and leave the rest to the earnest thought of Christian women:

A certain rough, uncouth family had in it one daughter, who was a striking contrast to the rest—pretty, gentle, refined, book-loving. Mrs. Kirby inquired very closely into the reason of this contrast. The old mother knew of none. In the months before this daughter came they were living down South in a rude cabin. She could recall no refining or cheering circumstances, except that a peddler had called with a pack of books. The poor mother saw one pretty volume in green and gold which attracted her admiration. It was Scott's "Lady of the Lake." A keen desire for it possessed her, but the dol-

lar was too much to spend. However, such was her longing for it the rest of the day and night that she rose from her bed, walked four miles to the village, roused the peddler, bought the book, and came home happy as a child. Through all that summer she read and committed to memory the beautiful, musical tale. It appeared to her she was with those people by the lakes in the mountains. She saw "Ellen" stepping about so sweetly in the rhyme; it seemed to her it was all true, especially after she could repeat it to herself. This was the explanation. The babe came to this world bearing on its delicate brain, and even on its little face the impression of the beautiful images which had filled the mother's thoughts.

We could multiply instances of peculiar development of mind and body, of musical or other special talent, of sweetness or strength or piety of disposition in the children, resulting directly from the temporary efforts of the mother to direct her mind in these channels. And the opposites of these result with equally startling certainty from her moods and impressions.

The great problem of the church is how to reach and save those who are held in chains to some over-mastering appetite of sin, and those whose deliberate free-will seems to elect for evil. O, mothers, and, secondarily, fathers, you hold the keys of these eternal issues! You can bequeath a disposition of a free-will that will turn to God and righteousness as the needle to the pole.

"To fashion an infinite soul and send it forth on an infinite career—infinite susceptibilities laid open to the touch of infinite sorrow—oh! to him who has ever faced the facts of being—not death, not death, but this irrevocable gift of life is the one solemnity, the awful sacrament!"

A mother may mould the plastic atom of life into a saint or poet, or at least, into a strong and good human being; but she must prepare for it as an artist studies for a picture or an athlete trains for the race. In this pure temple must come no tread of fiery-footed passion. While the vital clay lies under her moulding hand she must be pure as a vestal and free as Diana. She must keep sweet and calm, and drink in strength from the blessed air and sunshine; she must have a reasonable degree of health and happiness, a good mind and a devoted soul; she must be enlightened as to the laws of health and being, and she must yield herself to the influences of the Holy Spirit. Inspiration itself acknowledges these principles; see Judges, xiii: 4, and Matthew, i: 25.

Parentage must be lifted out of the deaths of chance and animalism into the region of wise, calm, pure thought and election. In this realm the mother must be a free woman and a crowned queen; and the father must himself be pure from physical and spiritual taint. An ignoble progeny is the sequence of an enslaved motherhood. From a motherhood crippled, tortured, exhausted, oppressed, debased, can come nothing unworthy the likeness of God.

Oh! for a pen of fire to set before men the record of the agony and the defilement they have for centuries of ignorant selfishness poured out upon womanhood and childhood! They would fall sick and blinded in the

dust, and writhe there for very misery of remorse. Even many good men in their not excusable blindness are verily guilty in this matter. When shall the healing branch be cast into this black and bitter fountain that is poisoning so many lives?

Jean Ingelow, in her poem of "Margaret by the Mere Side," tells, in her own sweet, dreamy fashion, the story of a fair girl—a woman in years, but dumb and always to be a child in intellect—who sat hour by hour, and day by day, "on the grey stone beneath the sycamore," innocent, wistful, sad, always waiting, always gazing down the mere. Her mother had come there a six-months' bride, to see her husband's boat go down the stream never to return.

"And she with weeping sore
Peered in the water flags unceasingly.

And, after, desolate she sat alone.

And mourned, refusing to be comforted.

On the grey stone—the moss-embroidered stone;

Till, when the days grew short, a child was born
To the dead father underneath the wave."

A child whose dumb, pensive soul was, by the subtle sympathy of nature, to be stamped for life with a grief she never knew.

Look at another picture from Miss Philp's "Silent Partner," a scene in the pinched, worn, driven life of New England factory girls. Catty—poor, deaf, dumb, repulsive Catty—had fallen asleep. "Her long fingers moved a little, framing broken words. Even in her dreams, she listened for what she never heard, and spoke that which no one understood.

"'Mother used to say,' said Sip, under her breath, 'that it was the noise.'

"The noise?"

"'The noise of the wheels. She said they beat about in her head. She came home o' nights and says to herself, 'The baby 'll never hear in this world, unless she hear the wheels,' and, sure enough, Sip lifted her face to Perley's with a look of awe, 'it is true enough, that Catty hears the wheels, but never anything beside.'"

Cowan and Mrs. Duffey, and Joseph Cook, in his good, brave way, will tell us of scores of wonders like this, but let us take just one scene from Mrs. Kirby's "Transmission:"

We see a young wife stung and tortured by the daily desertion and faithlessness of her husband. We see her patiently, bravely, resolutely, turning away from the sight and feeling of this torment. We see her—and we think she must have asked Heaven's help—constantly and firmly putting aside and treading down every burning thought, every vengeful feeling. She did this not for herself, but for the sake of the innocent soul which she knew would reflect her own. She had her reward in one who grew up before her—pure, sweet, strong, and calm. She had lifted him above dark and petty things into the bright, free atmosphere of great souls.

When will the awful significance of these things dawn upon men and women? When shall the ideal mother come to her high vocation, carefully and reverently, as an artist comes to her marbles, clothed with strength, dowered with wisdom, and baptized with purity and

love? When shall she be upheld and comforted by a husband as pure, as reverent as herself?

Do we see all the meaning of Miss Philp's ideal marriage? "With her he is a crowned creature; with him she is a free one." Husband of to-day, do you not see that so soon as you enslave this free creature your own royalty and that of your children is gone? So sure as you bind her down upon the altar of your own lower nature there shall creep forth, out of the ashes of sacrificed womanhood, a swarm of evil creatures—shapes of hate and pain and lust—that shall look at you and reproach you, out of the eyes of your children.

M. L. G.

PROSTITUTION AND ITS ALLIED VICES.

BY FREDERIC HENRY GERRISH.

Concluded.

So much, then, in removal of the causes of this infamous disease, prostitution. The most sanguine must admit that it will be some generations before even the small portion of the world which we call civilized will be sufficiently educated to adopt such suggestions as those just made. Meantime the disease continues; and, without relaxing our efforts to get rid of the cause, we must do something to relieve the present suffering of our patient. We have seen that the treatment usually applied cannot be considered curative. I would suggest the following as therapeutic means:

1. The enforcement of the present laws against fornication, adultery and indecency.
 2. The, at least, equal punishment of men and women.
 3. The quarantining of every person who has primary syphilis.
 4. The prohibition of marriage of syphilitics.
 5. Free hospital treatment to all venereal patients.
 6. Systematic efforts at the reformation of prostitutes.
- These points must be considered very briefly, as this essay has already exceeded its intended limits.

1. It is plain that vice will always exist. What we cannot prevent or suppress we must endure; but we can never safely sanction a wrong. Prostitution is either a vice, or it is not. If it is a vice, let us adopt means for annihilating it; if it is not a vice, let us erase from our statute-books all laws which prohibit it. If, as some assert, it provides for physical necessity of men, then it is an honorable occupation; for any calling is honorable for which there is a natural need. It may be humble, but, if it is necessary, it is reputable. Then there should be no shame connected with it; those who practice it should be respected and not excluded from good society on account of their business, but welcomed as public benefactors; for they would relieve wives of the heavy burden of accidental and unwelcome pregnancies, and save them from the embraces of their husbands during gestation and illness. This is the only really consistent way to look at it; but, of course, no one advocates such a plan. The most feasible method of direct cure seems to lie in the enforcement of our existing laws against fornication, adultery and lewd conduct. We have very few trials in the courts for adultery, but the crime is committed thousands of times every year;

fornication is almost never made a matter of indictment though it is one of the commonest offences. Both should be esteemed as serious crimes which strike at the very basis of our social system. There is law enough about them already; all that is needed is a public sentiment to uphold the officers in executing its provisions. Let these laws be enforced; let the stamp of judicial and popular disfavor be fixed upon the offenders; but do not make the laws inoperative by affixing penalties which are entirely disproportionate to the offence.

2. Let the men suffer, at least, equal punishment with the women. We are accustomed to treat the courtesans as if they were the only violators of law and order and decency and morals; as if they were the tempters, and their paramours innocents for whom it was impossible to resist the siren allurements. As a matter of fact, it is the men who are the more guilty, who create a demand for prostitution, who brutalize and degrade the women, and they should be held accountable. When a household of debauchees is caught, let the male frequenters of the brothel be arrested as well as the harlots; let all be arraigned in court together; and if, on account of influential family connections, the names of the Lotharios of the party are withheld from publication, accord a similar privilege to the Cyprians. So habitual is our injustice in such affairs, that Hugo's words might well be made to include America: "They say that slavery has disappeared from European civilization. This is an error. It exists always; but it weighs only on woman, and is called prostitution."

3. Then I would have every case of primary syphilis securely isolated until cured. Whenever a case of small-pox breaks out in a town, the physician in attendance is obliged to report it at once to the authorities, in order that it may not be a focus for the dissemination of the disease. Why should we not treat the great pox in precisely the same way? As soon as a surgeon finds a case of primary syphilis, let him report it, male or female, rich or poor, powerful or friendless; and let the case be shut out from the possibility of spreading its contagion. It need not be objected that the reporting would be a violation of professional confidence, for, if the fact was generally known that the law required such action, no syphilitic patient would have reason to feel aggrieved at the recording of his name. If it is our duty to give notice of variola, how much more is it incumbent on us to protect the public from this appalling malady. It is a cardinal principle of law to sacrifice the less for the greater; and as soon as a man takes a contagious disease, he becomes a public nuisance and should be treated accordingly. Such a man is a traveling death warrant, and ought to be promptly quarantined.

4. We have a statute declaring a marriage between people related in certain ways to be incestuous. The ties in most of the cases are not those of consanguinity, but of affinity; and it is difficult to see why persons who are of sound mind and have healthy bodies, and are not near kindred by blood, should not be allowed to marry. But it would be well to enact a law prohibiting the marriage of a syphilitic. Such a statute is demanded as a protection to individuals and to society; to the former

on account of the liability to infection from a syphilitic spouse; to the latter, that it may not be burdened with the care of the puny, diseased incompetents who are likely to be the fruit of such a marriage. If a syphilitic persisted in marrying, he should be so mutilated that perpetuation of his line would be effectually prevented.

5. Every prostitute and other person afflicted with venereal disease, should have free hospital treatment, in order that the malady may not be allowed to advance to an unmanageable degree before its cure is attempted.

6. Finally, we should systematically endeavor to reform the fallen women by keeping ever open to them the door to a better and purer life. A well-regulated house of refuge is a powerful means to this end, but it is not essential, as has been demonstrated in this city in the past year by the efforts of the Woman's Christian Temperance Union. Many prostitutes would gladly return to the path of virtue if they knew how, and had a little assistance and encouragement. Here is a great field for individual work. A little display of personal sympathy and interest, showing her that she is not altogether forgotten and deserted by the chaste and good of her own sex, will often be sufficient to arrest the unfortunate in her downward career, and turn her again towards light and life. But kind words are not all that is needed; there must be food and raiment and lodging, and these cost money. It would, therefore, be wise to give a portion of the fines collected from the keepers of houses of ill-fame and similar culprits, to an association which should undertake the work of reformation.

To sum up in a few words, we have seen that prostitution is alarmingly common; that the methods of dealing with it which have been most extensively tried have failed to control it or to limit the diseases which arise from it; that it is to be regarded as a disease of the body social, which we cannot hope to cure unless we remove the causes on which it depends; that the chief of these causes is ignorance, which creates a demand for illicit intercourse; that, while a lack of ordinary information and learning is conducive to depravity, it is ignorance of the laws of our being which is chiefly responsible for the mischief; that the proper and competent teaching of physiology and hygiene to the young would result in such an improvement of morals that, in time, prostitution would largely disappear for want of support and patronage. The chief cause of the social evil, means for removing the other measures of a curative it is necessary to employ the punishment of sexual crimes, character, such as the punishment of the physically diseased, and severe restrictions of the professional profession, being formative efforts; and that the medical profession, being in the best possible position to appreciate the evil and to apply the remedy, owe it to the community to undertake the educational work and to establish the other measures suggested.

I am well aware that, in advancing and defending these views so unlike those generally entertained, I expose myself to the charge of visionariness, and to the liability of contumelious criticism. By neither of these things, however, shall I be surprised or disturbed; for I do not expect any general and immediate acceptance of

these ideas. It may be that the scheme will work only in Utopia; but the adoption of a great task should be influenced not by the answer to the question, Will it succeed? but by the answer to this, Is it my duty? The indorsement of these opinions will necessitate, on the part of very many, the abandonment of pleasures which have come to be regarded as essential to comfort; but, however great the self-denial may be, no man can afford not to practice it, if he entertains such views; for, once more to use the words of Maudsley: "No man can live in inconsistent habits of thought, feeling and action, without injury to the sincerity and wholeness of his nature, and to the clearness and strength of his understanding." It is the proud boast of our profession that it is ever ready to sacrifice itself for humanity; but many a man would rather risk his life in the midst of a pestilence, or take his chances in the leaden rain of the battle-field, than voluntarily forego the satisfaction of his erotic instincts. The adoption of the latter course, however, and the open advocacy of the principles involved, would, I am confident, result in more good to the race than any other thing which most of us will be called on to do. I ask you, then, to consider the case in all its bearings, social, sanitary, moral, and to be guided by pure reason to a conclusion which shall result in the highest benefit to yourselves, to the community, to humanity.

A MAN'S VIEW OF OUR SUBJECT.

DR. C. B. WINSLOW: I hope that THE ALPHA will live. I would like to see the paper devoted to one object—which is great enough for any paper—and this is a day of specialties; but as it is not my paper I take it as it is.

I believe beer is the most valuable and harmless of antiaphrodisiacs, not as beverage, but strictly as a medicine when occasion requires. As a beverage used habitually it is gouty, just as much as whisky is rheumatic. American beer is twice as strong as German, and with threats of prohibition our brewers will never perfect their machinery and product down to the standard of German mildness. I think the virtuousness of the Germans is owing partly to the age-long use of this beverage.

My intimate connection with the "woman's rights" movement has made me believe that it covers an advance of so-called "free love," and I find many others share this opinion. If the rule of continence except for reproduction could become the general one I think women would be too well satisfied to desire political burdens.

For a practical application of the principles of your paper as to marriage, it would be desirable for those indorsing them to know each other, so that they can select partners for life from those of their own kind and gain all the advantages of their belief and practice in the struggle for existence. I think that all true men will acknowledge that deep down in their hearts they feel to the very quick the degradation of a sister marrying and serving as an escape-valve for the erotic desires of a husband, like a mistress. But for pure companionship, love and care of her, and to bestow on her

the enjoyments of maternity—a woman's highest joy—in that light a brother can look on the husband of his sister as an honorable benefactor. It is a strange state of affairs for a mother to love her children and loathe their father as a beast, and supposing all other men like him to loathe them too, and yet look forward to her sons becoming men and her daughters marrying men.

The point on which mothers interested in this movement should concentrate their efforts is the education of their sons. And it is so surrounded with difficulties and confronted with obstacles that if properly attended to it will leave no time for voting or assailing legislatures. With best wishes,
GEO. WILSON.

DISCIPLINE.

A block of marble caught the glance
Of Buonarotti's eyes,
Which brightened in their solemn deeps
Like meteor-lighted skies.

Listening, there stood beside him one
Who smiled the while he heard;
"I'll hew an angel from the stone!"
Such was the sculptor's word.

Soon mallet deft and chisel keen
The stubborn block assailed;
And blow by blow, and pang by pang,
The prisoner unveiled.

A brow was lifted, high and pure;
The waking eyes outshone;
And, as the master sharply wrought,
A smile broke through the stone.

Beneath the chisel's edge the hair
Escaped in floating rings,
And, plume by plume, was slowly freed
The sweep of half-furled wings.

The stately bust and graceful limbs
Their marble fetters shed;
And where the shapeless block had been
An angel stood instead.

O blows that smite! O hurts that pierce
This shrinking heart of mine!
What are ye but the Master's tools
Forming a work divine?

O hope that crumbles to my feet!
O joy that mocks and flies!
What are ye but the clogs that bind
My spirit from the skies?

Sculptor of Souls! I lift to Thee
Encumbered heart and hands!
Spare not the chisel! Set me free
However dear the bands.

How blest if all these seeming ills
Which draw my thoughts to Thee
Should only prove that Thou wilt make
An angel out of me.

—Anon.—From *Religio-Philosophical Journal*.

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AND CIRCULATE IT?**

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"FOR GIRLS," a special physiology, by Mrs. E. R. Shepherd, was introduced into the San Francisco girls' high school as a text-book January 1, 1887, so a correspondent informs us. A sign of progress and the good sense of the school board of the Golden Gate city.

AN abnormal accumulation of adipose tissue is a disease, and of late a very prevalent one. How to reduce this redundancy in the human system and sustain the health and strength of the patient is a problem to many physicians. But a concentrated nutrient has been discovered, a small quantity of which will so sustain the nerves and muscles of the stomach that the patient can take a ten days' fast from any food without inconvenience, and the superabundant deposit of fat is consumed by the blood and other tissues. Dr. R. C. Fisher, 1327 F street, is successfully treating a number of typical cases.

HELP AND HOPE ROOMS.

The Social Purity Alliance of Washington has consolidated with the Social Purity Department of the W. C. T. U., and have opened rooms at 409 Fourteenth street,

where all women who have lost their way and need help to retrace their steps are received and sheltered till they can stand firmly on their own feet.

"We are not willing that any should perish" is their motto, and most lovingly and tenderly do this band of purity-loving women receive God's stray lambs and invite them back to this fold. This work opens up to their startled eyes one of the deepest tragedies of life, and requires all the strength, faith, and love they can command to sustain them.

PRE-NATAL INFLUENCE.

A gentlemen from the far South writes :

I enclose a "V" and a God bless you and your good work. Last fall when you asked for tales of ante-natal influence I was tempted to write a history of my own. I have been cursed all my life by the demon of suicidal temptation, because mother allowed her mind to dwell on self-destruction during the first few months of my ante-natal existence, and I don't know how much longer. Indeed, there are few families who have no skeleton in their closet. Alas! what a curse is undesired maternity, and what a curse to a child to be brought into the world under such conditions. When a mother hates her unborn child she seldom takes it warmly to her heart in this life, especially if her marriage is regretted and inharmonious.

This is a sad story, but, alas! not an uncommon one. Mothers know so little of heredity and the effect of pre-natal influences that so many in ignorance and wilfulness or with burning indignation and sense of injury prepare a scourge that embitters their whole life, as well as the life of the child. "Thus evil is wrought without a thought."—Ed.

WE BELIEVE that co-operation in labor of all kind is the tendency of the age; that the dissatisfaction and unrest of breadwinners and housekeepers will ultimate in some form of exchange or association of work. This will be the solution of many a knotty question that now puzzles the brains of political economists. The following experiment to be tried in the far West takes that direction. A friend who is preparing to join this new organization writes: "We intend to have co-operative housekeeping, which will be a grand feature, as there are just twice as many men in the Territory as women. I wish some intelligent, moral and energetic young women from the East would come and help us. One of the inducements for women of this class to do so would be the right of suffrage they would enjoy and the opportunity through the ballot to thus assist in creating moral sentiment as a firm basis for the new order."—Ed.

THE PUGET SOUND COLONY.

A model co-operative commonwealth, projected on a

plan whereby all industries and classes, through a system of mutual exchanges, may have all the profits of their own labor and the advantages of their own co-operation. For particulars address

MRS LAURA E. HALL,
Editor Model Commonwealth.

P. O. Box 131, Seattle, Wash. Ter.

A NEW CHARGE AGAINST WOMEN TEACHERS.

A clipping from an Ottumwa (Iowa) paper entitled "A theory about our public schools."

The writer is justly concerned because "so few of the boys attending public schools continue the course and graduate." As a rule boys drop out of school at an early age and no longer pursue the course of study laid out for them. The interrogation, "Why is this?" is uttered with force. But the reply is far-fetched and sophistical.

He says: "It is not for want of good teachers with ability to instruct. It is not owing to defects in the course of study. It is not in any lack of interest in parents and patrons, not on account of deficient school facilities, privileges, or accommodations." But because "they have so many women teachers," while he admits that "there is no question in this age as to the capacity of women to teach, and in certain classes they excel men. But it is nevertheless true that they are not so especially adapted to arouse the intellect and stimulate the ambitions of young men in literary courses as are men," and "that *one* male teacher in each school is necessary for this purpose." But he does not account for the drones and failures in preparatory schools and colleges where the teachers are all men. Let us try to find the cause. Where do you find these boys that drop out of school so readily congregating evenings? Who are their companions? What is their heredity? Do their fathers chew, smoke, or snuff tobacco? Do they drink beer and whisky and lounge about bar-rooms and corner groceries? Are their mothers healthy, energetic, and free women? Are their homes what they should be—real homes—something more than a place to eat and sleep? If they are not, and they have inherited the mental inertia that is transmitted by narcotized and alcoholized fathers and mothers; if the mothers have lost true motherhood by enforced or rebellious maternity; if she is physically exhausted and holds only the position of a domestic drudge; or is a devotee of what is called society, these are the influences that did this work for them, taking deeper root and make of mar character more than any teacher, male or female, can counteract. These unfortunate boys follow the lead of their heredity and pre-natal education and gravitate naturally to street corners, late

hours, obscene conversation, tobacco, beer, and sensuality. All of these drains upon their vitality so vitiates mental ability, ambition, and the power of noble achievement that they never rise above mediocrity—never do compete with those more favored. Let this writer look into some of the causes above-mentioned and see if women teachers have as disastrous effect upon our young men as the causes we have named, and then let him work in his town for moral education, a higher and better endowment for children, with improved citizenship. When men are wise and pure and righteous there will be no undesired children. The joyfully expectant mother will be so surrounded by holy and loving influences that her child will be a child of grace from the inception of life. There will be no attraction in hoodlumism for her offspring, no hindrance from such a child pursuing a full course of study and starting out in life fully equipped by inheritance and cultivation to fight its battles successfully, and leave the world the better for his having lived in it, even if his instructors may have been women from the cradle to the grave.

C. B. W.

THE Annual Suffrage Convention was held at the Metropolitan Church in Washington, June 25, 26, and 27. It proved the most successful convention in every respect we have ever had.

The fact that the bill for a 16th constitutional amendment came up in the U. S. Senate and was put to a vote on the first day of the convention was a great triumph, and gave encouragement to the large and intelligent audience, as well as to the officers and speakers on the platform.

This body of strong, noble women came up to the national capital to argue their question and present their plea for political justice and righteous legislation clothed with the power of the spirit, as never before, and demonstrated that the spirit is mightier to conquer than the sword, and gave promise of the dawn of the day when the sword and gunpowder would be dethroned as defenders of national rights, asserters of national prowess; when justice, wisdom, and freedom should reign in the hearts of men and women, which will be the bloodless battles and coming victories of our advanced Christian civilization.

Among the speakers present were recognized Susan B. Anthony, Matilda Joslin Gage, Elizabeth Boynton Harbert, Mary Seymour Howell, Isabella Beecher Hooker, Clara Neyman, Clara B. Colby, and others.

Mrs. Howell's subject, "The Dawn of the 20th Century," was a charming review of the gain in all the reform movements of the age, especially the acquisition

of power of women in knowledge and freedom of action and expression, *self-valuation*, and their power to improve the race by prenatal culture and true motherhood.

The sweet speaker of the platform, Mrs. Elizabeth Boynton Harbert, was particularly winning. She was signalized by the *Republican* reporter as "the silver-tongued orator." She was serenely beautiful, gentle, and ladylike.

Clara Neyman's subject, "Skeptics and Skepticism," was a splendid effort, worthy of any woman in the land. It was a profound dissertation of the subject, which never was surpassed.

The crowning feature of the convention was the speech of Mrs. Zeralda G. Wallace, wife of ex-Governor Wallace, of Indiana, and mother of General Lew Wallace, author of "Ben Hur." The subject, "Woman's Ballot a Necessity for the Preservation of Republican Institutions." In person she is a venerable, queenly woman, who, as a wife, a mother, a Christian philanthropist, and patriot, spoke as one having authority.

The resolutions sustained the forcible character of former convention in well expressed gratitude for advancement of their cause, and the discussions and vote in the Senate.

The semi-annual convention of the W. C. T. U. opened Friday evening, 28th, by a reception to Miss Willard at the Metropolitan Church. Meetings were held Saturday and Sunday; the representative women of suffrage and temperance occupied various pulpits in the city. At 3 P. M. Miss Willard gave a most powerful address on social purity. One year's work in this field has opened to her mental grasp a vast arena of needed work and a deeper insight into the causes of the overwhelming growth of vice and crime, especially against women. To-day she is not far from the bedrock of truth, and we fully expect she will reach it ere long and proclaim her convictions with the same felicitous freedom in which she expresses her present standing when she has worked long enough with small results in establishing purity outside the home. She will work for the same cause within the family circle.

As the good work goes on and on, let us bless God and wait His good time.

WE are delighted that the pastors at Lincoln are taking up the social purity question, Rev. Ward last summer and Rev. St. John this winter. Now, brethren, send to New York to the office of the "Philanthropist," secure the tracts and leaflets, also the paper and "White Cross" pledges and, for the officers and pastor's private perusal, THE ALPHA, from Washington, D. C., edited by Dr. C. B. Winslow, and then organize a moral education society with a special department for the

White Cross work. Thus shall you pave the way for great good in the near future, and a Christian profession will not be a mask to be donned at pleasure, but the possession of a pure soul within, a pure body without—both subject to the law of Christ.—*Lincoln (Kan.) Republican.*

This is very good. We are glad to welcome pastors and laymen to this long-neglected field of reform, and the editor honestly rejoices (as we do), and wishes to forward the social purity movement. But why does he recommend THE ALPHA for "the private perusal of pastors and officers." He acknowledges in effect that its teachings are true, and why suppress the truth? Why should not our subject be met frankly and openly? Why should it always be approached in circuitous, apologetic, mysterious whispers? Has not this a tinge of pruriency, and is it not a part of what the English call "the conspiracy of silence?" THE ALPHA is the only publication in the world that looks the social question squarely in the face, and dives to the roots and bottom facts of all the woes that afflict humanity, and it advocates the only remedy that will cure these evils. It shows the way out of sorrow into a heavenly peace, and it deserves to be treated frankly by virtue of its long and patient service. The social purity cause will never do the work it designs till its advocates come out of the atmosphere of conscious guilt and impurity and recognize *sex as the origin of life* and generation as the sublime marvel of the universe, and if we truly respect its high and holy purpose we shall never fear to speak of it reverently as we speak the name of the Eternal God. Who thinks of making a mystery and whispering about the attributes of our Heavenly Father? How much vital religion would there be in the world if we hide His revelation under covers and in deep drawers, and speak of him only with bated breath? What right-minded person but loves to speak of magnifying God's loving care of us and to extol his wisdom? In like manner we should speak openly and understandingly of all vital and social subjects, never forgetting the reverence due to this great mystery. When we can not do this, it is a rebuke to our good sense and our purity of heart. All these methods that need so much caution and so many apologies are prurient and will never lead us out of darkness into light nor wash us clean from sensuality. There is no more direct method for parents to secure the love and confidence of their children than to frankly and solemnly explain the sexual functions as the "origin of life," and warn them of the terrible penalties that follow the violation and desecration of their sacred offices.

When we are clean, when we are clothed in purity, we shall be fit to be called the sons and daughters of God.

Let us away with this mysterious hiding; let us break this silence and ignorance which has paved the way for pruriency, vice and fearful crimes that could not occur with children properly generated and frankly taught the proper use and functions of their body, and their highest function as a sacred trust, to be used only for a holy purpose.

C. B. W.

OUR PROTECTORS.

To the Editor of the Agitator.

I have just read an article in last Thursday's *Daily Sun*, entitled: "Clara Bennett's story," from which it appears that said Clara Bennett, an innocent looking girl of 17 years, was sent to Westchester county jail for four months, by Justice Connelly, of Rye, on a charge of vagrancy. The poor girl, owing to her ignorance of the world, it is alleged, made no defence, and four young men who were arrested with her were discharged because there was no charge against them.

The details are too infamous for repetition; but the simple facts are, that the girl was abducted from a religious meeting, and taken to an obscure sort of a house, (after being gagged and drugged) and there for three days subjected to every sort of indecency, foulness, and outrage that nine young men had inclination or capacity to inflict upon their helpless victim.

Some of the men are married, for she heard the others joke them about their wives.

Justice Connelly refused to give the names of the young men who were arrested with her, but who were discharged.

I suppose Justice Connelly considered that four months in jail, by the outraged girl, would be satisfaction to society, if society should demur at such proceedings when they chance to become public. Perhaps Justice Connelly had intimate friends or near relatives among the nine young men, who disported themselves in such a manly way for three days. Perhaps he belongs to that class of brutal idiots, who claim that sexual necessity is so much more imperious in men, that such indiscretions should be overlooked by "law and order."

What have women to hope for when such things occur and go unpunished? It may be your girl next, Mrs. Ignore. It may be yours, Mrs. Too-proper, or it may be any other woman's innocent daughter who shall be legally prostituted by such devils in human form as this. These men, some of them at least, have the sanction of marriage to go home and befoul some other woman in the same way, and she has not the poor redress of the courts to protect her from her master's brutality; and now Justice Connelly will kindly send her to jail where she might have a four months' respite from conjugal endearments.

My sisters, these are our protectors! These are the lords of the ballot! These can send their own representatives to make laws for the protection (God save the mark) of women.

In the light of such facts as glare up at you lividly from the every day paper, how is it that women are so

stupid? Man is besotted, we expect it. He had rather jump from the Brooklyn bridge, swim the rapids, pound his fellow-man's head to jelly, sell hell-fire to his comrades, gamble himself to perdition or seize upon any other of these modern gilded schemes to make a dollar, than go to the polls and vote himself an honest living; but women, we expect better things of you.

Mrs. B. F. BINGHAM.

Thus is justice often meted out to women and girls by the enforcement of man-made laws interpreted by men. Clara Bennett's story is not dissimilar from our case of Mary Trout, an orphan 15 years old, who wandered from the people in Virginia, to whom she was bound, to Washington. In the depot she was accosted by a young man who proposed to take her home to his wife till she could get work. He led her to the Smithsonian grounds, where he was joined by nine other devils like himself, thrown down, one holding her head and one each an arm, and subjected to unknown tortures. She was taken before the police court next day in a half demented state. The vile wretches bound by the grand jury. Mary was put into jail and kept like any prisoner for eight months, her companion in her cell a thief. She had no seat but her bed, no knife or fork or spoon with which to eat her prison fare, and although she confronted her ravishers, and one of their number turned state's evidence, yet our district attorney "could not make out a case against the men." When we remonstrated he said "women must *fight* for their virtue." Thus a girl of that age, held down by these ruffins, "must fight for her virtue." She was then remanded to jail while her abusers were discharged. Every locality can furnish cases of equal injustice. And men wonder that women are not content to remain under their "protection" (Heaven save the mark indeed) as long as one such instance of injustice remains possible.—Ed.

REV. DR. BARTOL, of Boston, said in a sermon, "if we would have no monsters about us in the community, let not idiots or insane, or scrofulous, or consumptives, or those poisoned with alcohol or conceived in lust be allowed to marry any more than we would have a nursery for wolves, or cultivate poisonous ivy, deadly night shade, or apple fern in the enclosures of our houses or in the fields. Society by righteous custom, if not by statute law, has a right to prevent, to forbid the multiplying of monstrous specimens of humanity."

A man without earnestness is a mournful and perplexing spectacle. But it is a consolation to believe, as we must of such a one, that he is in the most effectual and compulsive of all schools,

MOTHERS' DEPARTMENT.

A WORD TO MOTHERS.

Something less than a century ago the writer was a girl, overflowing with girlish fun, longing for girlish amusements, and filled with girlish impulses. Every girl has been in the same position, and every girl's mother has, intentionally or unintentionally, played the part of developing her daughter in some one of these directions.

Oh, that mothers might enter more fully into the lives of their daughters, might win their girlish love and confidence, so that without mamma's advice and counsel no daughter would run the career of life followed by so many.

No two of our daughters are brought up with similar surroundings; no two are governed by the same circumstances, and no two are born with the same impulses; hence the depths of a mother's study is unfathomable, if she takes up life's work to succeed. "In the hands of our boys lies our country's welfare." In the hands of our girls lies the welfare of our boys. In the hands of our mothers lies the training of our girls.

"Mother!" How much is connected with that word. I wish it were in my power to grasp every mother of our land by the hand and talk to her of her daughters, from whom comes such great and broadspread influence. That I might appeal to every mother to love her daughter more, and to be her first and most confidential friend. I know a mother's duties are numbered by multitudes, and her cares and anxieties are unlimited; but does it not half arise from neglecting our daughters, leaving them to follow their own free will rather than bother us? Oh, how many a daughter's heart has been cut to the quick by mamma's answer, "Don't bother me."

Mothers, stop—think! Can you let your daughter leave you thus, with a sore heart, an unadvised course, and a foundation of a barrier laid which every rebuff builds higher and higher, until you are on one side with your daughter on the other—separated. Oh, that sad word which divides so many mothers and daughters. How sincerely I wish it might be eliminated from every family throughout Christendom, and mothers might become more familiar with their daughters.

In one of Marion Harland's works I read a quotation, which doubtless expresses her noble nature "Something must be crowded out." There is never a day, mother, that you will not find *too much* to do if you aspire to a mother's duties. Now what shall you crowd out? A little household work that can be done another hour as well as this—to-morrow as well as to-day? A piece of fancy work you are carried away with? A party which distracts you, mind and body, beyond all appearance of patience?

The whole future of your daughter lies upon her. Can you crowd and dwarf that whole future with its work of influence for a bit of fancy work, for a "full dress" or "elegant refreshments," things which would not tip the lightest jewel scales in life's grand work, fleeting as the moment, and leaving nothing but dissatisfaction? Can your daughter's future be dwarfed and warped out of shape and form for these light, trifling

things? No! a thousand times no! I hear every mother's voice in our country echo back the answer.

Develop in your daughter her capabilities; help her to form a high aspiration and to reach and work for it. Help her to form a high standard of morality to work upon, clear and resolute. Your daughter will inevitably go out from you. Help her to hold and conduct herself in a pure, moral and Christian manner, to *expect* as much from our boys and to *accept* nothing less. Teach her to be stable, and in no way lower the plane of life she has chosen by accepting anything inferior to what is expected.

I see a devoted mother, silvered with age, mourning over the deplorable condition of her ruined son. I see the so-called "best society" welcome and court that very son. If our girls choose purity, let them in no way sanction impurity, for by so doing their influence is weakened. Mothers, see to it. Love, advise and influence your daughters; in their hands lies the nation's fate.

It is a difficult thing for our daughters to fully realize a mother's love until they have gone out from our home and our influence. Then it is they look back over a lapse of years, and perhaps an expanse of country, to a dear mother, silvered with age and burdened with care, and realize her undying love. Then, too, that mother realizes how little she entered into her child's youthful interests. How many times that little breast carried a heavy heart, longing and languishing for mamma to sympathize and rejoice with her. Those years have now fled, but let each mother look well about her in the future, that no years may fly from her, with those undone duties, to burden her during the setting sun of her life.—*M. A., in Union Signal.*

THE RELATION OF THE SEXES.

I look upon all progress as growth toward a larger liberty—physical, mental, moral and spiritual. In every age some man, or set of men, constituting the advance guard, proclaim some new truth, or some new application of an old one, which, through derision, scorn, and all manner of opposition, finally comes to universal recognition; then some other form of truth takes its place, and the process is repeated. It is like ascending a high mountain; you think you see the topmost peak right before you, but when it is reached another and a higher one appears beyond, until the very summit is beneath your feet. Only the height of moral perfection is never attained, for that is divine, and towers into the eternities.

Now the Moral Education Associations are to-day the advance guard of freedom. This platform, if it means anything, means that sexual holiness is the highest peak we can now see, and how to attain it the most vital and radical question of the hour. We maintain that free thought and free speech, which have been the bulwark of liberty in every other realm of life and duty, are the bulwark of liberty here. So we come to you thinking freely and speaking plainly. An intelligent and

earnest man said in my hearing the other day, "This is a subject that can hardly be considered in the parlor or the public hall without producing vulgarity." It seems to me the time is coming, perhaps has already come, when ability to treat of this question freely and purely will be the test of virtue. Heretofore it has been kept in the closet, husbands and wives hardly daring to mention it between themselves. We put our feet upon all such false modesty and pernicious silence. We announce and maintain, as our first principle, brave, free, pure discussion of the whole problem of sex. We can no longer permit impure relations and practices to go unchallenged. For the sake of virtue and holiness, all such must be exposed, and their reform secured. Nothing is to be lost, everything to be gained, by holding up the highest standards of excellence, and by friendly and just criticisms of all shortcomings.

So much for our spirit. Now what of the work we undertake and the methods for its accomplishment? It seems to me there are at least two facts with which we must deal. The first is the abuse of marriage. We find the wife subjected to the will of the husband. She is not only hampered in the control of property and of children, and denied the ballot; but, worse than all and underlying all other subjection, she is denied control of her own person. You may enlarge freely on the many wrongs done woman, but they are all slight compared with these two: her life-long ministry to the sensual gratification of another, and her assumption of what should be the holy joy and sacred duties of motherhood against her will. This is the oppression which, more than any other, results in a slow but sure chilling of true love, and makes the marriage relation one of master and subject. All union of mind, of heart, of soul, is rendered impossible, and mere physical association is all that is left. The husband and wife live in the same house, but there is no sympathy in their lives. They rear children, but these are the result of accident, not of premeditated desire; they observe the outward form, but fail to develop the ideal spirit within. To such, living becomes drudgery; duty cold, hard and disagreeable. Ambition vanishes, discontent and unrest takes its place. Well, this is one fact—the abuse of marriage. Now let us look briefly at the other. Not a few, seeing and feeling these evils in an unusual degree, become convinced that marriage is itself the cause of them, and so set about to destroy that. They would at once abolish all law, and leave sexual association free. Some, if not most of them, believe in the necessity of allowing more or less license to the animal nature and passions. A few may advocate the correct principle, in a very injudicious way; but for one, after the most careful deliberation, I am satis-

fied that the prevailing tone of their movement is thoroughly corrupt in principle and thoroughly abominable in practice. I can not bring myself to believe that any one holding a high and holy ideal of sexual relations, and living or trying to live a high and holy life of continence and self-control, could for a moment so speak as to call forth all that is low and vulgar in human nature. But this is constantly done in our midst by persons who succeed well in commanding a hearing. One of their publications or conventions is demoralizing to everything it touches; but none are so shocked by the grossness of their speech, so saddened by the immoral elements they develop in their audiences, and so outraged by those newspapers which disgrace their columns by reporting their meetings, as the real friends of sexual purity. I speak plainly. We shall be false to the holiest cause on which the sun shines if we allow it to be contaminated by those who would substitute anarchy for serfdom; mob law for statute law; free lust on both sides for free lust on one and subjection on the other. It is not as the advocates of any such work of destruction, nor of giving free rein to the passions that we hold up this platform. Ours is a constructive effort, a truly educational reform. We plant ourselves firmly on the side of monogamy; we believe religiously and scientifically in the union of one to one. No community life can possibly take the place of the family, and any proposition to abolish the relation of father and child is a movement against nature, intolerable to any man who is fit to be a father.

We claim that what is needed is not the abolition of marriage, but its purification. It has heretofore been, it is largely to-day, based on what Stuart Mill calls the lowest degradation to which a human being can be put. It can not always exist on so low a basis. The more women think—and they are thinking more and more every hour—the more do they rebel against the serfdom of enforced sexual relations; and if this serfdom can not be eliminated from marriage, women of self-respect will one day decline to enter it. Its truest friends are those who insist that it shall plant itself firmly on the principles of freedom; and among that number, striving to fill our place and do our part, we would fain to be found.

Now what are the essential conditions of a true marriage? Plainly, freedom and love—the largest freedom and the purest love. But what is the largest freedom and the purest love? Many think freedom means loose rein to the passions; the man who tumbles into the gutter is free to drink, the man who becomes a husband free to gratify his sexual passions. Well, that is a very low idea of freedom, infinitely unworthy of manhood and womanhood. That man in the gutter is a slave to his

appetite—the worst of slave-drivers; most husbands are slaves to their animal passions, and there is no worse slavery. To call such persons, in such subjection, free, is to pollute the name of freedom. I hold that man free who is master of himself; who subjects, if necessary, with iron nerve, his physical to his spiritual nature; who can say to all his low and degrading impulses, “Halt!” and who possesses such absolute self-control that he would not for his life infringe upon the right of self-control in any other. Such a one seeks virtue because he knows she alone is free. We are far too low in our ideas of individual liberty. It is not that a man shall be sovereign over the world; it is that he shall be sovereign over himself. It is that he shall do as he pleases, true, but it is also that he shall please to do as he ought. Freedom must come through the consciousness of duties bravely met and discharged. “It is impossible,” says an old teacher, “that he can be free who is a slave to his passions.” Only as we break the chains of bad habits and corrupting customs, can we attain a free and honorable manhood.

Our prevailing estimate of love between the sexes is also degrading. It is common to regard it as something which may begin to-day, exist in its fullness to-morrow, and end the next day; and so we hear of husbands and wives, one or both of whom have tired of the old union and formed a new relation. That people who are ill-mated, who are drags upon instead of helps to each other, who cannot in the nature of things dwell together in love, should be free to separate honorably and to mutual advantage, is certainly the dictate of justice and of common sense; but that such ever knew a really true and pure love, I utterly deny. The love between true friends is not a mere fancy; the love of parents for children is not fleeting and transitory; why should the love between husbands and wives be so? Neither does true love require that one party should sacrifice his or her individuality for the gratification of the other. This idea, unreasonable and immoral, has been made to justify exacting tyranny on the part of the husband, and slavish submission on the part of the wife. True love is no such mere animal association. Living under the same roof never yet made it, nor can any ceremony or legal enactment add to or take away from its real worth. I call that true love where two souls, drawn together by an irresistible sympathy, co-operate to help each other, to produce healthy and attractive children, and to elevate and purify mankind. Such a love makes the true home, and the true home is the foundation of the true State. Such a love rests upon the profoundest respect for individual liberty. Where this is not, it cannot be; where this is, it will grow in beauty and holiness. Marriage

is often degrading because the husband violates this individual liberty of the wife. In this respect it is inconsistent with true love, and must be reformed. Now the real, vital work of these Moral Education Associations is to educate men and women up to that point where they will be satisfied with nothing less than the true marriage; that is, a marriage based on the largest freedom and the purest love. This education can be best accomplished, as it seems to me, through two channels. First, woman herself, as wife, can do more than most people dream to make the man who walks by her side respect her and treat her as an equal. This she can do by first of all respecting her best self, by cultivating her noblest qualities, and by insisting on her right to self-control. But her success in this work—a very serious but divine one for her to undertake—will depend largely upon the character of the man with whom she has to deal, and largely upon her own clear judgment and indomitable courage. Second, it is of the first importance that boys and girls, especially boys, should be given a thorough knowledge of their physical structure, and the use and abuse of the sexual function. This is a work for parents and teachers infinitely more important than the teaching of mathematics or language. There are few men, perhaps few women, but obtain their first scraps of information in this realm in unwise and injurious ways. While parents at home are regarding the question as one improper to be spoken of, they may rest assured that boys in the school and on the play-ground feel no such restraint. We little realize how often the inheritance of strong passions, together with entire lack of proper training, results in those habits of self-abuse which undermine the constitution and corrupt the morals of young men. Such habits are overcome by long, earnest struggle, if at all; and if not overcome, life is ruined. The omission of parents to guard against so sad a downfall of youthful promise, is due to their own ignorance of the necessities of the case. If this association could arouse fathers and mothers to action in this matter, it would have established beyond all question its right to be. Until this is done, in some way and by somebody, we shall look in vain for continent husbands and true fathers.

This community has just witnessed the hanging of a poor wretch whose many crimes, the result of an uncontrollable passion, have at last been ended by the penalty of death. How many defenseless women and innocent little girls must be assaulted and killed before we learn to read the terrible lesson? Shall we continue to nourish the Upas tree of self-indulgence, and then be surprised if occasionally it bears poisonous fruit? Is it strange that inflamed passion, the result of custom and education, which makes most men its slaves, should now and then wield the club and use the revolver? I rejoice that, in the midst of a press wondering what the cause of such crimes can be, and in a state of society

which upholds debauchery with one hand and hangs the debauchee with the other, there is at least one platform where this truth can be spoken, and one organization which has a disposition to teach the remedy. And now, speaking for myself, and only for myself, allow me to say that I became more thoroughly convinced with the passage of every day, that there is but one way to meet the evil of sexual excess wherever it exists. It is to insist that the organs of reproduction shall be used only for purposes of reproduction. When we reach the peak of absolute equality between husbands and wives, which now seem so high, we shall find this other and higher peak of complete continence and perfect self-control beyond. The idea may seem at first prohibition of a legitimate pleasure; it will be found to be the straight road to the highest happiness and the purest character.

Does this sound like wild talk—absurd, abnormal, fanatical? That is the worst infidelity of this hour—we do not believe in the possibility of virtue!

An honored friend and noble woman said to me some time since: "Mr. Hinckley, I wish you would not talk in this way. You are only planting thorns for your little girl to reap." Planting thorns! I mean it shall not be my fault if some day my little girl, to womanhood grown, becomes a wife, and her mother and father have to tremble lest at the same time she becomes a slave! Planting thorns! Planting the roses of liberty and love—that is what we are striving to do. Can we not have faith enough to take part in such a work as that? Let us begin bravely with ourselves this day. To believe that we can be virtuous is the first step toward virtue.

You remember about the battle of Lundy's Lane—it is an old story, pardon me for repeating it—how at the critical moment General Ripley rode up to Colonel Miller, exclaiming, "Colonel Miller, can you carry that battery?" "General Ripley, I'll try!" And he carried the battery. Friends, when the genius of pure living summons us to carry the battery of our intrenched passions, let us not respond with sneers and scorn and opposition, but down deep in the very depths of our souls let us resolve, by the help of Heaven, we will try, we will try.

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