

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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HOW WE WON WEALTH AND INDEPENDENCE.

BY ELIZABETH KINGSBURY.

(Continued.)

"There is nothing more to see on this flat, so we had better go up stairs," said their guide.

"First tell us, before we leave the passage, what these sunken rails in the concrete of the floor are for?"

"Oh, you see this little wagon or truck, with holes cut in the top of its flat surface to hold plates and dishes; it is quite light; a child could lift it. Now I will take it out of its niche and place it on the rails, for it must not be allowed to run along the polished floor. You see when it is once on the rails a little push will send it the length of the passage. There, now it has reached the opening down which slides the lift from the kitchen, and it stops at a little knob placed to prevent its going on the wall. When the tables are to be served, the lift-basket will be filled with the dishes prepared for the coming meal and sent from the kitchen to this landing. The attendant will then take them from the basket and place them on this wagon, each dish in its proper hole, so that it can not slip and spill the gravy. Then she will push the wagon to the room or rooms in which the dinner is about to be served. It will be so easily and quickly done that the people will get their food much hotter than when a housemaid has to toil from an underground kitchen up the steep underground stairs and the dining-room floor, with every dish too heavy to be managed on a tray."

"It seems a capital arrangement. Have you tried it yet?"

"Oh, yes; we have had experimental dinners on every floor that we should all be used to our work. You know I am chief cook and superintendent of the kitchen, while nurse will be in her element as scourer and queen-regent of the scullery. I had some thought of having a woman in day by day for this department, but nurse seemed so hurt at being the only one of us without her exclusive duties, and declared so loudly that she was not going to stay in England and play the lady while her master and mistress's children were

hard at work, that I gave up the idea, all the more willingly that the sauce-pan and cooking utensils are not at all troublesome or hard to clean when the cooking is done by gas, and all black dirt thus avoided. We were all glad to exclude strangers from the daily labor, as you may imagine, and we shall feel much more confidence in the work being properly performed when we see to it all ourselves. We count nurse as one of ourselves, and her experience and attachment are invaluable to us."

"May I ask what that second little door in the wall is, that I see about six feet to the right of the lift?"

"That opens into the dust-shaft, that I have had made to run from top to bottom of the house outside. Each passage communicates with it, as you see this does, and so the housemaid has only to open the door and empty her dust-pan down the shaft. The next floor is just like this one in every respect. There is a room for my sister Louisa, a cupboard for housemaid's requisites, wagon, lift, dust-shaft, bath-room, ten combination-rooms, as we call them, four bed-rooms and four sitting-rooms. Then we come to the top floor, where my youngest sister Margaret, and Frieda will work for the present with nurse and me. Now on this top floor is the kitchen, and I cannot expect you to appreciate all these beautiful inventions for saving the cook from getting her face scorched. If gas-cooking apparatus had not been invented this house certainly would not have come into existence, or can I expect you to do justice to all these preparations, which I trust will result in many dishes that will cheer and delight the heart of man."

"Oh, you do us great injustice; the sight of these ranges with all their bright copper stew-pans, their useful, if not ornamental, iron pots and sauce-pans, fish kettles, and bain-maries give powerful forecasts of coming feasts. But what an immense kitchen it is!"

"There will be a great many to cook for. The five houses from which this one has arisen had five kitchens and five sculleries. Now I have only used space which is equivalent to four kitchens, and as you say the result is an immense culinary

apartment. Now let us look into the scullery, for which I took two of the upper rooms; it is a little too large, perhaps, but that is a good fault; and it has allowed me space for an old-fashioned copper, which Yohanna very much wanted, to boil the kitchen cloths and house dusters in. If you like to mount to the roof you will see how much better it is to have the kitchen at the top of the house. Ventilating shafts so easily convey all the odor of cooking, and the steam from washing, away. But first we will look into Frieda's domain. You see the lift from the basement runs into this room, which we have had fitted up from floor to ceiling as a store cupboard. Here Frieda will pack away all the groceries and dry goods, and give out the house stores from day to day."

"What is that business-like desk in the corner for?"

"Frieda will make out the daily bill of fare there, and receive orders from the different floors for the various dishes the boarders have bespoken."

"How do you intend arranging for the prepayment of the food? You said, I think, everything was to be paid for in advance."

"On each landing six 'cartes,' with the dishes to be prepared for the following day, will be hung, with the prices of each dish attached. A dish will contain enough for one person with a good appetite. The price of vegetables and fruit, cooked and uncooked, sweets, made dishes, joint fish, etc., is specified. I believe Frieda has received the 'cartes' for the coming week. Yes, here is one just at the top of the desk. I can remove it without disturbing her papers. Would you like to look at it?"

"Yes, please. Oh, I see it begins with 'breakfast'—tea, coffee, cocoa, chocolate, milk (hot or cold), oatmeal porridge, scones, hominy, wheatmeal mush. What is that?"

"It is a favorite dish with my countrymen, and we have four Americans coming to us from the Langham, on Friday, and if they are pleased they will send others, so that wheatmeal mush is on the list for their benefit. But you see I have remembered the Scotch as well."

"Yes, I see; but I shall go through the list of breakfast dainties—baked and stewed fruits, strawberries, currants, cherries, gooseberries, pickled beef, brawn, cold-boiled beef ham, tongue, eggs, poached, boiled, scrambled, raw, with milk, omelets, stake, lobsters. Now I give it up. You offer too many good things."

"Lists of foods are not entertaining reading; but you will see, if you glance down to the dinner, that I depart from the ordinary hotel practice in two particulars. First, I call every dish by its English name, instead of employing French terms,

that some, at least, of the boarders, would not understand; and, secondly, I supply the very simplest foods, as well as elaborately-prepared dishes, that the pockets and tastes of all may be considered."

"Yes; milk puddings, suet puddings, and pancakes do not often appear on a 'carte' side by side with creams, jellies, and compôtes."

"These 'cartes' will hang, as I told you, in the passages. The boarders will then have an opportunity of studying them. Writing on these prepared forms, which will be supplied to each boarder, under the several headings of breakfast, luncheon, dinner, what they wish to have the next day, and the price of each dish selected. As all the dishes are numbered, they will only have to put the number that is opposite the dish desired. They will then give the forms, with the money, to the attendant when she brings in the evening meal, or take it to her room if they are not going to be at home for dinner."

"Men will find this a bother."

"Then they can avoid this by having a deposit account, which they will open with Mrs. Morris when they come into the room, and then they will only have to select their dishes, or leave the selection to us. I would not wish bad debts, for you will notice I have priced the goods, when uncooked, at the usual retail prices of the shop, which is of course much below the price charged at hotels, and I reckon for my profit only on buying wholesale; the cooked things are charged at a price which will, of course, pay me, buying at advantages that are not open to private purchasers of small quantities, but which is lower than a wife could supply them to her household when she had added the fractional part of servants' wages, kitchen fire, and the waste incidental to all cooking processes done on a small scale. Turn again to the 'carte' and you will see that any one could get a good variety of nourishing food, and as much in quantity as he could possibly eat for eight pence a day, if he lived chiefly on a vegetarian diet. With as much meat as women generally eat it need not cost him more than fourteen pence, if he selects his food for its nourishing qualities, rather than to tickle the palate. I remember, when I was in Paris, being introduced to a gentleman who had established co-operative kitchens for his work-people, and supplied them with food prepared ready for eating. He told me they were well fed and thoroughly nourished, very much to their own satisfaction, for purchases of food at the co-operative kitchen was not obligatory, for a few centimes a head. It made a very strong impression upon me then, and since I have made it my business to study the nature and proper treatment of foods, I am convinced that all the starvation, poverty, and misery of our large towns may be summed up in

one word—ignorance. People will probably spend from five to ten shillings a day here, but they will not do it of necessity. If they like to eat up their substance it shall not be my fault for not offering cheap, nourishing, and to unspoilt palates, appetizing foods. The little cooking apparatus you saw in the sitting-room down stairs has a warming-plate, to which the attention of boarders will be called, for in it they can heat any surplus food they do not want at one meal for another time. Those that are poor or provident will avail themselves of the hint, and of this I shall be glad, for I am anxious above all else to make the people feel that this Co-operative Home Association really enables them to live more cheaply and conveniently than in separate establishments. Now, we will look into this adjoining room, also under Frieda's charge, where the linen, china, and glass are stored. Between the kitchen and the lift, you see we have contrived a large and cool larder, by having the walls lined with a preparation of wool, which is fire proof, heat and sound proof, and the ceiling open to the air by means of wire gauze; there are rolling shutters fastened outside on the roof, though that can be drawn in rainy weather. "How beautifully cool it is."

"Beautiful, Allwyn, do you call it? Why it strikes like an ice-house."

"Ah! Mr. Jackson, that is the best thing you could have said from a cook's point of view. This room gave me a lot of trouble. I told the builder it *must* be made cool at all costs, and that less than the very coolest possible room would not satisfy me. He said it gave him more worry than all the rest of the house put together, and cost him a lot of money in getting experts' opinions. But it was not my fault he did not know his own business, so I told him he ought to congratulate himself at learning many things at my expense, instead of his own, so he left grumbling, and did not charge me very much, considering his trouble for my larder. Next to this is the pantry, where Margaret will wash all the plate and glass and pack the baskets for the lift. Now you know exactly how the work is divided, and how it is we shall be able to manage with so few hands. Mrs. Norris and Frieda will see to the accounts, provisions, and house linens; Charlotte, Elsie, Bertha and Louise will keep the house clean; nurse will do scullery work, and keep this top floor clean; Margaret will be here, surrounded by her sink, to which you see hot and cold water is supplied, her silver board, her shelves of tea-and-coffee cups, her glasses, and knife machines, and I shall cook."

"I am afraid you will be terribly busy, even over-busy, my dear young lady."

"I think not. You see we shall lose no time running from place to place, and in beginning and

leaving off we shall each have one kind of work to do always, and I hope and believe we shall soon gain that facility which comes from habit and leaves the mind unharassed. We reckon that we shall all of us be able to get four or five hours free from business care every day between 6 in the morning and 10 at night, at which hour we shall all be off duty. There are three bed-rooms on this floor, which we retain for ourselves, and four combination rooms, which I shall let for fifteen shillings a week, because they are so high up and near the kitchen. For the rooms in the basement I found no difficulty in getting twenty-five shillings a week, which I attributed to the proximity of the drawing-room and smoking-room."

(To be continued.)

"SOCIAL PURITY."

DELIVERED BEFORE THE INTERNATIONAL COUNCIL OF WOMEN, BY MRS. CLARA HOFFMAN.

My remarks will be from the same standpoint of Dr. Caroline B. Winslow's, and I feel sorry that Dr. Winslow did not have the paper, for she was the cause of arresting the thought in my mind more than any woman, and I honor her among all women.

Some learned savant has said that whatever of good we would have appear in the national life must first be embodied and wrought into the schools of the country, that it might become part and parcel of the coming citizen in the formative period of his life. The home teaching precedes the school, and parents not only teach by word, not only by precept and example, but by that subtle transmission and influence, giving them, with the first germ of life, a stamp before even the child sees the light of day; then primary in this discussion must be pre-natal influences in this question of social purity. In thousands of homes everything seems to be perfectly pure, perfectly moral, and children are tenderly shielded from wrong; the boys and girls and their associates are tenderly cared for and their reading carefully chosen; and yet from these homes observation, as well as statistics, teaches us that hundreds go forth from these homes to swell the ranks of recognized prostitution, while thousands more go forth from these homes into the ranks of legalized prostitution under the perfectly respectable mantle of marriage.

The fires of passion and lust lurk in those homes like the covered fires of Lucknow, only needing the occasion, only needing the temptation to burst forth with flame, carrying death and destruction to every pure and true and lovely attribute of heart and soul. What was the trouble? Where was the failure? Surely parents have failed in self-restraint utterly and fully, and this gratification, this indulgence of passion has left its indel-

ible stamp, its indelible impress upon the young life they have created. Everywhere in nature we see God's wise and just and beneficent law of appropriation. We also see that the beasts of the field and the birds of the air obey this law, and the results of instinct are higher and better than the results of reason when overcome by passion. Yet reason is higher than instinct, as man is higher than the brute creation. Until man and woman, consorting as husband and wife to found the home, to bring to that home the sweetness and beauty and grace and blessedness of childhood, shall have learned a wise, a humane and Christian self-restraint, we shall make slow progress in social purity.

We may pray until the breath leaves our bodies; we may pile statute upon statute, and we may and should seek legislation to protect the innocent and to punish evil-doers; but the evil will go on and thrive unless we apply the remedy further back. Stimulant-loving and lust-practicing parents will never—they never can—give to the world children whose strength shall be as the strength of ten, because their hearts are pure. They can not. Self-restraint in marriage is more the exception than the rule. I only have to appeal to those that have had much to do with women and much correspondence with them to ratify this, and this is true among the cultured and Christian. Few parents, even in these classes of cultured and Christian, are wise enough and chaste enough to regard woman during the period of gestation as a being set apart to holy and sacred uses. Neither the woman nor the father of the young life that she is cherishing beneath her heart is wise enough and chaste enough to decide that no passion shall touch, no breath of lust shall sully the temple consecrated to that profound mystery—the generation and development of a new life.

Woman is by no means guiltless in this crime so dire and so far-reaching. Why, back of her, as back of the men, is an ancestry of lust-practicing parents, and there is a stain in her legacy not altogether spiritual. Mother love compels her to comprehend, leads her to comprehend this profound mystery which is going on in her being and this eternal law that must be fulfilled; and, seeing that, she begins to reach out after the best and the holiest for the young life that has been invoked. Her soul is filled with better aspirations, and her whole aspiration goes out as never before. Though she be ignorant, though she be degraded, there come to her these holy aspirations and questionings that never were there before; and it is strange that she should ask in the midst of all this, the life that I am to bring forth into the world is the highest form of creation, and I, the mother of that highest form of creation, am not I worthy

of the care and the consideration that is given to the finest breed of stock? Is not the child that I shall give into the world higher and nobler than calf or foal? And yet such consideration is not shown, and my soul is hot with indignation when I think of the millions of pregnant women in the world bowing down under the burdens of manual toil and yet compelled to satisfy the demands of lust intensified by drink and by tobacco.

Woman may question, but what can she do? What shall she do? And she does question, in an agony that God only knows; but what can she do? From time immemorial the sacred law and the civil law has thundered down upon her head, obey your husband; be subject unto him; he possesses you and the child you would give him; and shall he not do with his own as he will? Besides that, his physical needs are demanding concessions on your part. She would not alienate his affection. She dare not drive him to sin; she is too cowardly to face public censure; and so ninety-five times out of a hundred she yields, even when she knows it is wrong.

What is the cure, and I am done. All remedies will be partial and disappointing until women stand everywhere on perfect equality with man; until the church and the law and society recognize marriage as a partnership in which she is one of the equal partners. Marriage I am talking about; not goods and chattels; and until then this horror will go on of lustful children brought into life, and a fresh crop again to perpetuate and intensify the cancer that is eating out the life of the nation. Then, and not until then, shall we be on the road to reform. Then woman shall foster herself as man fosters himself. She shall say when the new life shall begin, and its whole approach shall be more sacred and holy, and until then we shall have this thing perpetual and perpetuated.

And so, dear friends, I say that until then we are talking and talking and talking in vain, save as agitation brings action and only as that. Then, when parents themselves are pure, having formed this contract, which is mutual, moral and civil—I don't like the word contract, but I will use it and go on, for want of a better—then parents will stand on a different ground and different equality with each other. Then woman will honor and respect herself, and man will honor and cherish her instead of loving and lusting after her. Then parents, pure themselves—and to the pure all things are pure—will have no shame in teaching their children the wondrous mysteries of their own being, the marvelous functions of their beautiful bodies, the house beautiful, the building of God. Then they will not leave to servants, degraded and ignorant, and to schoolmates and to evil books, the secrets most sacred in God's universe to be im-

parted to their children. Then children will be born who can say, "My strength is as the strength of ten, because my heart is pure."

THOUGHTS FOR GIRLS.

BY F. E. IRVINE.

Dr. Cowan says, "What God, in the might of his wisdom and the greatness of his love, has created no man or woman need be ashamed to read, talk of, learn, and know."

Now, girls, will you listen to me while I call your attention to some facts which you may not be fully conscious of?

First, then, I will tell you what I firmly believe—that is, that the responsibility of the purity of the boys—your associates—largely depends upon you. I know that is not the way it is generally viewed, and mothers are constantly guarding the girls from the demoralizing influence of contact with the boys they fear will corrupt them.

Let us consider: In nature in the animal creation the sexual instinct is aroused when the male discerns in the opposite sex signs of this desire.

There is no doubt that in human beings this was the original law—the *plan of the Creator*—and all departure from this is abnormal (irregular) development; therefore, "excess."

Understanding this *law*, what is your part, your duty, in the drama of life?

Is it not to carefully regard this fact and guard your every act, your every movement with particular reference to this that no portion of your conduct or appearance should suggest such desire on your part?

You have doubtless been told that "modesty is the crowning grace of young womanhood," but this has needed practical application to the varied phases of your deportment.

Modesty is exhibited not only by the retiring, instead of the bold, forward demeanor, by not only the looks and expressions of the countenance, but the words from the mouth, the movement of the hands, the array of the body—all these indicate what is in the mind. Especially is the dress an index, much more so than my unsophisticated young readers are aware.

What do you think it indicates to see a young girl or a lady come out in company attired in a low-neck dress, bare arms, hugely extended at the back, dress skirt so arranged as to be easily tilted up, exposing embroidered and ruffled skirts, red and bright-colored stockings, etc.? O, girls, there is more in these things than you may see at the first glance. Your "fancy" attire attracts; the boys gather about you; you think it is your beauty; your wit, perhaps; but instead it may be their sexual instinct has been aroused by your wanton ap-

pearance. They may not themselves be fully conscious of their own experience, but led by excitement, step by step, this appetite finally becomes developed into a master passion, to the ruin of the young life.

Thus girls become, in fact, the seducers.

Disclaim it as we may, the original design of the prevailing fashions is to arouse the sexual desire in mankind.

Could *you* girls know just what boys think and say among themselves of you it might be a useful lesson to you.

One instance that occurred let me relate:

A group of college students was gathered, and confidentially expressed themselves in reference to their young lady associates.

Each one came up for criticism.

"There's Adelia, she's *fast*; C—is *loose*; J—is *forward*; and K—is open; but Vinie is the better of them all."

While Ellen's name (spoken reverently), with the remark, "She's *pure*," consented to by all the group; and "Mary, she's *right*;" and "Nannie, she'll do to tie to," etc.

As our mind ran over the circle of girls represented by this conversation we, too, with eyes opened, could see the points of contrast.

While the class denominated by the boys as "pure," "true," etc., were no pruders, but fresh, winsome lasses, yet modesty of deportment prevailed in dress, in looks, voice, and all.

No *loud* callings, laughter, forward acts, or extreme dressing to attract the notice of their boy associates.

In the other class this was reversed. In many little things it could be seen there was an innate desire to attract their attention. They might not have been conscious of this themselves, might not have understood what prompted to this, but each one should be so instructed that she will know if she has excessive amativeness hurrying her into improprieties.

Ofttimes this occurs and a habit is formed—of being forward with the boys—long before the judgment is developed so as to control the conduct.

Dear girls, you must *think* about this, and know if this is so.

If you find a natural desire prompting you to get nearer to the boys and more intimately associated, it may be the uprising of lust (undue sexual desire), and this will no doubt meet with a response, as is natural, and ere you are aware develop into word or act that you will call "insult," and for which you *innocently*, because unconsciously, are solely to blame.

We hear and read of "seducers," and think of sinful men, but O, sad fact, in innumerable instances young girls take the initiatory—that is,

they are the first, by some inadvertence, to open the way, suggest, and lead on.

Painful instances have fallen under the observation of the writer.

One, suggestive, we will give:

Two sisters, fair and full of life, with no brothers for escorts, would go to public gatherings long distances from home, through retired wooded paths, and when meetings were dismissed would linger for the boys to ask for their company, and then, with confiding, *clinging* fondness, take these by-ways homeward. Result, barriers gave way, the sexual in their nature triumphed, and there was a fall. "Sin took occasion." Girls, beware! "Think on these things." Heed this warning; realize your responsibility. Let no act of yours suggest to your boy friends that which will give him the liberty to indulge, even in thought, in lustful desires toward you.

REMARKS.

THE ALPHA does not quite like the way Mrs. Irvine puts this question. We know there is such a thing as immodest dressing and forward, even rude behavior. All young girls (and boys, too, for that) should be taught to be modest at all times, before each other, in the presence of their elders, as well as before young men; or, better still, to be habitually chaste and pure in thought and gentle in manner. Out of such instruction genuine modesty will evolve. It is like being virtuous for virtue's sake, not so much for the recognition of our fellows, as for the approval of the All-Seeing eye and the development of character; and we don't like the suggestion that girls are responsible for the conduct of boys. It savors too much of the excuse "The woman whom thou gavest me," etc., etc. Modesty, good breeding, and courtesy are incumbent on both sexes equally. It is unwise to suggest and keep constantly in mind the idea of sex. It gives too much prominence to sex through life. It has become the bane of our civilization and destroys the innocence and sweetness of existence. We admit that many fashions for women are ungraceful, deforming, and immodest. But it is not alone in woman's attire that this is manifest. Why should not women be equally injuriously affected by the tight clothing and the absurd attitudes that men take to display themselves? If young people were stimulated to put greater value on the more earnest pursuits and the real objects of life, the sex idea would be absorbed, swallowed up

in the acquirement of useful knowledge, science, literature, and the arts, in the pursuit of which a wholesome rivalry might be exercised by all. When girls are trained to excellence in a useful calling, according to ability and tastes, as well as boys, and contribute their quota to the needs and advancement of their generation, the world would be the better for it. The knowledge that in one way and another is conveyed to our girls, that their all of life depends upon "catching a husband" and marrying as an end in life, is their ruin; it tends to destroy natural enjoyment and social intercourse, spoiling their sweetness and innocence.

The sex question should be kept in as negative a position as possible after proper instructions have been given to its true function and its importance in after life. In the fulness of time each young person will awaken to the attraction they will feel for their mate, and then, without shame or subterfuge, they will marry and still preserve their purity. In this way their soul will progress upwards. Let justice prevail. C. B. W.

A BIT OF ORTHODOX THEOLOGY.

MRS. E. R. SHEPHERD.

The Catholic and Protestant evangelical churches teach that the mission of Christ is to restore the race to original Edenic conditions.

Very well: What are the original Edenic conditions?

1. "Be fruitful and multiply and replenish the earth."

2. "But of the fruit" (which contains the seed) "of the tree of life" (what does that mean if not the tree of human life? No other form of life, except human life, can have a knowledge of good and evil) "thou shalt not eat of it."

In other words, as plain as figurative language can express it, Thou shalt not liberate the seed of human life except to replenish the earth; or, *be continent except for procreation.*

Eating and breathing are necessities; hence no command is necessary for them. But propagation being, not a necessity but only an optional privilege, required a regulating direction. There was as much danger (and the danger is lurking in ambush to-day) that Adam would become absorbed in the selfish pursuit of continent pleasures and endanger the existence of the race by failure to assume the burden of the paternity, as there was that he would reduce it to worthless human weeds through a selfish following of lust.

And Adam was put into the garden "to dress it and to keep it; *i. e.*, make conditions such that

these two laws of continence and procreation could be obeyed. The Lord made the devil (for proof see Gen. iii, 1.) it is true, but evidently not to inhabit cultivated gardens any more than lions, bears, weeds, and other obnoxious things are allowed there, and good gardeners keep them all out together. That is what Adam was put there to do.

Here is where the whole blame of the sin of the world lies. Not "by woman came all our woe," but by Adam's failure as a gardener. He must have neglected his business, else how could the serpent have crept in? Adam might have known that woman and Satan could never live together. Either she must eventually yield to him or she must put him out. The latter would have been encroaching on Adam's sphere. It was Adam's place to keep the garden. Eve was not even created when that trust was committed to him. For the woman to have driven out the serpent would have been to usurp authority over the man, which is obnoxious to all orthodox ears. (Where Eve failed was in not appealing to Adam for protection. This is what THE ALPHA has been doing for the last dozen years; judging from the cool reception given it by modern Adams the first Eve would have found herself leaning on a broken reed.)

In proof that to Adam's failure in garden keeping is due the world's sin may be adduced Christ's method of managing the serpent. The very first thing after his consecration and baptism (see Matt., chap. iii, 4), the tempter came about the garden of his heart. Christ peremptorily turned him out—the way Adam ought to have done. This was the test of Christ's fitness for his work. Had he failed here he would have proved himself no better than Adam, and would have forfeited his mission.

It was because Christ so persistently remanded Satan, "get thee behind me," that he never saw anything in woman to tempt him. She was, indeed, as a sister to him, "first at the cross and last at the sepulcher," and he in turn became to her a most precious and trusted friend and brother. It is a bad sign to hear a man, a church, or a society complain that women are a temptation. We may know then that some serpent of self is allowed to linger about. There may be bad women, but no man whose heart is right will be tempted by them. "Let no man say when he is tempted, I am tempted of God" (or woman). "Every man is tempted when he is drawn away of his own lust and enticed" (James I, 13, 14).

In thus conquering himself Christ conquered the world, the flesh, and the devil for all mankind. That is to say, he has led the way; he has proved that it can be done, and shown how it can be done, and proffered daily effectual help to those who seek to follow him.

The first condition of Edenic happiness Adam

did not transgress; it was the second, the balancing law, that was broken, and which Christ came to restore. Many people seem to suppose that the greater the crowd of people which can be huddled together upon the habitable portions of the globe the better pleased will be the Almighty. To take this view is to make it appear that God is delighted to behold poverty, slavery, war, pestilence, famine, the idiotic, insane, deformed, vicious classes, infant mortality, and all the other sufferings consequent on keeping only one of the two Edenic conditions. That it is not pleasing in His sight may be known from the fact that Christ, who came to fulfill the whole law, obeyed only the latter half, the broken half, of the law. Not generation, but regeneration, was the lesson the world needed to be shown. His obedience to the Father's will so reconstructed broken conditions that the original Edenic commands can be lived by all.

Earth's woes will not suddenly cease the moment men begin to obey the law of continence. There will remain to be studied the law for avoiding each form of evil, but continence is the basis, the foundation which must first be lived before other laws can be seen. For example, one law essential to the production of citizens of the highest physical development is that men and women must first have arrived at full growth themselves before becoming parents. In order to do this it must be known that continence up to that age is possible and healthful. One law essential to the lessening of infant mortality is that one child shall not be weaned to make room for another; or, continence during lactation.

A law essential to the production of a hopeful, courageous, contented people, as against a murderous, indolent race, is that no woman shall be required to become a mother against her desire and better judgment. Thus there is a law, a straight and narrow path leading out of each evil into its opposite good, but which first of all depends on the basic law of continence except for *procreation*.

The prophecy of the millennium is no sentimental, Utopian dream. The prosperity of nations, the stability of governments, and international peace are synonymous with it. If we are ever to see the millennium we must stop partaking of the fruit of the human tree of life at the behest of selfish pleasure, and dislodge those precious seeds only at the command of God; *i. e.*, only when required to start a new life into existence.

If Christ's life, death, and gift of the Holy Spirit is good for anything it is good to enable us to do that. Many a man who can not practice self-control for the sake of wife and children finds talismanic power by adopting the motto, "For Christ's sake."

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

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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.

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

THE ALPHA.

VOL. XIII.

JUNE 1, 1888.

No. 10.

"NOBODY'S CHILD" is the unique title of a weekly paper, issued from 1630 Poplar street, Philadelphia; edited by Harriet Purdy Cochran. "Devoted to the imprisoned, which includes us all." Its atmosphere, style, and matter are original, high-toned and wise. Price, \$2 per year.

THE Official Report of the International Council of Women has been put into book form—a convenient shape to read and preserve. It contains the principal and most important addresses delivered from its platform during the eight days' sessions. It will cost, paper cover, 50 cents; including postage, 60 cents; in substantial cloth binding, 90 cents; postage, 15 cents. All orders to be sent to the secretary, Rachel G. Foster, Riggs House, Washington, D. C.; or, later, to Miss Foster's address, 748 N. Nineteenth street, Philadelphia, Pa.

WE HEAR good news from the office of "The New Kindergarten for Teachers and Parents." It is gaining friends. We read in *The Woman's Journal* of May 19 that its bright young editor, Cora L. Stockham, participated in the discussion that followed of a paper read before the New England Woman's Press Association in Boston. Miss Stockham spent some time in Washington at the

International Council and after. These earnest young women are a hope and a promise to us time and toil-worn women, in whom we renew our youth and enthusiasm.

"THE NEW CHRISTIANITY," by John Ellis, M. D., published by the author, New York. Dr. Ellis has proved himself an industrious and persevering philanthropist throughout his long and useful life in his literary and scientific labors for humanity. His ethical instructions are of the highest type, and this his latest work is fully up to the standard of his former writings. A book of 500 pages, devoted to the prevention of disease, their origin and cure, the use of intoxicants as beverages and for sacramental purposes, the use of tobacco and opium, the pernicious and distinctive habits of women and the abuse of children, the prevailing cruel treatment of girls and young women, all of vital importance. Its theology is Swedenborgian; but it is a valuable book at this time, and urges the religion of obedience to hygienic laws.

MR. F. S. HAUPT is an esteemed friend to our cause. He writes that THE ALPHA ought not to publish in its columns any adverse opinions to the subject it advocates. His reasons are "the fear of strengthening and confirming long-established habits by putting arguments against its teachings into their minds. Thus, confirming the desire, they will cling to their idols with more tenacity and will be glad of suggestions why they should not reform. Or a person might be in a negative mental condition, and an adverse argument might turn the scales against us." In his desire for the prosperity of THE ALPHA he wishes for "no mutiny in the camp."

We value the expression of personal interest from our brother, and his advice is worthy of consideration.

Yet his remonstrance looks a trifle as though he is not as thoroughly grounded in the faith as we could wish, or else he has not the supreme confidence in the absolute and positive quality of righteousness and truth that they deserve.

We would feel very shaky in our position before the world if we were afraid of the opinions of our opponents. Such is our faith in the stronghold of truth and purity that we are willing to let all sides

be heard and all reasons be expressed. Right will appear arrayed in brighter and cleaner garb in contrast with error and sophistry. So impregnable appears our citadel that we fear no ill from bombardment from any quarter. And while we would not court contention, we would not shrink from criticism, and would invite investigation.

Agitate, agitate. It presents stagnation, and is therefore hygienic.

THE WOMAN'S NATIONAL PRESS ASSOCIATION has become a very influential and popular intellectual center in Washington. It is two years old, has a large membership, among whom are women of acknowledged talent and cultivation.

The closing public meeting for the season was held on the evening of May 25th, when a musical programme was rendered by Mrs. Lee Crandall, Miss Hausman, and Miss May Thomas, whose voices were strong, full, well trained, and in accord. Miss Genevieve and Miss Olivia Holmes contributed a beautiful violin and piano duet, and Mr. J. W. Canfield a German song. Remarkably excellent recitations were given by Mrs. J. C. Black. With a fine voice and natural expression, showing talent and histrionic power, she rendered Longfellow's "Lady Wentworth," Meredith's "That Jessimine Flower," and Thompson's "Doom of Claudius." A committee of ladies was appointed to invite Col. Staples, proprietor of Willard's Hotel, to the entertainment. He was escorted into the room with graceful ceremony. Mrs. M. D. Lincoln, president of the association, greeted him with a neat little speech, in which she recounted his many virtues, thanking him for his generosity and courtesy to the ladies of the Press Association, and presenting him with a gold-headed cane in behalf of the association. Mrs. Emily Thornton Charles read an original poem wittily appropriate to the occasion. With some embarrassment Col. Staples made a reply, and closed by inviting the Press Association and their guests to partake of elegant refreshments in the tea-room, where all had a happy social time devouring the good things provided, while many received floral offerings.

A WOMAN'S Educational and Industrial Union has been organized in Washington. Its objects

and aims are similar to the Boston and Buffalo associations and bears the same name; having for its object the cultivation of fraternity and co-operation of sympathy and helpfulness among women, which will extend to the best interest of humanity; to invite one another to rivalry in the excellence of their work and in the acquisition of useful knowledge. This effort is likewise intended to develop latent talent in woman and elevate labor to its proper dignity in the estimation of the world.

Besides its departments of education, which provides for lectures and classes in literature, art, and science, its department of industry, where instructions in useful, fancy, and decorative work are given, with special attention to the preparation of foods, hygienic and economic, there is a protective agency to enforce justice for working women and to secure their wages for services rendered, and a direction agency, which gives information on all subjects of local interest—the location of business houses, of halls, churches, and entertainments, the announcement of distinguished strangers and their headquarters.

This organization is not a charity in any sense, nor a reformatory, but a help for all women in all stations of life (all women have needs), and to raise the standard of labor by a healthful rivalry in the character and excellence of their work. The uncharitable criticism and discrimination between high and low, what are called good and bad, will be swallowed up by the desire to help all and instruct all; only remembering that we are women in the bonds of fraternity and usefulness.

We hope much good from this broad and liberal organization, and if we seem to make haste slowly in putting our material in working order, it must be remembered that our objects and plans are voluminous and far-reaching, and can only be realized by careful and persistent work. Large bodies move slowly, and womanhood is reached by natural growth and development. Let every woman join in this up-building and add to it the weight of her talents and influence.

A new volume of THE ALPHA will soon begin. Will not our friends interest them in securing us a few new subscribers?

IRATE READER.

WE occasionally receive letters similar to the one given below. We always grieve over them. For investigation generally proves the writers of such discourteous epistles are very pronouncedly persons that need the information contained in THE ALPHA, by which to order their lives for the interests of their families' highest good. Courtesy is not expensive, and its liberal use goes far to lubricate the hinges of society as a promoter of good-will, and opens the heart and the mind to the reception of light and truth. It is good to have, and worth cultivating.

When a subscription, with name and address, is sent to this office, it is only incumbent upon us to duly record the same and see that the paper is regularly sent. We never inquire who wrote the letter or who sent the money; nor do we care.

As for Anthony Comstock, we send him a package of ALPHAS every little while. We hope he reads them. At all events, he has never felt called upon to remonstrate with us for its publication, for Mr. Comstock can discriminate between purity and vileness, and recognizes that THE ALPHA is published in the best interests of humanity.

MARCH 5, 1888.

THE ALPHA: Please stop sending your disgusting sheet to Mrs. L. P. S. She never ordered it, never wanted it, and whoever took the liberty of sending it has perpetrated an insult. The thing ought to be suppressed by Anthony Comstock.

L. G. S.

MORE MISSIONARY WORK.

WE give below an extract a good friend in the South writes. It is an encouraging account of her efforts to check the presumption of men who so readily find excuse for youthful excesses and minor vices, and seek to mate with pure and unsuspecting women without change of heart or habit. We like to publish accounts of such efforts to instruct young men. It suggests methods to other women who desire to establish justice between the sexes, and raise the tone of social life to a higher plane. Send us other incidents for educational purposes.

"I have had a little stand-up for purity here. One of our neighbor's sons, a young man of well-known bad habits, drinking, smoking, licentiousness, took it into his head to pay attention to our young servant, Kate, a very pretty girl and a truly good, pure girl. So I promptly wrote the young man a long letter of plain truths, and told him that we could not allow Kate to receive any attentions from him unless we saw in the future that

he was a thoroughly reformed man. Naturally he was very indignant, and wrote all the usual bosh about sowing wild oats, etc., and he said this—I quote from his letter: 'I would sacrifice everything, even *my life*, to protect a *pure* woman. There is nothing on earth that I appreciate so much as pure-hearted women.'

"How I wish you would take up this idea and show its absurdity. All men of known bad character are the same. They set up for their own women folk an almost impossible standard of purity, while doing everything in their power to destroy the purity of other men's sisters and wives, and, if they marry, lower their own unfortunate wives to the condition of a something rather worse than a prostitute. When will these things cease to be?"

A COMPLAINT.

A gentleman writes the extract which we give below. In reproducing it in THE ALPHA, we voice the sentiment of many men who have complained to us of their loss. They feel the need of the teaching given at that momentous session, but the best of all is that they know they need it. We are informed that the arrangement was made for women only, that Mrs. Jenness Miller might occupy the last hour to exhibit her dress-reform garments. But some business matters prevented Mrs. Miller from keeping this engagement. It was too late to change the programme. Perhaps this was just as well, for the Opera House would not contain all the women that came. What could have been done with an equal number of men? Some time their loss will be made up to them. We rejoice that they feel their loss.

"In connection with the late very helpful Women's Council at Washington, I think one very serious mistake was committed; that is, that the session of the meeting in which social purity was the subject for discussion was attended only by members of one sex. I can not understand why it was advised that men should be excluded from the meeting. Surely the suggestion that such an exclusion be made was not a wise one. It appears as though those in authority were unable to rise above the old and foolish belief that a discussion of the sexual nature is something which should be of a very private nature indeed, and always be confined to persons of one sex. The advanced belief, that "to the pure everything is pure," was not recognized as it should have been in the arrangement for the social-purity session of the council. Men should have been welcomed to that meeting just as the women were. None but a man

holding squeamish ideas, or a woman afflicted in the same sad way, would have held aloof from the meeting because of the nature of the discussion. The women at their national council had an opportunity to protest against the wrong ideas which are prevalent with regard to modesty, and I regret that they acted as they did. There was no reason why the social-purity meeting should not have been attended by both men and women, and greater good could have been done had both sexes been represented in the audience."

THE tenderness and charity so often felt by men for each other when overtaken by their sins against woman was strikingly manifested by Judge Virgin, of New Haven, Conn., which so exasperated the feelings of many excellent women of that city, as to call forth from the pen of Rev. Phebe Hanaford the following just remonstrance.—Ed.

[Copy of a Letter.]

JUDGE W. W. VIRGIN :

DEAR SIR : I am pained to perceive that a judge, whose reputation for ability and fairness is so great, should discriminate between the sexes to such a degree as to give those wicked men, Summerton and Comtors, such a sentence. They deserved the State's prison and punishment to the full extent of the law. You would have thought so had the women they assaulted (who are utter strangers to me) been nearly related to yourself.

By your own sense of the purity of your mother, wife, sister or daughter, and your own idea of the value of protection and safety for them, you should have judged those men. It is a travesty of justice that they should be only in the county jail a little while. It is not true leniency to them, and I do not see how you could congratulate yourself upon what you had done as a merciful act. To my mind, it is more like condoning or making light of their offense, and it is leaving the weak unprotected by the majesty of law.

I believe in mercy—I preached it—but not a mercy that rejoices against the justice which is inexorable love. A wise father punishes wisely. A wise and just judge does not punish so lightly that others will be encouraged to commit the same crime.

You may say this is not my affair. I speak for women. Your standard is not high enough. The day will come when assaults will be duly punished, and the man who commits the grave offense against woman will be handed over to the surgeon and deprived of power to do the same again, or to perpetuate his kind. It will be the most merciful punishment to the offender, and will be a boon to future generations. Reason and revelation alike sanction such a course.

With due respect, PHEBE A. HANAFORD.

MOTHERS' DEPARTMENT.

[Extracts from Morganrothe.]

A SIGN OF THE AGE.

BY JOHN PULSFORD.

MOTHERHOOD.

If woman is the fountain of humanity, if we owe our existence to her and call her mother, can she form too high an estimate of the sacredness of her nature and function? Should not her bosom be the nest of all heavenly virtues? Should not the all-pure, creative love well up in her spirit? Has not God taught all women that He specially works in the tender darkness of the womb? Through the *chastity* and *holiness* of the expecting mother, He bruises the head of evil in the embryo, and secretly weaves His own pure substance into the soul and frame of the little one that is coming into the world. "Before thou camest forth out of the womb I sanctified thee." Isaac was the child and heir of promise from his conception. Samuel inherited from his birth the fervor of his mother's piety. "For this child I prayed; therefore also I have given him to the Lord." Elizabeth hid herself from common observation, feeling that she was called to walk closely with God, that the child forming in her womb might be filled with the Holy Spirit. And any woman who asked herself what sort of mothers, the little spirits of eternity, who are coming into time should have, would, I think, yearn to be bathed in heaven's vital purity, that the frame woven out of her body for the little spirit may be heaven-made.

"We beseech you," expecting mothers, "by the mercies of God, that you present your bodies, a beautiful living sacrifice unto God;" that your nerves, your atoms, your blood may be impregnated by His spirit. If the burden of the Holy One be upon you, the blessed weight within you will carry the carrier. O woman, sister, mother, in the peculiar sensibilities of your nature, you are "highly favored of the Lord;" you are made for nearness to the Divine presence, that, through you, man and the race may be nearer. Through the hiddenness and intensity of your affections, you are susceptible of the marvelous intimacy of the Infinite Love-Spirit. Being designed to carry in your bosom the child and heir of eternity, your spirit is especially designed to blend with God and heaven. "Thou hast covered me in my mother's womb." My mother sowed herself into me; and Thou didst show Thyself in me through my mother. "O Timothy, my beloved son, the unfeigned faith that is in thee dwelt first in thy grandmother and after that in thy mother."

Let mothers believe that the Lord longs to in-

carnate Himself in their children, and let them cultivate a tender, yearning state of reception, that every fiber of their being may inbreathe His spirit.

The Lord is coming. He is pressing gently at the gates of the world; and how much at woman's gate is a secret between Him and woman. By processions of the glowing sphere of His presence, He is descending, stealing in silence, to take possession of the race and the world.

Sisters and mothers, will you not do your part to help the day of God, from the within to the without, of nature and of man? If you could set free your *diviner womanhood* and commit yourselves to the high faith of your superior evolution, the lower nature of man, under the star of your attraction, would sink into quiescence, and new man and new woman become the open pathway for the new efflux of God and heaven into the whole creation. "The whole creation waiteth."

To whom has the divine motherhood been revealed? Who realizes it so as to be influenced and comforted thereby? But if earth is the mother of our earthly nature, we ought to know that Heaven must be the mother of our superior personality—the heavenly germ that is in us all. Nor do I see how any one can be in the way of distinctly and earnestly evolving the inner organism of his eternal humanity until he recognizes this. For what is there to be defended from the pollutions of the flesh and guarded from the temptations of this world but that precious nature which is buried within us? And what is there that can hope to enter heaven but the creature that first came from heaven? If we began to be at our birth there will be an end of us at death. But, being the offspring of God and spirit of Eternity, we shall survive the earthly form of our existence and return home. Take heed to yourselves, "because of the angel" which is involved in your earthly frame. And that you may be able to watch more carefully, and pray more earnestly, and live more beautifully, avail yourself of all the holy melting tenderness which you can draw down into you from the motherhood of the heavens.

In a recent summer I was on the top of a hill; it was evening. The lambs had wandered down into the valley. The mothers had remained on the hill. The lambs were now bleating in the valley. They did not bleat as they went down. They gamboled and frolicked, and thought only of pleasure. But when the shades came on, and they began to feel lonely and in want, they lifted up their voice. How suggestive this is, I said! Our cry can go where we are not. The cry of the lambs ascended to the hilltop, and I heard it there; but I saw not the lambs; I heard only their cry. The mothers on the hill! the lambs in the valley! and

their cry coming up! Listening, I also looked, and saw that the cry went through the mothers, for as I stood watching them they set off, descending into the valley, where their lambs were.

Thus I received instruction. It opened me to receive influx and inspiration from our Divine Motherhood. I heard a silent voice saying: The way to secure safety, and the most fitting, tender help for inexperienced creatures is *that they should have mothers*. Then the voice replied to itself, saying: That is God's order. Creation proceeds forever and ever through mothers. There is no generation, save through motherhood.

SPOILED CHILDREN.

The *Saratoga Eagle* recently published an article on this subject. Its style is extravagant and humorous; but underneath there is a rich vein of truth.

Over-indulgent parents are apt to think that unrestrained and unguided childhood is happiness for the child. There never was a greater error. All lawlessness leads directly to disorder and ruin, while it makes the little ones unbearable to their elders, instead of a delight. He says: A man might take a few eggs in his pocket on some such special occasion, as an amateur theatrical performance; but as a general rule he will not carry them around with him. Spoiled meat is about equally unpopular; and who loves or respects the decayed cabbage? There is, to be sure, a select body of epicures who prefer their game "high" and their cheese in an animated condition; but I do not speak of these bloated aristocrats. I appeal to the great mass of mankind who are obliged to put up with untainted meat and quiescent cheese.

And yet how many parents are there who have spoiled children, and seem to revel in their iniquities. In fact, the manufacture of spoiled children is one of the favorite industries of our glorious republic. The American child has an international reputation which it can gather unto itself with a clear conscience, for it has labored hard to gain it.

(For convenience sake let us call this bright and beautiful being *it*—a liberty we may venture to take, not being in the presence of its doting father and mother.)

Not only does it insist on teaching its grandparents how to suck eggs, but it will not even allow the poor old people to enjoy this humble pursuit in peace and quietness. It trips along upon its flowery way like a thing of song and gladness, slapping the faces and treading on the feet of its elders and betters with the ardor of unrestrained youth. The overflowing of the animal spirits is

about as pleasant to encounter as the overflowing of the Mississippi River.

You may talk about carnivals and festivals, but I know of no wilder dissipation than being the guest of a family where the dear children are allowed to come to the table and make all the noise they please; and they are rather hard to please in this particular. What is more appetizing than to view this bright infant band combing their sunny tresses with their forks and washing their faces in the maple syrup? What is more cheering than to watch them threatening each other's lives with knives and soup ladles, as they artlessly quarrel and fight? It is only right and just that they should interrupt and monopolize the conversation.

Their capers garnish the boiled mutton; but, indeed, they are so mixed up with everything that you scarcely know whether it is boiled mutton or boiled child you are eating. You are regaled with the witticisms of Willie and Susie, and listen in a state of beatific joy impossible to describe, while little Sammie's dear mother boosts him through a recitation of—

How doth the little busy bee
Delight to bark and bite.

Surely you will not be so crabbed as to object to their childish sports, nor will you frown if they convert your best hat into a foot tub and use your silk umbrella to stir up the preserving kettle when the cook's back is turned. It would be cruel to check their artless gambols, for I do not doubt that it would cause them severe suffering if they were forced to behave themselves for five consecutive minutes.

The parents of these sweet lambs usually remark that children can only be children once; and here you mentally ejaculate: "Thank Heaven!" and that they ought to have plenty of happiness while they can.

These fond fathers and mothers are not so far wrong in this, as their little darlings will eventually come to the gallows; and, in spite of everything people may say to the contrary, hanging is not so enjoyable as it is popularly supposed to be.

IS CONTINENCE SCRIPTURAL?

[From the Christian Life.]

Christian people rightly ask, Is the doctrine of continence except for offspring Scriptural? Believing it to be, and in answer to letters of inquiry, the comments given below have been prepared.

NOTES ON 1ST CORINTHIANS, VII.

1. "It is good for a man not to touch a woman."
"Not to be connected with her by marriage. Xenophon uses the same word to denote marriage."—A. Barnes.

The meaning is plain, comparing Scripture with

Scripture, that it is good and right, under certain circumstances, not to marry. But there is no intimation here or elsewhere in the Scriptures that marriage, properly used, is not a sacred institution.

2. "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."

Though he declares it to be a good thing to remain unmarried, yet, to avoid fornication, he advises that every man have his own wife, and every woman her own husband. "Fornication, licentiousness in general. For the sake of the purity of society, and to avoid the evils of sensual indulgence and the corruptions and crimes which attend an illicit intercourse, it is proper that the married state should be entered."—Barnes.

The apostle does not recommend marriage as a means of gratifying sensual passion, as some have erroneously supposed, but as an aid to bring that propensity into its proper relation—under perfect control of a pure mind and holy will. Idleness is a curse; to be usefully employed is a blessing to mind and body. So the base and low pursuit of mere sensual pleasure gives way before the mighty influence of pure love; and a mind employed in worthy pursuits has neither time nor inclination for that which is base and degrading. Nothing, besides the grace of God, is more helpful to living a pure life than the companionship of the pure.

"The Christian rule is that marriage will throw around each participant such associations and influences as are purifying, elevating, and such as are calculated to draw from rather than toward sensuality."—L.

In harmony with the recommendation of St. Paul, Dr. Dio Lewis and Joseph Cook advise young men who desire to live pure lives the companionship of a good and pure woman. In the very presence of such a woman there is an inspiration to purity. Paul neither contradicts his own pure teachings, nor the teachings of Jesus, nor the entire tenor of the Scripture as a volume, whose aim is to purify and fit humanity to occupy and enjoy a pure heaven in the presence of infinite purity.

3. "Let the husband render unto the wife due benevolence, and likewise the wife also unto the husband."

On this verse Mr. Barnes remarks: "They are bound to each other: in every way they are to evince kindness and to seek to promote the happiness and purity of each other. * * * The Greek word which he uses, translated, 'benevolence,' denotes kindness, good will, affection of mind. These are such obvious and Christian facts that the wonder is that any one who desires to follow Christ and be led by his Spirit should for a moment doubt them or seek to lessen their force and beauty.

"Due benevolence, or holy benediction, or bless-

ing, and not cohabitation," as some commentators say.

4. "The wife hath not power of her own body, but the husband; and likewise the husband hath not power of his own body, but the wife."

As the body is affected by and through the mind, so the loving companionship of a pure man in the intimate and sacred relation of marriage would be a blessing to his wife, and in the same way a pure woman would be a blessing to her husband.

"Negatively, this blessing is not, can not be, that which many theologians and law books make as marital obligation, because pure science and Christian holiness rebel; and, positively, they agree with themselves and each other. Most theologians seem to forget that Christ came to do away with what was tolerated as legal in Mosaic dispensation, because of the hardness of the heart. * * * What will exactly meet the deepest soul longings in social life? Companionship; and, if may be, parentage. * * * There should never be any intimacy or companionship when from any source of temptation animal, sexual passion influences the body. Right here is where there should be a practical application of verse."

5. "Defraud ye not one another, except it be with consent for a time that ye may give yourselves to fasting and prayer; and come together again that Satan tempt you not for your incontinency."

"If Satan has tempted you to incontinence, isolate yourselves for the specific purpose of fasting and prayer until Satan leaves you, when you may come together again for such look, or word, or deed as shall denote the sweetest, most tender and unselfish devotion to each other's happiness of both soul and body."—L. Defraud ye not one another of this loving, cheering, helpful companionship, except when temptation shall make fasting and prayer a necessity. When the temptation is gone then come together again for mutual help, consolation, and fellowship. This disassociates marriage from every unworthy motive and lifts it to the realm of purity consistent with the spirit of Christianity. But when may parentage be sought? "Never when either party is afflicted in soul or body; never, unless both parties desire to assume such obligations, and positively never when it will be the result of animal passion.

"It should be sought when, and only when, both parties are under the guidance of the Holy Ghost and their bodies controlled by the will of the soul; when both are agreed that they desire to pledge their mutual love by bringing into the world offspring which will not only bear the stamp of the parents, but of divinity from its very inception." See Luke 1:15; Jer. 1:5; and the history of the child Samuel, in 1 Sam.

"When we shall have taught the rising generation the supreme sacredness of parentage and of all essential thereto, and its resultant privilege and glory, we shall have awakened a voice for the triumph of Jesus, such as has never yet been heard upon the earth."—L.

7. "For I would that all men were even as I," etc.

It is evident that verse 7 applies to what is said in 7-9.

Paul would prefer that the unmarried were like himself, blessed with the power to live a continent life without the aids to purity that marriage provides. For he had learned in whatever state he was to be content. And it is not to be imagined that Paul was constitutionally deficient in any element that makes a true man, but that he had control of his appetites and propensities. "I keep my body under." But he sympathized with those otherwise gifted, and recognized the helpfulness of a pure home in their cases. Of the possibility of purity, Mr. Barnes says, in his comments on this verse: "It is true that if a man is desirous to overcome the lusts of the flesh, industry, and hardship, and trial, and self-denial will enable him, by the grace of God, to do it." This is valuable testimony. To these things, if we add a worthy, ennobling object in life, companionship of a pure woman (as Paul advised), and the loving care of a true home, with the children born of a chaste, intelligent, loving union, sensuality is not only prevented, but the incentive thereto is removed.

8. "I say, therefore, to the unmarried and widows, it is good if they abide even as I."

Under the circumstances then surrounding the infant church, he thought a life unencumbered by household duties was likely to be more fruitful in the conversion of the unsaved. The noble example of Paul's self-denial and eminent success is unquestioned.

"It is God-ordained that, as a rule, people should live in families, and, under ordinary circumstances, one should not depart from this rule, else they might be guilty of tempting the Lord their God. The parties here referred to were doubtless such as believed it to be their duty to live in families—that thus they could best glorify God, and they had an intense desire for social, domestic life. 'Burn' means intense desire. If, believing thus, they married, it was all right,"—L. See Paul's advice to the younger women to marry, bear children, guide the house, etc. 1 Tim., 5, 14.

"I do not have the remotest idea that he would leave the duty of parentage to those in any way inferior. On the contrary, we would populate the earth in such manner as to more perfectly glorify God. The very holiest men and women should, under ordinary circumstances, be the ones com-

missioned by the church for this specific duty. 'Every man hath his proper gift of God'—some to devote themselves directly to establishing the infant church, some to establish Christian homes, and thus indirectly aid the cause of Christ, but none the less positively, doing such work for Christ."—L.

9. "But if they can not contain let them marry; for it is better to marry than to burn."

To say that Paul advised marriage that lust might be gratified, is out of harmony with the purity he always endeavored to promote. Such an interpretation would also make the apostle teach contrary to true science and the facts of experience; for, instead of quenching the sinful passions, their gratification would but feed and fan them into a hotter flame, thus intensifying the evil he designed to prevent. In addition to these facts, the children of such a union would be cursed even before birth, by such unholy parentage.

"If they can not endure their loneliness, but yearn for companionship, it is better to marry than to repine in loneliness. 'Better to marry than to burn' is often explained that some were burning with lust; that it would be better to marry and consume their lust one upon the other,' and take the probability of entailing upon their posterity vicious propensities, by giving them the 'initial stamp,' about which Joseph Cook has told us so plainly! No, indeed. Most assuredly Paul would have said, the rather give yourselves to fasting and prayer to bring your body into subjection to the law of Christ."—L.

10. "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband."

This command reiterates the inviolableness of marriage, as stated by Jesus in Matt. 5:32. Easy divorces, for trivial causes, were then, as now, a widespread evil, endangering the sacredness of marriage, and tending to prostitution by a succession of wives. The danger was increased by the sanction of the Mosaic law. Deut. 24:1-3. Thus has it ever been. Pure Christian teaching has ever encountered prejudice, ignorance, and unjust laws, made "for the hardness of men's hearts." Mark 10:2-12.

11. * * * "And let not the husband put away his wife."

Upon this clause Mr. Barnes remarks: "This right, granted under the Jewish law, and practiced among all the heathen, was to be taken away wholly under the Gospel. The marriage tie was to be regarded as sacred; and the tyranny of man over woman was to cease."

10-17. "The question of continence seems to be the one disturbing the family relation in the adoption of the Christian religion by one of the wedded

pair and not by the other. They might remain in the bonds of wedlock, and the one believing would not only make a consecration of its own body to holiness, but would set apart its companion to sexual holiness, also; in which case either might, by the grace of God, save the other through its own holy living, and its holy consecration of the relation thus sustained; besides, by this, holy children, rather than unclean, might be born. This is a slight departure from the plan, but God is able to work miracles for those who thus bear a double portion of responsibility."—L.

MAY 10, 1888.

DR. WINSLOW:

DEAR MADAM: How much I wish I could help you in your glorious work. I enjoy THE ALPHA and lend it to whoever will read.

I have been reading of the exclusion of the women from the Methodist Conference, and it reminded me of the idolatry of the sexual organs among heathens. American men will be reported in future history as worshiping the male organ of generation. The qualification for preferment in any line, whether of church or the political world, is the generative male organ. The lame, the blind, the deaf, the infirm, from any cause, are not excluded from place, position, or power if they but possess this qualification. Sex qualification describes politics, the church—all in which men have the power, inherited or otherwise. How proud of them their descendants will be when they read the records.

I am glad I am a woman, and do not belong to the sex of Phallic worshipers.

May you long be permitted to continue the good you are doing is my wish.

Yours for the cause, D. N. A.

CHICAGO, May 5, 1888.

DEAR DOCTOR: I have read THE ALPHA for May with profound interest. Your publication has a mission second to none. I admire your courage in boldly attacking the greatest evil, namely, excessive sexual indulgence of the married. May success crown your noble efforts.

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