

The Alpha.

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

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

VOL. XIII.

WASHINGTON, D. C., JULY 1, 1888.

NO. 11.

"HOW WE WON WEALTH AND INDEPENDENCE."

"Now I must show you our dining-room, which, for the present, will serve us for drawing-room, study, and reception-room; so if you gentlemen favor us with another visit you will have to mount higher than I could wish. If you care to see the roof you will find that we have——"

"Decidedly, let us see the roof; what can even your ingenuity have planned up among the chimneys?"

"Come, then; but the ingenuity is not mine. Utilizing the roofs of town houses has been thought of, if not practiced, long ago, and I have often heard my father regret that kindergartens and gymnasiums were not established by charitable folk on the roofs of houses inhabited by the poor, that the children might be saved from the contaminating influences of the streets. This is what we have done with ours. First for the useful—we have had all the available space of what was once the roof of No. 5 made into a safe for meat, poultry, etc. We find the advantage here, too, of heating by gas instead of smoky coal. I only wish our neighbors would follow our example, and the London atmosphere might be as pure again as when peach-trees blossomed on the banks of the Thames near Westminster Bridge. The roof of No. 6 will be a tennis-court when we grow rich, meanwhile it gives shelter, as you see, to Maggie's seed-boxes, and she declares we shall have quite a garden up here some day. No. 7 is spoiled by the ventilating shafts of No. 8. Nurse has taken possession, and has made me promise to get a little carpet-beating machine as soon as I can afford it, as she saw the model of one that charmed her one day in the city when I took her with me to select some cooking utensils, and has made up her mind that all the rugs, mats, and portieres could be beaten up here by a man under her inspection. No. 9 we have fitted up with the contents of what we used to dignify with the title of our gymnasium."

"Do you think you will have strength to amuse yourselves up here after your day's work?"

"We shall not be tired. We have always been used to active lives, and are as strong as Welsh

ponies. We shall certainly have the strength to amuse ourselves, but of the inclination I sometimes doubt. There is a great deal of anxiety, of course, connected with our undertaking, but I mean to induce my sisters to set apart an hour or two every day for exercise in the open air. They have been used to it and would miss it. Then I hope that these garden chairs will beguile them into spending their leisure time out here, with their books or work, in warm weather; and many a half-hour, when there is no time to put off their uniform and dress for walking, they will get a brisk walk and merry chat together here."

"You speak of your sisters," said Mr. Jackson, but not of yourself. You too, must keep up your strength, and get rest and recreation. I fancy you are already looking a little tired; you do, I think, too much. Promise me that you will take care of your own health."

"Most certainly I will," laughed Grail; "if I look tired to-night it is but natural, we have had a busy week, and somewhat of a struggle at the last to get everything in order for the opening to-morrow."

"And we have kept you standing and talking to us the last two hours."

"Talking is not supposed to tire women, you know, and indeed I have enjoyed showing you our arrangements. It is so good of you both to care to see them. But since there is no more to show you, we will go down and see if the girls are inclined to amuse us, if you are ready."

"Certainly, we shall be delighted; but I hope this is not the last time you will let us visit you on the roof. There is a novelty about it that is charming, and this lovely summer evening shows itself at its fairest, high above the din of the streets."

"I like the roof, too, and shall be glad to see our friends here as well as elsewhere; but we must beautify it with Maggie's flowers and make climbing plants cover trellises to shut out of sight the vulgar objects of this common world. It might be made a charming retreat. We will hope to welcome you here worthily one day."

The first three months after the opening of the Co-operative Home Association were full of anxi-

ety, and constant employment in the business of the house. Grail saw with dismay that her sisters found no time for study, and only obtained with effort the hours requisite for rest and recreation. The house was full by the end of the first month, and kept so. Gradually, as the novelty of the situation wore off, the anxiety lessened, and the young associates learned the difficult art of economizing labor and saving time. Routine was established. In six months the slowest worker found no difficulty in getting four hours daily free from household cares. At the end of the first year no one found it necessary to devote more than eight hours of the twenty-four to the important labor of money-getting. As no time was lost in traveling to and from business, eight hours were thus left free for study and amusement, and eight hours for rest. Under these favorable conditions there was small wonder that the girls kept their splendid health unimpaired, and felt with thankful pride that they were able to hold their own in the new competition of intellect with their former companions of the school and college, whose time was now so liberally given to dressing, visiting, law-tennis, and tea. Nor did they find it necessary to deprive themselves altogether of the pleasures of social intercourse. Late hours they could not and would not keep. They were too fully alive to the importance of sound and refreshing sleep on the quality of the daily task; but many pleasant afternoons they spent with their friends, and many evenings they passed in an enjoyment of harmless recreation.

The profits of the first year more than justified the expectations of the sisters, and they looked forward to the future with glad confidence.

One day, about this time, a circumstance occurred which caused a slight change in the arrangements of the family. A widow and her daughter, who had been in the house from the time of its opening, and had entered into friendly relations with the young Suttons, found it necessary to seek remunerative employment. After spending many a weary day in fruitless search, they at length, in their despair, took their young landlady into their confidence.

"You must excuse our troubling you in this way, Miss Sutton," said Mrs. Marston, taking her visitor with a trembling hand, and leading her to a couch near the open window, "but I am an old-fashioned country woman and do not know the way of this busy town, I am afraid, and I thought—at least I should say my daughter Annie thought—that perhaps you could tell us what we had better do."

"It is no trouble at all, but a pleasure to come and spend an hour with you, Mrs. Marston, but I do not quite understand you."

"Mamma means, Grail, that the lawsuit about which we came to town, has eaten up so much of our money, although it was decided in our favor, that she thinks we ought to try and earn some money while we are both strong and well, and she wants you to tell us how we had better do it."

"Oh, I see! Well, what can you do? I know you can paint well, Mrs. Marston. Have you taken any of your sketches to the shops?"

"Yes; but they offer so little for them that it seems scarcely worth taking."

"Tell me what you yourselves propose."

"You see, we thought at first it would be easy for any one willing to work to find employment, but it is not. Annie has been trying to get into a school as teacher, but they say teachers must have certificates now, but she was educated at a boarding-school where such things were not thought of. Then we never supposed she would need them. My poor husband seemed strong and well, and he had a good living in Somerset, and who could have supposed he would have died so suddenly? It is easy to see now that we were very imprudent to keep so much company and save so little, but we had only one child—if people could but know, if people could but know in time——" and the poor lady fairly gave way to a fit of weeping.

"Mother, dear, we are not treating Grail very well; we must not keep her too long, you know, and if we waste her time how shall we get her advice?"

"You—tell—her—what—you—think."

"We have been looking about for employment for some time and find it almost impossible to get work. Teachers want certificates if they are new to the profession, or testimonials from former employers. The hours in shops are terribly long, and there is so much competition that when I apply I only get dismissed more or less civilly with the intimation that the situation is already filled. I can't go into domestic service, for I fear I could never carry the heavy pails of water up and down stairs, or the trays of food, and I do not know how to scrub, even if I were strong enough."

"Would you like to do housework as we do it here if you knew how?"

"Yes, I should, but there is not another house like this in London, is there?"

"Not at present; but I have been seriously thinking that there may be others as the years go on, if this house continues as it has begun."

"But we can not wait years."

"No; but before we could open other houses we must have trained women to draft into them, and I have almost made up my mind to take pupils—apprentices, perhaps I should say—to learn the art of improved housekeeping. If I should see my way to carry out this arrangement, would you like to be our first pupil?"

"I—"

"Allow me to interrupt you? At first you would get nothing but your board and lodging, because you would be more trouble to teach than profit to the association. The scale of payment I should have to take time to consider. But full associates would have a certain share of the profits—according to labor or capital, or labor and capital invested. It would probably be one, two, or three years before you could become an associate in any case; meantime you would only receive first board and lodging, then wages according to work. You know my two sisters, Lotta and Elsie, have recently promised themselves in marriage, so I see that at some future day I shall have to supply their places. This makes me willing to offer you work here and now if you can not find anything more suitable."

"Oh, you dear creature, I had a longing for such a suggestion that was too faint to be called a hope."

"Then we are both content so far, for as I was determined only to admit educated gentlewomen to the house for many reasons, I am glad to meet with one who is already our friend, to begin with."

"But you can't want me yet, because your sisters do not intend marrying for years, they tell me."

"That is true, but if I do not secure you now, when I want you you may not be able or willing to come, but I shall find employment for you as soon as you are qualified for it, I am sure."

"But," broke in Mrs. Marston, who had by this time checked her tears, "what are your sisters thinking about in refusing to settle in life when a good position is offered them. Long engagements are dangerous things. I was horrified at their imprudence when Annie told me they had both positively refused to marry till they were four and twenty. Miss Charlotte is only twenty now, Annie tells me, and her sister a year younger. Do you think their lovers will be faithful all that time?"

"If not for four or five years, then not for life; so they would be better without them, if they can not stand the test."

"But what are they waiting for, if I may venture to ask?"

"They would not leave me with the house on my hands, without their aid in its management in any case, but even if it were not for this, our parents taught us to consider our duties to the race of greater consequence than any mere personal gratification, and you know, Mrs. Marston, women have not completed their growth and development until their twenty-fourth year, and therefore are not fit to take upon themselves the burdens and privileges of maternity."

"Well, you American ladies are strange! But you may be right, though I am too old to understand your ways of looking at things. Still I am not too old to understand kindness, and it is a kind offer which you have made Annie."

"We will say nothing about what will turn out to be a mutual benefit."

Shortly after this Mrs. and Miss Marston left the room on the ground floor, where they had hitherto lived, and took a pretty combination room, which it was arranged should be at their disposal in exchange for Miss Marston's labor. Their board they continued to pay for according to dishes selected, as they had hitherto done. In this way a new element was introduced into the system of the Co-operative Home.

(To be continued.)

A SAD STORY, BUT NOT A SOLITARY CASE.

They say that truth is stranger than fiction, and the story which I am about to relate verifies the above statement, for it is a fact taken from the lives of those who are still living. Let all who read this story investigate their position lest they may be traveling the path that leads to destruction.

The world would not progress unless it profited by the mistakes of others.

Let us imagine ourselves among the green, rolling hills of Northeastern Pennsylvania, on a small farm of about one hundred acres under cultivation.

As we stand at the southern end of the farm, on a rise of ground, the whole can be seen at a glance. Right before us lay the fields of grain, the house and barn, with the garden to the right, while beyond is the pasture, with a stream of water winding through it, with the woods in the background. On approaching the house there is a broad gravel drive, well shaded with large trees, leading by to the barn, which stands at some distance. The house is of two stories, the rooms large and airy; it has on the south side a large porch, covered with vines; from this a latticed walk, with grape-vines, leads to the garden, where abound fruit in all varieties. Let us make the acquaintance of the family. The father is a man of wealth, retired from business, strong, with regular finely-cut features, and dark of complexion, while his consort is fair, her eyes blue, and her hair golden, but when aroused there was meaning in those same soft blue eyes.

There were in all twelve children—eight boys and four girls—and a wide-awake set they were. The house had a large nursery, in which four of them slept, while the older children slept in the adjoining rooms. The nurse-girl having the children in charge slept in a small room leading off from behind and only reached by way of the nursery.

The parents slept at the other extremity of the house and the children were left to themselves, consigned to the tender care of the nurse-girl, a hireling.

But the children were not entirely neglected by their parents, for they had the family altar, at which all were assembled and trained to fear God and keep his commandments; nor did their parents trust to the children's knowledge alone to do right in respect to deceiving, falsehood, quarreling, stealing, profanity, and similar vices, but in these respects they watched them most carefully, and punished them when they did wrong, and their training has not gone amiss where it was applied.

Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." As far as their parents went they did well and received the reward of their labor, but they did not go far enough; where the inclination to do wrong is the strongest, where there is every inducement and encouragement to so do, where children need, besides the Bible, the most careful guidance and care of their parents, counsel, questioning, and punishment, in reference to the sexual organ, its use and abuse, especially the latter, there nothing was said, not a word spoken; they were allowed to drift along alone as they saw fit. Truly they reap the reward of their labor; for as we sow, so do we reap.

The children attended school in the neighborhood and learned and saw all that was ill; they became familiar with self-abuse and the knowledge of the sexes; seeing the domestic animals reproducing, it did not take them long to learn the worst side, without knowing the purer and higher motives which should guide all. They became a mass of corruption, and yet to their parents they were the little innocents; while the children of their neighbors the same parents knew to be bad and knew, moreover, that their own children went with them. How can these things be? Consistency, thou art a jewel!

One of the children relates that he commenced the evil practice very early and continued it long after he reached manhood. A true friend lent him Dr. Cowan's "Science of Life" when he was about seventeen, also Dr. Dio Lewis' "Chastity," and some other works; then came the awakening; he knew before that it was wrong, but he did not know that he was hurrying rapidly to an early grave; that insanity, idiocy, the asylum, mediocracy, rose before his face; he could never be a man as long as the practice continued, nothing but a dribbling idiot, as he has seen others since.

Imagine his condition, so far spent by the practice that the act of studying would cause his face to flush; his hands trembled, he was timid, no memory, and nearly a total wreck. Man the

helm, put the ship about, trim every sail, let her drift no more! miles of shoals to be passed and it will take very careful sailing to clear them all. He took God as his pilot and prayed, "O God, hear my cry and help me out of this mire of dependency." His consolation was, when his mother had forsaken him, then the Lord would take him up. Habits that are formed in early childhood and continued for years are not broken off in a day.

His worst time was at night. He used on going to bed to put extra clothing around his loins, and then very frequently with ill results. He endeavored to keep his thoughts pure by avoiding sensational novels, impure pictures, bad companions, and by changing his thoughts when impurity suggested itself. He thought of the sea, with a large ship filled with people rushing madly upon a barren cliff, from which there was no escape, realizing that this would be his fate unless he conquered himself.

After reaching manhood he had about conquered the passion, but it left him in a poor condition.

Not long after arriving at this age he became engaged to a girl in his neighborhood, about his age. She was very demonstrative, and wished to see him every night. He knew his condition would not stand it, as it caused excitement which brought on an emission, and in other ways impaired his nerve force. She used to get crying spells, as she thought he did not care for her because he did not come oftener.

He avoided her as much as possible, but not with very good results. At this time he was established in business and doing fairly well. They resolved to be married. He made a loan to build a small house with, but his lady's ideas grew with the house, and when it was completed he had a nice debt on his hands in the shape of a first mortgage.

The house was nicely arranged; he had a room for himself and one for his wife and he hoped to keep straight. After the house was completed they went to housekeeping, and he found he had, instead of a helpmeet, a stumbling-block and a hindrance. She did not know anything about housekeeping; she could play and sing, read French, German, Italian, and was considered very finely educated; but as for having any practical ideas, she had not been trained that way; lots of time and energy thrown away. As he found out, those crying spells meant self-abuse; she had practiced it from thirteen years up to the time of their marriage, and had brought on womb trouble as a result. A nice couple to marry and have children!

He soon found he had to contend against his wife and himself; fight them both, for she did not object to intercourse except when she could reproduce. The first child was an accident and a poor,

sickly little thing at that. Although large in body, it had deep, dark circles under its eyes and was sick half the time. It has cost them over one hundred dollars in doctor's bills and it is a little over a year old and very slow about learning, very little mind, with a tendency to handle itself even at that age.

Such are the facts, and only half has been told touching the important features of the case. The endless misery, the daily suffering can not be depicted. What is gleaned from this story?

First, parents must realize that children will not grow right in respect to sex unless they are watched over and trained in this respect much more carefully than in any other, since the inclination to do wrong is far greater, and can not be neglected. As an illustration: Does a good gardener pick out the smaller weeds and leave the large rank ones stand, and then wonder why his garden does not thrive? And so must a true mother do. Neglect no weed, but watch them all. She should take her child when he is quite young and instruct him; as he grows give him the true wisdom. Question him from time to time about himself, not deceiving him in any way, but leading him on with the view to make of him a pure and holy man. And as he grows older inform him as to marriage, its use and abuse, keeping him out of the pitfalls. On becoming engaged, the young couple should receive additional instruction in the presence of both their parents, as it will be of great benefit to them. If it is a girl she should be as carefully trained as a boy, and on arriving at maturity and becoming engaged she should ask her espouse his ideas of marriage, and if they are the current ones she had better not marry him, for she will be happier alone than to marry with the hope of reforming him after marriage. Mothers, you have a great work to do; neglect no opportunity, but work on and you will receive your crown as a reward.

HERMAN.

MORAL RELATIONS OF MEN AND WOMEN TO EACH OTHER.

BY MRS. CHANT.

It is a very hot afternoon. It is unnecessary to remind you of that, but if you use your fans in any other way than very silently I fear I shall not be heard. We have come this afternoon upon very solemn and earnest business, and yet, surely, it is a glad thing to look upon the face of so large an audience as this. It is quite time that men and women met together to consider their relationship to one another, for it has been so largely overlooked, and the danger has been that the relationship has been forgotten altogether except when some great pain or some great injustice has em-

phasized it. And now, I want this afternoon, if possible, to throw into form for you some of the stray thoughts that have been gathered up from somewhere about the middle of this century until now. It is surely a fitting outcome for the Christianity of the nineteenth century that to-day its most ardent aspiration is that Christians shall hallow the relationship between men and women. It is the first time in the world's great history that such a movement has been dreamed of as a movement of social purity. Men and women had wandered in the wilderness of darkness on the subject, and when they had asked questions, the world's teachers said: "This, of all subjects, is the one upon which you must be silent," and though the boys and girls were learning lessons of sin in the world, and though humanity was being shipwrecked upon their mistakes, still the teachers went on saying, "Hush, be silent;" and when anybody presumed to break the silence, these—the teachers of the world—cried out in indignation, not against the wrong, but against those who protested against it. In England, some twenty or twenty-three years ago, there came out into the twilight of this great work a very noble woman, and I think as far as British history goes her name will stand far ahead of all the women of her time, and she was Mrs. Josephine Butler. She made it possible for others of us to do the work we are doing to-day, and I hope the time is not far distant when our children will be taught that one of the grandest reformers of the century in the old world was this one noble woman, for she went bravely down to the bottom of the pit of infamy, and bore more obloquy and persecution than, I think, anybody else in our time has been called upon to bear. She was young, beautiful, and talented, and in a high position, and could have had the gay world at her feet if she had chosen, but to her, in the great hour of sorrow and bereavement, there had come the wail from the lips of her pain-stricken outcast sisters, and when once she had heard it she could not be content with her own happiness, and she stepped forward on the platform and into the pulpit; and everywhere she could, and stretched out her hands to the men and women and implored them to do something to stem the tide that was hurling their sisters and brothers down to destruction by the million, and then you know we had a great battle to fight in order to get our laws right on the subject of relationship between men and women.

The whole matter of relationship between men and women, as viewed by English law, had been the relation of the strong to the weak, and there was not a portion of English law that did not regard man as the strong, and the woman as the weak, and that did not preach the doctrine that

might makes right; and it was left for a woman to stand up and deal that doctrine its death-blow in the tremendous battle she fought against the laws that defiled and disgraced our statute-books. But there was a great deal more to be done than clearing away bad laws. We needed good laws put in their places, and God raised up another reformer in our midst, and this time it was a man; and I think it is a beautiful light to be turned on the nineteenth century, that the two people who stood at the head of this great movement for bringing men and women together in purer relationship, that one should be a man and the other a woman, and the man is a noble and gallant man, whom I have the great honor of calling my friend, and that is William Stead, the editor of the *Pall Mall Gazette*. He had difficult work to do, and he did it grandly, but he made one mistake when he was wielding that great sword, and when the outside people, who did not reason and knew nothing of the facts, saw that the hand had trembled that held the sword, they cried out on him, and our legislators condemned him, and he went to prison for three whole months, but in going to prison he opened the prison doors for the captives and set them free, and he, for one, will never regret that he went there in order that they might be free. His was the first paper of the daily papers in England to lay bare the horrible disease that was eating out the heart of our nation. He did it grandly and bravely. And you know the terror of even some of our good people at having the story laid bare. To me it was astounding that three parts of our people were more terror-stricken at the bravery that told the story than they were at the subject-matter of the story itself. And so timid were some of our people about it that they said that because they did not like to believe it, therefore the story was not true. Fortunately, we had the highest evidence of the truth of the story, in that, seven years before Mr. Stead printed his story, the House of Lords had printed in their government blue-book a story far more dreadful than Mr. Stead wrote in the pages of the *Pall Mall Gazette*.

One day to my house there came a gentleman who had been one of those concerned in the printing of this government blue-book, and he said to me, "Oh, Stead has drawn upon his imagination for his facts. He has grossly exaggerated and I am not certain but that the whole thing is a fabrication." "Oh, you say so, do you; then come here and read this," I said, and there on the table before him was the very government blue-book he had helped compile, and I said: "Read that and see the condemnation of every word you have uttered." And there on one page he read the story of wrong done to our children that out-Heroded

Herod in anything that Mr. Stead had written, and he went away after reading it without saying a word. And I want to tell you, dear friends, that on the face of these revelations of Mr. Stead we got a new law passed. It was well we had swept away the bad law, and it was better still to get the good one passed. This law made it penal for any one to wrong a girl under the age of sixteen. Don't imagine we are going to rest content with that. If the law settles that neither girl nor boy is capable of dealing with his or her property until the age of twenty-one is reached, then we will not rest, night or day, until the law recognizes the sanctity of that property which can never be restored after the owner is once defrauded of it. And then there is another thing. It is well to have a law on paper, but it is a very bad thing if the law is not carried out, and we found such a lack of conscience among our administrators of law and our police that it was absolutely necessary to form a society for the carrying out of this law. Now you already have your society formed to carry out any good laws you may ever have passed in your States, but we had not such a society. When you in America get the age of protection for young girls raised to the proper age you have got the Woman's Christian Temperance Union to help you see that the law is enforced. But we had no such society as that, and so we formed ourselves into a National Vigilance Association that was to follow up all these cases of wrong and injustice and compel the magistrates to carry out the law. We have had some very tough work in doing it, for if men are bad and their consciences are seared as with a hot iron by wrong-doing of their own, the wrong-doing of others in the same line as their own does not affect them much, and they will leave no stone unturned to evade inflicting the punishment deserved. Apart from that, it was not that the magistrates were all bad, but it was that there were some stupid good ones among them, and I do protest earnestly against stupid goodness. It seems to me that real goodness should be the most intelligent thing in the world, but as a matter of fact there is an enormous amount of stupidity among very good people. However, the stupid ones wanted education, and our association has taken their education in hand. And in the villages and towns where wrong has been done and there are a number of good people too lazy and cowardly to rise up and get it righted, we take their education in hand and say to them: "If you as individuals have not the courage of your convictions—if you are too frightened to stand by this wronged girl and get her wrongs righted as far as wrong can be righted—we place the services of our society at your feet, and we offer to do for you what you are too lazy to do for yourselves." It is marvelous

what an education of the public conscience our association has been, and we have to educate the best men and women in our midst as to the meaning of the relationship between men and women. For instance, a young girl of fifteen would be brought up before a magistrate as a witness against some man who had wronged her, and the magistrate would take refuge behind the shallow subterfuge that the girl was of light character, and therefore could not invoke the protection of the law. We had to turn around and tell the magistrate that the chances were that 99 out of 100 of the girls who did need the protection of the law were girls of light character. It was not the girls of sound character, well trained and well brought up, that need the protection of the law, for they will be the law unto themselves. It is the girl of light character—foolish, ignorant, and giddy—that the law must protect, for it is they who fill the tide of spoiled womanhood on our streets.

There is no comparison between the guilt of the man and the guilt of the poor ignorant girl who sinned through starvation and misery. You can draw no comparison between them, and we have to educate our magistrates and good people to see that the character of the girl has nothing to do with it. Law is law, and men must be taught to see that the law does its best to protect the young womanhood of the nation. Then there are many snares and pitfalls spread by the greedy and money-loving in the path of young people. Many men and women have no consciences as to how they get their money, and so long as they get it they ask no questions and care not out of whose ruin it has been obtained. You and I who do care have to be a law for those, and however deeply I may pity that poor miserable man or woman who is earning a living by trapping young people into dens of infamy, my pity and compassion for them are only to make me do my utmost to put a stop to their trade, and this is the kindest love and compassion I can show to them, and in this new law we have a stringent clause that helps us to put a stop to these dens of infamy, and here again we are met by these stupid bad people—I mean these stupid good people—and they say, "What's the use of dealing with houses of ill-fame? If you do, you will turn all the iniquity of them onto the street." Well, for myself, I would rather see the extent of the evil we have to deal with than to feel we are dealing with an unknown quantity, and if that evil has to be tolerated I would rather see it in all its hideousness than have it out of sight to forget. And, for another thing, I do not admit that the evil has to be there, and I think this would be the means of stirring us up to do what we can to put a stop to it. I pray the evil may not be shut down under the hatches. Do not

any of you here in Chicago blink your eyes to the evil by putting it out of sight? I may not be able to see that microbe that is floating through the air, but it can knock down my child and kill it with disease. I would far rather be able to see it that I may know how to deal with it.

This part of the work we are doing in our National Association, and a great deal more besides; because, after all, all your curative work is in vain unless you are doing, to the best of your ability, preventive work. Why should we have all these costly prisons, and all these costly homes for rescuing these fallen ones, when if we would do more preventive work we would prevent a great deal of the evil? It is time we came together to discuss the relationship between men and women, for I will not admit it has to be the unhappy thing it has been. I will not admit that anything is possible for me that is not possible for every living brother and sister, and I will not admit that God, our Heavenly Father, ordered the economy of this world so as to make it necessary that half of humanity should break his law in order that the other half might enjoy it, and I want every one of you to rise up in protest against the worse than infidel philosophy taught by the writer Lecky and others—that outcast women are necessary for the well-being of humanity. I want to ask him if outcast men are necessary for the well-being of humanity; because if women are men are. We can not be divided; we are the children of one common Father, and our welfare is closely interlocked, and whatever knocks the woman down knocks the man down also, and whatever uplifts the man uplifts the woman equally. We have got to get rid of cant and face the eternal—Thou shalt not break the law of love. If we loved as much as we ought to do, this sin would not be possible, and yet so obscure and clouded have been the eyes of our teachers that some of them have even called this thing love. Oh, friends, it is want of love; and when some poor, miserable girl has stood up crying before me, and when I have said to her, "Why did you do it?" she has said to me, "I could not help it, he loved me so." Oh, what a travesty and burlesque on what love means! We who have been loved know that love only asks what will be best for the object of love. Love only asks to uplift the loved one and to protect the loved one from all evil, and when a man or a woman want to work each other woe, it is the want of love, or love of themselves gone wrong; it is utter, cruel selfishness.

(To be continued.)

John Minnich, of Rock Station, Schuylkill Co., is the father of thirteen children, all born in seven years.

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

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One year	-	-	-	\$1.00
Six months	-	-	-	50 cents.

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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.

JULY 1, 1888.

No. 11.

THE August number of THE ALPHA will complete its thirteenth year. All who "wish it many happy returns" of its birthday must give it substantial aid to feed its constant needs.

THE Report of the International Council of Women in book and pamphlet form is now ready. Mrs. Jane H. Spofford, Riggs House, Washington, D. C., and Miss Rachel G. Foster, 748 N. Nineteenth street, Philadelphia, Pa., are the agents for its sale. All orders sent to their addresses will be promptly filled. The price of the book for the bound copies is 90 cents by mail, and for the unbound copies 60 cents by mail.

**THE WOMAN'S EDUCATIONAL AND INDUSTRIAL
UNION.**

The Union has secured a location in a central, accessible, and desirable part of the city, at No. 516 Eleventh street N.W. The rooms are commodious and convenient, with others under the same roof obtainable when the increase of work makes more room necessary. The resident directress, Mrs. Brenton, will serve an appetizing lunch at noon of each day at moderate prices.

A literary and social entertainment will be given one evening of each week, which will be improv-

ing and pleasing in character. The Union proposes to invite in succession the women employed in our dry goods houses and workshops.

In the dining-room below will be served cakes and ice cream for those who desire refreshments.

The nucleus of a free library and reading-room has already been formed, and the association hope that newspapers and publication houses will furnish contributions of their regular issues for the reading-room. The Union solicits contributions of money to carry forward this broad and far-reaching enterprise.

MORE ENCOURAGEMENT.

Such gratifying assurances as are contained in the following extract from a letter recently received are a great source of strength and help. Those that have no special burdens of care on their minds or do their work in the ordinary walks of life can form but a faint idea what it costs to take up a radical and unpopular reform and carry it forward against the current of prejudice and popular favor; can form but a faint estimate of the value of such encouraging words and the courage they inspire to one whose life is a continual struggle with prejudice and ignorance. If young people develop the moral courage to start right in the race of life our mission is fulfilled.—Ed.

Receiving, as you do, so many letters that tell of the dark side of human life, it may bring a little comfort to your heart to know that young women are beginning to study the right relations of the sexes before they marry, and are not all afraid to place in the hands of the men whom they intend to marry works which will help to lead them to a clear conviction of the truth. I am one of three young women here that have had the courage to do it, and have found that true manhood responds nobly to the expression of our aspirations and hopes.

With sincere gratitude for your share in the labors of which I hope to reap the results in a happy home (some day), I am, sincerely yours,

H. P.

IT SEEMS to be a law of nature that all growths that are to tarry long on the earth develop slowly and take time to mature and perfect. This is true in the mental and moral field, as well as in the formation of plants and rocks and the production of animal life, and the analogy holds out in what is called the woman question. From the first incep-

tion of the idea of woman's equality with the lordly mind of man there has been a silent, irresistible force that has kept it steadily on its way; an inherent vitality pushing it upward and outward like the hibernated forces of nature that listen for the first breath of spring and hasten to obey the call, then against obstacles stupendous the sap begins to rise toward the topmost branches of the tree. Bulbs and seeds swell and make a passage toward sunlight and warmth, leaf and bud and blossom come forth in response to nature's irresistible impulse to unfold, till the whole earth rejoices in a resurrected vegetation of beauty and plenty and all things perfect in the spirit of peace. This familiar evolution has its analogy and correspondence in human affairs. Nothing really stands still or can retrograde, although they may at times seem to. The irresistible force of progression is ever faithfully at work.

This homily was suggested by Capt. Blake's recognition of the Woman's National Press Association, giving them hospitable entertainment, as he has often previously done to men; appreciating their character, ability, and power as manifest in the American press. So it must be with all the well-ordered and useful work of women in all departments of labor. So let us faithfully work, knowing that recognition must come and justice will prevail.

C. B. W.

THE excursion of the Woman's National Press Association to Mount Vernon, June 14th, was a memorable occasion. The association were the guests of the gallant Captain Blake, commander of the steamer W. W. Corcoran, which was neat and in good order, as usual. The weather was propitious and bright; the company jolly, intelligent, and sociable; with happy children on board; and the string band made a delightful accompaniment as we steamed down the noble Potomac, whose banks were lined with forts, villages, watering-places, farm-houses, with the fresh greenness of grassy banks and heavy-foliaged trees. On our landing, omnibuses and carriages waited to take the company up the—but many preferred the exhilarating walk to Washington's tomb and then on to the old mansion, that is being so well preserved by its efficient Board of Regents, all women, and representing the several States, each State

furnishing a room with antique articles, and over the door the name of the State to which they belong.

A photographer was on the ground, who politely grouped the members of the association on the lawn, with the children sitting on the grass, and gallantly declared he had not taken such a fine group the whole season. Then a picnic lunch in the old kitchen, with its brick floor and capacious old-fashioned fire-place. The meal was seasoned most appetizingly by wit and mirth. At its close, Mrs. Lincoln, the president, called for expressions of appreciation of Captain Blake's hospitality; a cordial and complimentary resolution was passed and a copy presented to Captain Blake. Belva A. Lockwood proposed a toast to Mrs. Lincoln, "Our honored president, hope she may live long and always be able to call as many bright women about her as on the present occasion."

One of the regents (Martha Washington) was fortunately in the house, and she graciously accompanied the association over the house, tarrying long in the Custis room, where all the articles are genuine Washington relics, even to the window-panes, on the surface of one is the autograph of John Custis, with the date 1792, cut in the glass with a diamond. The Washington cabinet, containing interesting relics; two well-preserved oil-painting portraits of members of the Washington family; Washington's bedstead, with feather-bed high and stiff with white coverlid, were all objects of interest to patriots and antiquarians.

THE REPUBLICAN PRESIDENTIAL NOMINATION.

It was a mighty effort, a hard struggle in the convention. But now that the spasm is over and the ticket made up, a serene satisfaction prevails. THE ALPHA experiences a sensation of real pleasure in reading it—"Benjamin Harrison for President and Levi P. Morton for Vice-President." It has a wholesome cleanliness in its appearance to the eye and a melodious sound to the ear, with its patriotic emblem of stars and stripes in striking contrast to the snuffy red bandana of the opposing party. The special joy in our heart arises from the evidence that the country is getting sick of the filthy scandals of former times that have been made possible by the lax virtue of candidates that were party favorites or expedients in former cam-

paigns. The people now demand something higher and cleaner, which is a lesson to ambitious politicians on the *value of character* and the necessity of a clean record, which must begin and be built up from early life; in *very* early life they must seek the good company of noble acts, justice, mercy, and unselfishness.

The cultivation of cardinal virtues gives scope to the mental faculties, gives clear intellectual perceptions and a retentive memory for knowledge, scientific attainments, and the development of inventive genius. Could boys desire a higher incentive to order their lives on an ideal plane?

We only wish the Republican party would rise to the dignity of their convictions and fearlessly proclaim, "We will do justice to our neglected citizens—the larger part of our people—and we will protect our dependent and helpless ones from the ravages of alcohol and tobacco." They little dream of the accession of strength and triumph that would come to them had they the courage to ally themselves to the best moral sentiment of this age, nor the furor of enthusiasm that would burst spontaneously from the hearts of the people, carrying with them the timid and doubtful ones, till none would be found "sitting on the fence, facing both ways."

LOOK HIGHER.

One great difficulty hindering some men and women from seeing the beauty of the truths taught in these pages arises from the fact that they are ever comparing themselves, their views, their lives with what is beneath them rather than with what is above them. A bead of clear glass, compared with a pebble, seems surprisingly beautiful until placed beside a diamond.

Many married men raising a family under the flag of marital moderation seem to feel deeply insulted at ALPHA's hints that they are remiss in sexual duty.

"See," say they, "how much better we are than the unencumbered profligate. Are we to have no credit for all our self-denial in assuming the support of a wife and publicly acknowledging our children?"

Such men are proud of their virtues even when their children are idiotic, constitutionless, congenitally diseased, deformed, hang on gallows, and board at the public hotel (jail). Such parents are very much hurt when themselves are blamed for it.

"Would you have us go back to brotheldom?" is the inquiry (as though any other alternative than vice were unthinkable.) "It was with a great struggle we resisted the temptation to follow the lower methods of pleasure; that we consented to limit our pleasures to one woman and put up with the consequences. Are we worthy only of condemnation for this hard-fought married virtue?"

Certainly not. As we bestow charitable excuses on fiery, high-tempered persons newly converted to Christianity, when some outburst of the old temper shows perfection is not yet attained by them, so we will try to see how much better you are doing than you used to do, or how much better you are than you might have been. We will be careful not to break the bruised reed by discouraging words while you are trying to do your duty as you conceive your duty to be, though we see you are still below the mark. But the ALPHA counsels all such not to be satisfied with present attainments; to beware of that stultifying, self-complacency sure to come on one who is constantly comparing himself with those beneath rather than with those above him.

The lustful married man, comparing himself with lustful, lewd whoremongers, regards himself an object of admiration and "thanks God he is not as other men are." The same man, paralleling himself beside that neighbor, who, when told by the doctor that another pregnancy will kill his wife, already the mother of eight children, promptly took the vow of continence in order to save her life, may be smitten to pray, "God be merciful to me a sinner; me, who would not, like my better neighbor, be continent to save a woman's life."

The lustful married man looks with proud disdain upon the masturbator, considering himself the superior of the two. But let that same lustful married man measure himself candidly with an ALPHA man who, taking as much interest in his babe as he would in a fine-blooded colt, gives both a long period of lactation, knowing that course only ensures to both a good start with a sound body and prevents physical stunting; to this end remaining continent, so as not to risk another pregnancy taking place, in which event the nursing babe must be weaned too soon for its own good. Measured by the side of the stalwart, unselfish ALPHA man, what a dwarf the lustful married man finds himself to be—selfish, unwilling to deny himself a momentary gratification in order to secure the life-long advantage of a strong physical development to his child. When he compared himself to a masturbator he was proud; now he is humbled; sees himself inferior to the brute creation, which, unlike himself, respects the wishes of the nursing female for the good of the offspring. After this

the less he has to say about the masturbator the more becoming he thinks it is for him.

"Leaving those things that are behind" (beneath), the ALPHA holds high ideals, millennial ideals, before its readers: ideals of a reformed (redeemed) world, wherein is no wrong, sickness nor depravity; no gallows, jails, hospitals, nor poor-houses. We know that the first effect of such ideals upon those whose custom it has always been to complacently compare self with the still more wicked will be anger toward us, will cause the upturning of heaven and earth in search for arguments against us.

But we know that the second effect, the reactionary result, will be repentance and return to the straight and narrow path. We know that good is stronger than evil and will ultimately prevail. For those who between the repentance and the victory meet seasons of struggle, weakness, and discouragement the words of Paul seem peculiarly fitted: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God" (Phil. iii.: 13, 14) "to reveal his Son in me" (Gal. i.: 15, 16).

In regard to deformed and otherwise defective offspring the best men may claim that they have acted up to their highest light, and hence are not blameworthy for the disabilities growing out of marriage. This is true, and now having lived up to their best light, and finding misfit and misery still resulting, it becomes their next duty not to pass over existing wrongs in supine indifference, or by complacently shoving them upon God.

Perfection is the world's destiny, its possibility, its duty. Suffering is not God's will. Suffering exists because some have failed to live up to their highest duty and privilege. If a man has really done the best he knew how, he is not responsible for results. He is just then made ready for a new dispensation who has faithfully obeyed the old. His next duty is to accept, not reject, the new truths presented to him. Such a dispensation is the mission of these pages to unfold—the dispensation of human stirpiculture, whose corner-stone is married continence, whose object is the prevention of defective, deformed, depraved offspring, whose promise is a world redeemed, filled with sons and daughters of God in the place of its present children of the evil one. In other words, we present the dispensation taught by Christ.

A FOLLOWER.

To all it is not granted to live long, but each man has the power to live well. It is not days, but deeds, that measure life; the wicked perish e'en before they die; the faithful, though departed, live always.—*After Seneca.*

MOTHERS' DEPARTMENT.

SACRED MOTHERHOOD.

AN EXTRACT FROM DRAXY MILLER'S DOWRY.

In the early days of the second winter came the Angel of the Annunciation, bearing a white lily to Draxy. Her joy and gratitude was unspeakable, and the exquisite purity and elevation of her nature shone out transcendent in the new experience.

"Now I begin to feel surer that God really trusts me," she said, "since he is going to let me have a child of my own."

"O my dear friends," she exclaimed more than once to mothers, "I never dreamed how happy you were. I thought I knew, but I did not."

Draxy's spontaneous and unreserved joy of motherhood, while yet her babe was unborn, was a novel and startling thing to the women among whom she lived. The false notions on this point, grown out of ignorant and base thoughts, are too wide-spread, too firm-rooted, to be overthrown in an hour or a day, even by the presence of angelic truth incarnate. Some of Draxy's best friends were annoyed and disquieted by her frankness and unreserve of delight. But as the weeks went on, the true instinct of complete motherhood thrilled for the first time in many a mother's heart, under Draxy's glowing words, and women talked tearfully one with another, in secret, with lowered voices, about the new revelation which had come to them through her.

"I've come to see it all quite different, since I've talked with Mis' Kinney," said one young married woman, holding her baby close to her breast, and looking down with remorseful tenderness on its placid little face. "I shan't never feel that I've quite made it up to Benjy, never, for the thoughts I had about him before he was born. I don't see why nobody ever told us before that we was just as much mothers to 'em from the very first as we ever could be," and tears dropped on Benjy's face; "an' I jest hope the Lord 'll send me 's as many more 's we can manage to feed 'n clothe 'n I 'll see if lovin' 'em right along from the beginnin', with all my heart, 'll make 'em beautiful an' happy an' strong an' well, 's Mis' Kinney sez. I b'lieve it's much 's ef 't was in the Bible, after all she told me, and read me out of a physiology, an' it stands to natur', which 's more 'n the old way o' talkin' did."

This new, strong current of the divinest of truths stirred the very veins of the village. Mothers were more loving and fathers more tender, and maidens were sweeter and graver—all for the coming of this one little babe into the bosom of full and inspired motherhood.

RETROSPECT AND PROSPECT.

READ AT THE GRADUATING EXERCISES OF THE WASHINGTON NORMAL KINDERGARTEN, JUNE 8, 1888, BY MAUDE BOYNTON, CHICAGO, ILL.

What were the employments, occupations, and relationships to education during the last century, or, we might better say, up to the period when woman began to attain to the true dignity of her position in life, which period has become the dawning of a new era?

One hundred years ago a young woman's education was quite limited. Having finished her short school life, trained from very childhood to believe that her only aim in life was to marry, naturally this idea became her ruling motive, causing her to devote time and energy to all home duties, of which she was expected to have a thorough knowledge, urged to cultivate a sweet, attractive grace in acquainting herself with these occupations, by learning to cook, sew, and spin, to be economical, and so be a helpmeet to her husband.

On the other hand, if she did not marry, as a general thing she remained quietly at home, in her father's house, through her endeavors making that home a pleasant and happy one. A high mission, surely, for all know that "those hands which have the ordering of house and home have a large share in the shaping of the characters within the home influence. The man who provides the house does an important part, but she who refines, idealizes, and lifts it to a higher plane is certainly of an equal importance."

The few simple amusements of the times were picnics, sleighing, and dancing parties. Some of the good old dances, danced even to-day, were the minuet, money musk, Virginia reel, and contra dances. They rode to their merry-makings and to church on pillions, behind their husband or brothers. Other amusements peculiar to those times were the paring, husking, and quilting bees, which were enjoyed by both old and young. Their refreshments were never anything more than a pan of apples, hickory or butter nuts, with a large stone pitcher of cider.

Their dress consisted of very narrow gored skirts, short-waisted, low-necked and short sleeves, worked stockings and slippers. They powdered their hair and wore it very high on the head.

In those times there were none of the conveniences to which the woman of to-day is accustomed. Their cooking was done before large open fire-places. An iron bar, called a crane, hung over the fire; on this hung iron hooks from which were suspended tea-kettles and other cooking utensils. The baking was done in brick or tin ovens.

Should a woman be compelled by necessity to support herself, she generally earned her living by

needle-work or by spinning wool and flax and weaving it into sheets and blankets. The carding was done by some strong woman, going from house to house, as did also the dressmaker. It was often very late in the season before the last family in the neighborhood was served. But she was always welcome, as she brought the news and gossip of the place and was generally very merry and entertaining company.

If not skilled in the use of the needle or in spinning and weaving, she, perhaps, went as help. In this capacity she was received as a sharer in both the duties and the pleasures of the household.

None of these occupations afforded any very large compensation, indeed not much more than would allow her the simple living characteristic of those times.

A greater range of occupation is now open to woman, and by her determined will we see her next, by means of higher education, slowly rising to more profitable employments. First, high schools were thrown open to her; next, perhaps, normal and high schools together, young ladies' seminaries; and now nearly all colleges. She rose as fast as the opportunities opened to her, "for all human beings are so constituted that they can not live without expansion."

Glance at the young woman of to-day just from school; she has every advantage of rising to almost any position she may choose. Even though she may marry, education is just as important, that she may be competent to converse on all topics of the day, and through her influence render assistance in many ways to those surrounding her.

If she does not marry we may see her, should necessity require it, engaged in many profitable industries; entering also upon a professional career, as doctors, lawyers, editors, and ministers. There are already over a thousand women practicing medicine, some of whom earn large incomes. In literature woman's influence is already a wide one and constantly growing. No one need be in ignorance of this who reads our journals and magazines. And our periodicals are not only enriched by contributions from her pen, but are beautified by her artistic touch, for in art woman has also made great progress and finds abundant opportunities for the employment of her skill.

Under the ordainment of Divine wisdom she has passed into a new sphere, where higher ranges of thought dwell, where mind rules under the promptings of sweet affections, where liberty has her home, and justice has, in a measure, her acknowledged dominion. One has well said, "She is the queen of the home, its center, its light, and its glory."

If I were to state where woman pre-eminently be-

longs, and what all her present advantages should prepare her for, I would say to be the educator of the young. Consciously or unconsciously she moulds their soft and plastic natures, which are like clay in the hands of the sculptor. Helen Jackson says: "The slightest touch tells on clay while it is wet and soft, but if it is dry it will not yield." Thus it is with the management of children. One person can win from them instantly a glad obedience; her smile is a reward; her displeasure or grief hard for them to bear; her opinions have utmost weight with them; her presence is a controlling influence. Another, sometimes the teacher, but oftener the mother, produces perhaps the very opposite result on the same child. Her simplest command is met by antagonism or sullen compliance; her pleasure or displeasure are matters of indifference to the child; his chief desire is to get out of her presence. What is the matter? How is she shaping that child's character? Does she stop to consider before each command if it is the best time to make it, or has a good reason for it besides that it suits her own convenience only?

Oh, have you tried the sweet reasonableness of most children when you try to explain to them disagreeable necessities instead of simply enforcing obedience in an arbitrary manner? Do we make them feel that we share all their sorrows and pleasures, so they can not help being glad when we are glad, sorry when we are sorry? Do we take them into constant companionship in our interests each day, the books, the papers we read, the things we see, that they may learn to look upon us as so much more than simply one whom they must obey and who provides them with their clothes? I fear the mother does not tell them stories enough, nor put her arms around them and warm and bathe them in the sunshine of loving ways.

"I can not imagine why children are so much better with you than with me," exclaims the mother. No; she can't imagine that is the trouble. If she could all would be well. Perhaps she is a far more anxious, self-sacrificing, hard-working woman than the other, in whose presence the children never think of being fretful, selfish, or sullen. She tries to work only with dry clay.

Let us, dear friends, consecrate ourselves with unselfish love and unbroken energy—

"To lay the strong foundations
For virtuous, noble life,
And turn their inclinations
From selfish aim or strife;
The opening of child-flowers
To watch with tender care;
This shall employ the hours
Of childhood's gardener."

Beauty, talent, riches, all shall be offered upon this altar, that with a spotless heart we may become visibly or invisibly the guardian angels to innocent childhood.

"Give her of the fruit of her hands, and let her works praise her in the gates."

FINIS.

A lady, prominent in the Woman's National Christian Temperance Union, has expressed herself as follows:

"I was present during the greater part of the commencement exercises of the Washington Normal Kindergarten Institute, and was especially pleased with your essay on 'Retrospect and Prospect.' You well developed the theme, and I take pleasure in extending my congratulations and wishing you great success in the noble profession you have chosen."

OPINIONS DIFFER.

DAWKIN'S MILLS, OHIO, June 21, 1888.

Dear, *Pure Alpha*:

How I revere and honor such as *THE ALPHA* and the *Christian Life*. Verily, the salt of the earth. And may the salt never lose its savor. Many, many hearts are breathing out this prayer with earnest longings and outstretched hands, seeking, though gropingly, after the better way. I read these publications with delight, and praise the great Jehovah while I read, that some spirits are inspired to speak on this all vital subject. Praise the great name that the Holy Spirit has not ceased to inspire those who are earnestly seeking after God. Every number of *THE ALPHA* is a golden scepter held out to motherhood—a harbinger that she shall not die, but shall arise out of the dust and put on her beautiful garment and be free. No. 10, Vol. 13, is filled with excellencies. Just one thing I found that I wished was not there. I know not who our sister D. N. A. is. A good, thoughtful sister, no doubt, but I could not but wish that in her criticising the action of the General Conference of the Methodist Episcopal Church in not admitting the women who were elected delegates to that body, she had not spoken of the male organ of generation. I fear there is danger that purity may be wounded in the house of its friends. Its enemies will not be slow to take advantage of every possible mistake, either actual or fancied. That the male or will element arrogates to itself dominion can not be contradicted. But we know that the spirit of our Christ, the second Adam, is surely (though it may seem to us all too slowly) leavening the heart and the understanding of christianized humanity to the enfranchisement of, I will not say womanhood, but I will say motherhood, and let motherhood, as inspired from on high to know her rights, dare to maintain, but in sweetness and meekness.

Blessed are the meek, for they shall inherit the purified and glorified earth. This great body of men, good men, if not representing the advanced

christianized thought on this subject, at least represent advancing thought, and it seemed to me unfortunate to make such illusions. I recognize that our sister was looking far back of this body, and that she was grieved that it had not made itself the exponent of a loftier principle. But slowly, dear ones, our foundation is being laid broad and deep, and, with malice toward none and charity for all, let us trust in God and work on, biding our time.

MRS. A. S. K.

KIBROTH HATTA AVAH.

"Ah! my friends," said the Rev. F. W. Farrar, "how vast a part of human disease results, not only from the ignorance, but also from the folly and sin of man. Typhoid, leprosy, small-pox, and jail-fever are not, by any means, the only diseases which might be almost, if not quite, eliminated from among us. We talk with deep self-pity of the ravages of gout and cancer and consumption and mental alienation. Alas! how many of these might, in one or two generations, cease to be, if we all lived the wise and temperate and happy lives which nature meant us to lead. And the voice of nature, rightly interpreted, is ever the voice of God. Even the simplest of us are superfluous in our demands, and the vast majority of men so live as, more or less, habitually to pamper the appetite by wasteful extravagance and weaken the health by baneful luxuries. By unwholesome narcotics, by burning and adulterated stimulants, by many and highly-seasoned meats, by thus storing the blood with unnatural elements which it can not assimilate they clog and carnalize the aspirations which they should cherish, and feed into uncontrollable force the passions which they should control; hence it is that millions of lives are, like sweet bells, jangled out of tune, and millions of men in these days, like the Israelites of old, are laid to rest in Kibroth Hattaavah—the graves of lust.

And the sad thing is that this heavy punishment ends not with the individual. It is not only that the boy, when he has marred his own boyhood, hands on its moral results to the youth; and the youth, when he has marred them yet more irretrievably, hands them on to the man, that he may finish the task of that perdition; but, alas! the man also hands them on to his innocent children, and they are born with bodies tormented with the disproportionate impulses, sickly with the morbid cravings, enfeebled by the increasing degeneracy, tainted by the retributive disease of guilty parents.

"We must remember," said one, quoting the above, "that he who speaks thus is no obscure Boanerges, vaguely ranting over abstract sin, but one of the few great preachers in the Church of England, speaking in the most venerable religious edifice in Protestant Christendom."

ENCOURAGEMENT.

EDITOR OF THE ALPHA: Your kind letter was received several days ago, and I thank you for it. I have been in poor health since last September, and am only now beginning to feel like my old self, so that I have been unable to make any efforts in behalf of THE ALPHA. My youngest son, aged nearly eighteen, appreciates its teachings and sends you a subscription for one year. I also renew my own, and hope to obtain a few more before very long. You can send both copies to my address.

You must never lose courage, dear friend; your noble efforts in the cause of humanity have already borne much good fruit, and will bear more in the future. The longer I live, the more I see the sad necessity of THE ALPHA'S teachings, and long and pray that your efforts may be crowned with success. When sexual purity is taught in all our public schools as one of their most important lessons, great progress will be made in that direction; but this will hardly be done till a majority of the school boards are composed of mothers. To our impatient hearts all reforms seem slow, but they are sure, and while working, with whatever strength we may possess, we may safely leave all in the hands of our Father, the giver of all good. With earnest wishes for your welfare and the success of THE ALPHA, I remain your sincere friend,

CHARLOTTE G. HUBERT.

"HOW TO SUCCEED AS A STENOGRAPHER AND TYPEWRITER," with quiet hints and gentle advice by one who "has been there," a handbook of miscellaneous information and suggestions for the young law reporter; the shorthand student; the typewriter operator; with rules for the proper use of capital letters and punctuation, also some practical suggestions for the formation of a general American association of stenographers, by Arthur M. Baker, the author of "How to Learn Shorthand," 72 pages, paper, price 25 cents. New York, Fowler & Wells Co., publishers, 775 Broadway.

This practical Manual for the shorthand student and writer, considers among other things the advisability of learning shorthand, the time and practice required; the percentage of failures; the choice of system, and the advantages to be derived from its study; the average of speed required, also where to seek a situation; the reporting of evidence; the rates charged, etc.; the reporting of meetings, lectures, etc., with a great deal of information of interest to every shorthand writer and student; also a department on typewriting, the qualifications necessary; speed, rules for the use of capital letters and punctuation, how to get business, salaries, etc.; a chapter on newspaper reporting will be found especially interesting.

THE NEED OF WATCHFUL CARE.

DEAR DR. WINSLOW: Since my illness my strength returns too slowly, but I will do what I can. No one else will do it. The boys and girls at the Soldiers' and Sailors' Orphans' Home are, many of them, practicing self-abuse. I must have "Father's Advice to Every Boy" and "Mother's Advice to Every Girl." Send me half and half of each, as many as you can afford for this dollar. One boy sixteen years old went insane; was taken to the asylum at Indianapolis, but soon died while there.

I am down on the public schools as the best schools for vice that could possibly be gotten up. The Roman Catholics are right in their denunciations of them. I took it on myself to stir up our superintendent to investigate the matter, which he did, and not a bit too soon. I have four children attending. I am watchful to catch the least bit of evil and have it rectified. I do think it a great wrong to have our little innocent angels sent from a pure home atmosphere to be sent to a public school, where all manner of children, some of them with vicious parents and homes—"niggers" and white trash—for our innocents to mingle with, not knowing any better than to do so. Thus have them to come home with knowledge to startle their parents with alarm. Down with the public schools, I say. Better far that the children be uneducated and raised up pure at home for heaven than to have such a mixed education, such as the public schools give.

A. C.

No, my friend, do not denounce the public schools. This dreadful evil you deplore begins earlier than school days. It is impure parentage and neglect of guardians over young children. Why should parents hesitate to speak plainly to their children and thus save them from debility of mind and body, which so often terminates in idiocy or insanity.—Ed.

DISCONTENTED PEOPLE.

It would be well in life if discontented persons would sometimes consider the advantages rather than the disadvantages of the position they occupy. The law of compensation is everywhere. The absence of loftiness may give security. The want of capacity may exempt from many anxieties. The lowliest and commonest things are needed by the lordliest. The sunlight needs the purple hills and the happy flowers to display its glory. The sea-shore needs the coral-builder. The farmer needs the stone and worms to ventilate his field. The elder Cato said that "fools had their uses, for wise men learned from them." Failure has been a blessing to multitudes. "I never found my

welfare until I lost it," said a good man. It is through the failure of the stamen that you get the secretion of the honey; and so many of life's failures have produced the honey of life, and sympathy, and kindness. It is sad to have to say, that not a few faces one meet with bear deep traces of discontent and restlessness. Perhaps nothing is more remarkable in the Royal Hospital for Incurables than the sweetness and thankful content written legibly on the faces of its suffering inmates. Harsh, stern, sour faces are not seen here. The law of compensation is manifest. Can it be the fact that so much suffering and so deep a sense of trust, begotten of conscious helplessness, are needed in life to dethrone self, to sweeten our natures, and to make us more thankful for anything we have, than discontented because of "littles" we have not?

Surely we may find a spring of comfort in our very disadvantages. The dullness of Nicodemus has always seemed to me to have given the world a large blessing. Your sharp, confident man would never have asked questions as Nicodemus did. And perhaps that reply, "God so loved the world," had never been given to a man confident of his own cleverness. Our very troubles, and struggles, and doubts, may be a comfort and help to some one we otherwise may never have helped. Even life's wrecks, if properly illuminated, may yet become beacons to future mariners. The great lesson of life is to know how to be happy and how to be satisfied. Labored restlessness or indolent whining are life's curse; to eat, and not be satisfied. The blessing of life is to hunger and eat the bread of truth and righteousness; not to be without enterprise, not to glorify dullness, deadness, or stagnation; but to labor gladly for the best, thankful for whatever fortune brings. Constant glad activity, with inner rest, is the true ideal; finding life's best not in money, or luxury, but in watching the change of the seasons; in cloud pictures, in the growth of bud and blossom, the sweet faces and hopes of children; finding interest in helping others who are more lowly and suffering; taking a pleasure in serving with fidelity; thinking, loving, hoping, praying, working; these have power to give true joy, thus taking Christ's yoke in meekness and lowliness, and so finding rest. It is only such lowly ones who can truly sing the anthem, "Even so, Father, for so it seemeth good in thy sight."—*The Quiver*.

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