

# 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."

[Concluded.]

Five years rolled away bringing changes. Lotta and Elsie had married with a snug little capital secured to them by the prudence of Grail and the advice of their wise old lawyer friend. Pupil associates had become interested in the prosperity of the Co-operative Home. Some, having invested their little property in the business, were looking forward to partnership at the end of their novitiate.

"I think," said Bertha one evening, as she was sitting with Frieda and Margaret in the little summer house that had long ago found a snug corner on the roof, "that now we have found some houses that are suitable for our purpose, and have enough money and enough trained hands to carry on the ordinary house-work, we might make a new departure."

"Do you not think things are going on as well as they possibly can be, and are we not already quite rich?" objected Frieda. "Suppose we made a new departure that did not succeed and we lost what we have already gained, would not that be a pity? Besides, you will marry in September, and there will be a chance of your getting a family, as Lotta has, and then you will be lost to us as an active partner for some time, if not for always."

"It is just because of the new responsibilities that are coming to us that I think we might bring our system to bear in a wider field of usefulness. Here we can not receive young married people who have children. And although there is no difficulty in keeping this house full of young people, and people with grown-up families, and with middle-aged and elderly people, and would be no difficulty if it were four times as large, still a plan of house-keeping to become national must be prepared to embrace all family needs."

"Of course, but what do we want to trouble about a national system of housekeeping; all we have to do is to support ourselves in comfort and show other women how to do the same."

But would you not be glad if Lotta and Elsie, even when they have babies, could enjoy the leisure and freedom from domestic worry that living in a house like this gives. Why it is just when a

wife has the care of children that she needs such a refuge. Lotta said to-day that the work here is unmitigated pleasure compared to the labor of looking after half-trained servants, and the constant worry of knowing they are wasting your husband's earnings, in a hundred ways that you can not hinder. Now I think when we arrange the next house we might have more sitting-rooms and more bed-rooms, do away with the combination rooms, and have a large play-room, or kindergarten at the top of the house, half the roof might be covered in for use in wet weather, and half left open for the children to amuse themselves in when the weather is fine. I should suggest that instead of letting single sitting-rooms, and single, or at most two or three bed-rooms, to each boarder, that we let suites of rooms, let us say a dining-room, drawing-room, morning-room or library, with six bed-rooms somewhat smaller than those in this house, and a bath-room, to a family. We could then accommodate two families on each floor; or we might arrange the upper floors into smaller apartments, say dining-room and drawing-room, with four bed-rooms and small bath-room; this would give three families to a floor."

"But what about the children; who would look after them?"

"I should propose that we left that to be arranged by the parents, only stipulating that they were in no way allowed to interfere with the lady-associates. A mother could hire a nurse, or mind her children herself, or, I have no doubt, when all the house-work was done by the associates, that she would be able to secure, for her children, the care of a lady, even while they were quite young. How many widows, or wives of unfortunate business men, would be glad to take the management of children if no work of a so-called menial character were required of them, and what an advantage it would be to children to be associated from their birth with people of the class in life to which they themselves belonged. Lotta said that if we could see our way to opening a house of this kind, she should certainly come and live in it. She thinks, too, that if she succeeds in passing her examination, and gets her certificate as a kinder-

garten teacher, which she does not doubt she shall do, that she would like to take charge of the kindergarten. You know it is three years since she began to study Froebel's method, for the benefit of her own children, and she is so enthusiastic about the benefits it confers on the opening infant mind that she earnestly desires to gather as many little ones around her as possible."

"Do you think people would let their children associate with the other children in the house?"

"Yes, if they were not asked to do so; many mothers send their little boys and girls to kindergartens already. But if they did not want to take advantage of the playground and school it would not matter. There would be Lotta's and Elsie's children to begin with, and they must be taught in any case, and both the mothers seem determined to use every effort to keep their darlings out of the hands of nurse-maids, who, they say, may be very well-meaning, but who are fearfully ignorant and careless."

"What does Grail say?"

"I have not found her at liberty for a chat since the idea occurred to me, from listening to Lotta's troubles with her domestics."

"If it could be managed it would certainly be very nice to have the girls back again. What a pity you are going to marry an American, dear, who may want you to leave England some day."

"We have been very happy together here, but we have our brothers over the water, and you know they said last year that we must visit them next. After all it does not take long to get from New York to London, and if George has to go he thinks it will be only for a year or so. We will not think of what is in the far-off future. But I think I hear his footstep. Yes, and Grail is with him. We will tell them what I propose, and hear what they will say."

After mature deliberation and much consultation with the married sisters and their husbands, it was decided that the experiment should be tried. The success, when the project came to be carried out, was not less decided than their earlier and simpler venture. The financial results were more than satisfactory. But when the battle is won, when the excitement of experiment gives place to the prosaic contentment of the daily round of well-learned duties, what remains to be said? We do not talk of the thousand successful efforts that are made year by year to further the progress and happiness of humanity, but of the one unfortunate and gigantic bank failure, or railway accident, or mine explosion; or we have grown familiar with the results of commercial co-operation, and cease to wonder that we buy our stores so cheap, while we never tire of listening to the laments of the badness of trade.

Having seen the sisters through the years of anxiety and effort, we leave them in the haven of wealth and independence, won by intelligence, enterprise, and steady industry. There remains but one word more. What these American girls accomplished alone other women might accomplish by means of limited liability companies and the association of laborers. Let it not be said that there is no help for the waste, the weariness, the muddledom in which all but the very highest classes of English women live. Economy, efficiency, and comfort are within the reach of all so soon as the crowds of ladies of leisure and unemployed gentlewomen who are now seeking work, or earning a scanty pittance as unqualified teachers, or slighted companions, wake up to the fact that domestic work offers a never-ending resource, the drudgery and disagreeableness of which can be easily overcome by following the ordinary trade methods. These are co-operation between capital and labor, the employment of labor-saving processes, and a due division of labor among the laborers.

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#### A DISEASE WITHOUT A NAME.

Extracts from an article by Melville C. Keith, M. D., in "Mother and Child."

The regret often comes to one who is aged, that they cannot live over again and have the same knowledge to start with, that they have accumulated on the voyage of life. It must be a bitter regret. The only advantage to be derived in living over again, in our estimation, is to go over the ground and do more good than we did at the first journey. The following attempt at doing good while we are still in the flesh is presented to the readers of *Mother and Mother* solely for the purpose of doing good, not alone to the readers, but to enable these readers to do good in their several missions on earth.

There are thousands of men in the world, especially in the United States and Canada, who are not sick, but they are not well. They are listless. They are weak. They do not have kidney disease, but the back is weak. They may have some local trouble with the lungs, liver, kidneys, or the digestive apparatus, but they doctor their local troubles, and it appears better and they are still weak. Their minds are not sharp. They miss bargains. They are irritable. They cannot see correctly into their circumstances. They exaggerate trifles and diminish the mountains. They are stubborn in mind, but yet are easily persuaded into or tempted into excess. They are unfit judges of their own standing, and the worldly verdict is that they are "off their base."

There are women who are in the same category. They dress well and are fairly well behaved. They are not ailing specially, but they are invalids. If in moderate circumstances the patient lingers along a few years and drops into the grave. If wealthy, specialists are consulted and the end is hastened by a recourse to those commonly prescribed "nerve stimulants" (but which are nerve destroyers), strychnia, bromide of potash, belladonna, or opium. We say the end is hastened, because in the *disease without a name* the more drugs the quicker comes destruction.

No matter to what church, or no church, these diseased invalids belong; no matter whether they claim salvation, infidelity, or agnosticism; no matter whether Christian ministers of the gospel, preaching Christ and him crucified; or whether the victim is an infidel, doctor, or day laborer, when this disease takes him, the symptoms are the same—lassitude, weakness, depression of spirits, and a general decline of all the physical and mental powers. So too in the case of the woman. She is physically and mentally depressed. She has no special organic disease, as for instance cancer; but while cancer has at the present ceased to inspire the horror it formerly did, all women who have the *disease without a name* readily succumb to any intercurrent disease. We have known an entire family swept into the grave from this disease, while the doctors declared and certified that the dead were victims of consumption. We attended not very long ago a lady dying from this disease, and the husband rallied after the death of the wife and in a year married again. Both himself and second wife are now suffering from this malady. We knew of a clergyman satisfactorily settled, with a good living. He had the disease. He changed climates, grew worse, changed again and died. The wife has partially recovered.

Can these people, so diseased, be distinguished? We think they can. Sadness or a mild sorrow is a distinguishing symptom. "I'm saddest when I sing" was the outpouring of the spirit of one of these diseased persons, and found a ready echo in thousands of breasts. Of the eighty-five thousand doctors in the United States fully two-thirds attempt to combat this *disease without a name* by drugs, chemicals, or nostrums of no earthly value. It is not too much to say that fully one-half of all named diseases are caused by this *disease without a name*.

We do not believe there is a hamlet inside the boundaries of the nation where there is not a victim to this *disease without a name*. The cities are full of them, men and women. What causes this disease? To this question we reply, that there is only one cause. Unlike fevers which may come upon a person from a multiplicity of causes—(At this point we desire the reader to understand that

we do not class fevers of any kind as diseases by themselves. A fever is a symptom of a disease, but fever itself is not a disease. And mark this. The time is coming when this doctrine will be taught in the fashionable schools of medicine)—this disease has only one cause, and this cause is a perversion of the sexual functions. We do not now allude to the sin and folly of youth, masturbation or self-abuse, a practice which is left in the dark to the unfortunate youth, and is only too frequently learned of from the outside world to one's detriment, instead of from the mother or father, as it should be and learned of to be shunned. The miserable drunkard makers—the doctors in general—now teach that there is no such thing as virtue, and that adultery is to be chosen rather than continence—but we are not on that subject.

We assert that this *disease without a name* is a perversion. Let us clear it up a little. When it comes to pass that a man is married to a woman, and the sexual passions are gratified, while the man refuses to become a father or the woman refuses to bear children, they resort to a number of devices to prevent conception—to prevent the egg of the woman from becoming fertilized by the seed of the man. The most common of these preventions is a perversion. Before the marriage act is completed they separate. It is a crime, for committing which God slew Onan. This secret, unspoken-of crime, this loss of seed in the male and the corresponding loss of force in the woman is the cause of this common *disease without a name*. In the male this disease is the more formidable, because it is a tabooed subject by the doctor and patient. The ordinary physician cannot probe the acts of the home life. He says—and says truly—"If I mention these subjects, no matter how much they may now respect me, they would soon join in hating me for my meddling interference." So the doctor is ordinarily powerless for good, and his silence, under the circumstances, is a necessity. The crime goes on unrebuked, and in too many instances the victims are ignorant of the results that follow. Sexual gratification takes place, but the "seed is spilled." But not all spilled. A part of this seminal fluid cannot be ejaculated or voided, and this suddenly chilled, inert, dead, and retained semen (for it cannot all get out through the ejaculatory ducts, and the seminal vessels are not fully emptied), decays and is reabsorbed into the system. It destroys the spinal cord. It softens the brain. It changes the countenance from a clear arterial red to a putty color. It stoops the shoulders. It dazes the intellect. From a healthy product it becomes a virulent poison. The man is no longer an individuality. He is a walking death. A bunch of festering corruption which is hastening to the graveyard. This is a cause of

enlarged prostate glands, a cause of paralysis, a cause of palsy. But above all this perversion of the sexual instinct is a cause, and the sole cause, of the *disease without a name*.

Oh! it is a cruel fate to be a walking abode of death. Possibly it is well that the myriads of victims are ignorant of the cause of their *disease without a name*, or they would tear their partner in crime from the earth. But the woman does not escape. If one thinks the unfortunate woman ever escapes from any punishment read history. The woman never escapes. Her punishment meets her on the way.

We know of one religious denomination—no! we will not name it, although the temptation is strong—where they are particular to exact tithes of all they possess, and the head medical apostle of this organization has written that “poverty is a reason why people should not have children.”

When Christ told the Pharisees that “outside they were whited sepulchers, and inside filled with dead men’s bones,” the idea was given of this condition. They were filled with dead spermatozoa, *i.e.*, dead little men or literally “dead men’s bones.” The unhappy female who is the recipient of these “dead men’s bones” may paint, powder, wash, and be “whited on the outside,” but it does not prevent the application of Christ’s words, “filled with dead men’s bones.”)

Do you not believe that if there is a God that such a church, or such a pretended church, would be cursed? It is cursed. We have been to numbers of their gatherings, and we do not believe that any other body in Christendom can show a greater number of weak-kneed, putty-faced, wrinkle-eyed, repulsive-looking creatures than this church whose chief apostle advocates the repression of children, “because of poverty.” Yes, the visible curse of God is upon that church.

Oftentimes the mother advises the married daughter to not bear children. We personally know of a man who has what the doctors call “softening of the base of the brain.” His headaches were dreadful. After becoming somewhat intimate and relieving the man of his sufferings, we ventured to suggest that imperfect sexual intercourse had something to do with his trouble. He at once acknowledged that he was addicted to this crime, but emphatically remarked, “I cannot afford any more children.” He was an eminent church member, but his belief in a personal God did not warrant him in obeying a command, and he persevered in his practice. More than this he told his wife, and in a short time, from being friends, they both became the most personal, bitter-tongued enemies to one who tried to educate them to live up to the laws of nature and of God.

This habit of sexual perversion is to directly de-

stroy body and brain. What can be done in this *disease without a name*? Stop the producing cause. If the woman and man have resolved not to have children, keep apart.

Go out upon the street and look at the passers-by. Look at the white faces, hollow cheeks, void expressions, and gnawing, undefined care that is sapping the life from the body. Listen to your preachers, and hear their flimsy platitudes, and their trashy oratory, and ask yourself how many of them are continent—how many of them are pure. Call up the faces of your dead friends and see how many were victims to a disease without a name. Ask yourself how you stand before your own conscience and before God.

Resolve to do right.

—*Christian Life*.

#### MORAL RELATIONS OF MEN AND WOMEN TO EACH OTHER.

[Concluded.]

Now, I want to say just a few words about co-education, and I do so with a sense of shame as an English woman, for we are far behind America in that respect. There are only a few of us who have dared to point the finger of scorn at the prudery and folly which separates boys and girls in the most earnest hours of their lives. When America is wise she will have no separate schools. In this matter we have dared to be wiser than God. He, in his infinite wisdom, put the boys and girls into our families together. We have been so delicate and proper that we have separated them and have sent the boys to one school and the girls to another, in order that the best and most earnest years of their lives might be passed away from each other, and that they might not learn the natures of each other, until it was too late to learn properly. Women, we have put a terrible rod into the hands of our sons by doing this. We have taught them that while the serious hours of study were to be passed among boys and men, the play hours and holidays of life might be passed amongst girls and women. Mothers have talked of making their boys manly by sending them off from home to the entire companionship of boys and men, as if the highest ideal of manhood were not the man who knows how to behave to girls and women. And the mother has sent her girls off to a school for girls, and the girls have passed the serious hours of study amongst girls and women, and have failed to learn the lessons their brothers could have taught them, and awful is the revenge that our girls of the upper classes have taken afterward on the men for the wrong done them in childhood. Let many a desolate-hearted man give back the truth of the words I am saying when I say that the girls have taken their revenge by not being able to understand the earnestness and depth of

the man's nature, and in the solemnest hour of his life, when his heart's fate was trembling in the balance, they have played with him, because all they have learned about men was to link them with their play-hours and holiday times. We shall save some of these unnecessary heart-breaks and sorrows when we have taught our boys and girls their relationship to each other in bringing them up together. I do not know of anything in this country but one thing that has made me more glad than to go over your co-educational schools. I wish them all Godspeed, and hope before long they will be the moral law for the education of our children. Then I will tell you another thing. At our great public schools the boys, deprived of the society of their sisters, have got into all sorts of coarse and bad ways, and have learned a false ideal of womanhood, and they have had only bad boys and men to fall back upon for their education as to women, for the good ones have been silent about these matters, and all our boys have learned of the subject of sex has been obtained through the most degraded channels.

We want to appeal to the fathers and mothers and say: Fathers and mothers, the story of life and the relationship of sex is one of the most solemn, one of the most vital matters upon which our children have to be educated. Are you going to pass over to another your solemn duty of parenthood? Are you going to hand it over to somebody else? It is you who have brought that child into the world, and it is you only who ought to teach it how it came. It is a melancholy thing to hear some mothers say, "Oh, I could not speak to my girls and boys about such things." If you could not, then your love for them is wrong and you have not handled them right, and they are not in your confidence. I pray God my little children may not learn about this from anybody but me and their father. I am sure that we love them better than anybody else can, and it is love gives the wisdom that knows how delicately and wisely to touch this. Begin now with them and teach them the solemn truth about life, and there will come the wisdom that is patient and does not teach too much. There must be no cramming; here a little and there a little, and on through the slow, patient years of childhood, just as God is teaching us. He gives us forty, fifty, sixty, seventy years here of training to learn the lessons of this life, and so we should not hurry on the education of our children in this matter, and cram it into a few years. Begin with one solemn axiom—as far as you can to answer the questions of your children. Don't shut them up and tell them they must not ask, for as surely as you do you will find that you have not settled the question: you have merely told them to ask some one else. Be in your

children's confidence, and remember that you must answer their questions. Never lie to them under any consideration whatever. I think the bond between father and son or mother and daughter is fractured in that time when we dare to lie to them under any consideration whatever. I would rather tell my children the whole truth of all they have to learn of the world, of its sorrow and sin, of its joy and love, than I would violate the sanctity of that bond that binds them to me by lying to them in the little things of every-day life. Don't be able to lie at all to any one, but here, between you and your children, it should be the exact, solemn truth. Of what are you afraid? Do you think it possible that God's truth about the thing can be more injurious to your children than the world's cant lie? Ask that question of yourselves and answer it, and you will be in a position to deal wisely. Do you not see how serious it has been for our boys and girls when the first curious cries and thrillings of the heart have come to them and they have begun to understand something of the great pain and the great joy that came to us in loving and being loved, and then these lies that have been told them are the miserable stones they have to fall back upon instead of the bread of solemn counsel and great wisdom. Is it any wonder they have gone wrong?

The young fellow whose father and mother have not taught him the religion of sex will learn the irreligion of it in unmentionable places of amusement and of infamous people. The gap between him and his family and his sisters widens day by day, and he becomes changed to them and they do not understand it. The father has a few suspicions that he dare not give voice to, and there comes one day the terrible story of the prodigal son, but without its happy conclusion, and the boy becomes a wanderer on the face of the earth, with a brand on his brow deeper than Cain's, for he has not slain his brother, but he has slain one of the sex of the mother who bore him. He has been false to the highest duty of father to child. In England last year there was a young girl fifteen years old who had been wronged by a wealthy farmer in Wales, a man of fifty, and she did her best through one sorrowful year to take care of herself and her baby; but I should like to ask any mother or father or man or woman, Is the support of a child a righteous task for a young girl of fifteen? Yet the law let that good-for-nothing elderly man go scot free and the poor little mother was to bear the burden alone and support her child because a few little words had not been spoken over their contract. At last the burden became too heavy for the girl-mother, going on sixteen, or rather to fifteen, for she was only fourteen when she became a mother, and some older woman said to her: "If

you put your baby down somewhere some good person will hear it cry and will take it up to comfort it and then will adopt it, and you won't have any more trouble with it." And she did that, and laid it down in a mossy little place on the edge of an old mine, and I can imagine how she cried over it, this little mother of fifteen; how she laid it down, a second Moses, on a little ark sent out on unknown waters, and then how she ran away from it as fast as she could for fear its cry would bring her back. And then the law found the baby and found the girl, and, absolutely, we have magistrates on our benches, judges rather, who are so deficient in manliness that there was a judge found to sentence this girl-mother to fifteen years penal servitude, and they did not even suggest that the father ought to be looked for. Up at the bar of God, before the great white throne, do you think when that baby lay upon the moss alone and deserted that God took cognizance of the poor little mother alone? Don't you think he was asking, Where is the father? By dint of a great deal of effort, and by the writing of articles, and I assure you I did my share, and headed my article, "Ninety-six months in prison!" we got the sentence commuted to eight years penal servitude, and then they talked a lot of twaddle and cant about the leniency that had reduced the girl's sentence.

I tell you solemnly, dear friends, we have no right to put a mother in prison who abandons her baby until we put in beside her the father who has abandoned both mother and child. I hope you will rouse such a state of public feeling here that such a thing will not be possible, and you will be stretching out those loving, kindly hands of yours across the Atlantic and helping to make it possible for us to have a similar law in our country. I shall never forget the miserable fellow of eight and twenty who died in the hospital when I had charge of the male accident ward in one of our hospitals, when all night long I used to have to trip up and down between from fifty-four to sixty beds, filled with men laid down with all sorts of accidents and dreadful things, and one night there came twenty-five poor fellows into our ward stricken down by the falling in of a coal-mine roof. And one young fellow, probably eight and twenty years old, was terribly hurt, both legs were crushed off, and he needed special care to see that he did not die alone, and by and by, as the dark hours closed around him, he said: "Sister, I have a care that weighs heavy on my mind, and I wish I could tell it to somebody, but you look so young," and I said, "Brother, all my youth and all my help are at your service," and then he poured out to me the story of the wrong he had done to a girl, and every now and then he would start and say, "There she is now, at the foot

of my bed, calling to me as she called that night, and I would not listen. I left her crying there at the corner of the wood and have never seen her since, but her cry has followed me the world over. When she followed me to tell me that her child and mine lay dying at home and asked me to give her a shilling to pay for milk, for it was dying of starvation, I laughed at her, and for five years I have not been able to cease hearing her cry." Talk of a hell hereafter! Can you think of any hell worse than that he had suffered when he had closed his room door for the night, and through the key-hole there came the phantom of the girl he loved and betrayed and wronged and turned his back on? I say it is fiendish cruelty to manufacture men like that, when, if we teach them properly to have a proper standard of conduct they need never fall into sin. And then just a word to you younger ladies here. What do you think of the standard that means one thing for the women and another for the men, and that in society shakes hands with the profligate man and draws away its garments from the profligate woman? If into your house you will ask the men whose hands are unclean with sin of this kind, be just, be fair, and ask in with them their familiar companions. Do you take pains to ask about the character of the men who go to your house? "Oh, I would not like my daughter to marry such a man," I hear a mother say. Then how dare you let your son have the companionship of such a man? Have but one standard for men and women and keep your homes pure, and do not think I am pharisaical in saying so. It rests on your shoulders to keep your homes pure from this shameful evil, and to say "into our house I will not have the man come who has the wrong of some woman on his hands." It needs the women of society to make these laws. Dear women, I have another word to say, and it applies equally to the men, because women who do such foolish things plead that they do them on behalf of the men. Women must teach men the lesson that they hold their own persons so sacred that they will not condescend to indecent dressing. There has been such a lowering of feminine dignity in our dressing, and I want every man and woman to make common cause in this matter. Do you not think it shameful that virtuous women, women of good character, should be wearing the livery of a harlot? And then I see mothers getting their daughters to exhibit as much of their persons as they can (though they don't admit it) that they will, by appealing to the sensual side of some man, get his attention and an offer of marriage. We are a great deal worse in England than you in this respect. But I went to a reception the other day, and there was a bright young girl there, dressed in what I call a shameful manner, and she

came up to me and said, "May I kiss you good-bye?" and I said, "No; not in that dress." I might have said, not in that undress. I want you to feel that you dress in the presence of God, and that your dress, as everything else about you, is not to be a source of danger to others. We must appeal to the best side of those with whom we are thrown, and we will not do that if we pander to the lower faculties.—*Mrs. Ormiston Chant, from the Woman's Tribune.*

## ONE OF MANY.

## SCENE I.

A bright, vivacious, laughing, loving, sunny-dispositioned little girl, the pride of her parents, the joy of the household. Home, a cheery farm in a well-to-do New England community, with beautiful, healthful surroundings.

Daughter—"Father, may I not learn a trade?"

Father—"No, dear; the world's work is to be done by strong men. My little daughter must not think of aught but marriage to some worthy man, when she is old enough.

## SCENE II.

Death, that relentless monster, has entered the happy home, and father now is no more on earth. The strong protecting hands can no more shield his little daughter from the world's hardships. Worse than this, the estate is involved. Lawyers come in, and (as sometimes happens) when the creditors are satisfied and the lawyers paid, little or nothing remains for the family.

## SCENE III.

With tears and many misgivings, the daughter now bids adieu to mother and the younger children to go to the city for employment. She has bright hopes of success. But, ah! how little she knows of the ways of the world, and of the little help there is for a defenseless girl, be she ever so pure and true.

## SCENE IV.

She secures work in a cap factory. After some months' work, the factory is closed, and as they were only learning, nothing was paid them. Her little supply of money is very low. Day after day she reads advertisements, seeks honest work, but all in vain. She applies to every place from which there could be hope. All this time the thought of a life of sin has not entered her head or heart. Brave, true, innocent, modest, loving, confiding. A girl whose heart was loyal to purity and righteousness, who richly deserved the highest esteem and love of all the good.

## SCENE V.

At one lawyer's office at which she applied there was a nice-looking young man who overheard her

story of seeking work. As she went out he followed her. In a truly friendly way he said he thought he had a friend who would give her a situation. Would she give him her address? Most innocently she gave it.

## SCENE VI.

"The rent is due, and unless you pay you must get out," says the landlady. In tears of despair she knows not what to do. Just at this moment a knock is heard at the door, and her friend enters. He takes in the situation at a glance. "What do you mean by talking so to the young lady?" he says to the landlady. "I mean just this: that the rent must be paid or my fine lady must vacate at once." He pays the rent and then leaves her money, saying he will loan it to her until she shall find a situation and repay him.

## SCENE VII.

By his kindness and his respectable bearing he has completely won her heart. They will be married soon. Oh, what an escape from poverty, and how thankful she is for such a friend. Having won her heart's affections, and with a promise of marriage, he quiets all her scruples by his smooth tongue. No, of course you would have been wiser, and possibly your daughter would have been, too. And it was very bad to yield.

## SCENE VIII.

For a time all goes happily as a marriage bell; and the glad, innocent, deceived girl is aware that she will become a mother. She communicates the fact to her "lover." Oh, sad day! He receives the information with curses. It was no child of love with him. He advises murder, and because she will not consent to murder her unborn child, he leaves her. Because she refuses to add murder to the crime, he, her equal partner in guilt, deserts her in her hour of direst need.

## SCENE IX.

The babe is born, but only lives a few short hours. The mother recovers, and goes forth a wiser if not a better woman. She finds employment as seamstress in a family. The daughter is to be married. Her intended husband accidentally, one day, saw the seamstress. She recognized him as the man who betrayed and then deserted her. Has not he injured her sufficiently? No, his honor isn't safe while the betrayed and wronged woman is in the home of his affianced. Requesting the daughter to leave the room, he tells the mother that the seamstress is not a fit person to have about the house. "Well, how does it happen that you know so much about her?" "Well, I told you that I had not always been a saint, but your daughter is safe in my keeping. But this girl must leave at once."

[Continued on page 14.]

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

Subscription and Advertising Rates.

Subscriptions:

The Alpha is published on the first day of each month, and can be obtained of newsdealers, or will be sent at the following rates:

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

Advertisements:

The Alpha having a large circulation, and being of a suitable size for binding, is a good medium for advertisements, which will be inserted at the following rates:

One square, (space equal to six lines nonpareil,) first insertion one dollar; each subsequent insertion, fifty cents.

Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

All communications, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

PAID FOR.

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

THE ALPHA.

VOL. XIII.

AUGUST 1, 1888.

No. 12.

THIS number of THE ALPHA is the *last one* that will be issued by the present proprietor.

To OUR friends whose time of subscription has not expired, we would say: All that wish it, will receive *The Christian Life* in place of THE ALPHA. Or, if they prefer, we will send them any of our pamphlets they may select, to the value of their unexpired subscriptions, except "Parental Legacies," which is out of print.

MORAL EDUCATION PAMPHLETS.

Our stock of pamphlets, as advertised on the sixteenth page of THE ALPHA, is quite large. They ought to be in circulation. Within their covers are set forth the important principles and teachings of The Washington Society for Moral Education. They should be extensively read, especially by our young men and women, as helps to those who will some day enter the marriage covenant, and become the parents of future generations who will consider their opportunity to increase the world's quota of beauty, health, happiness, and virtue on earth, by striving intelligently to endow their children with the best elements of character in each par-

ent, and with the combinations of the best physical endowments.

That this can be done has been proven by many successful experiments which, if repeated by three or four generations, would go far to establish Christ's kingdom on earth and usher in the millennium. We will sell these pamphlets from this date at 50 per cent. discount, and with the proceeds pay arrears of THE ALPHA, and let it merit for its epitaph,

"Honest and consistent to the last."

TO OUR CONTRIBUTORS AND CORRESPONDENTS

Who have so patiently and generously given THE ALPHA columns their valuable thought, their time and talents, which have gone so far to make THE ALPHA the radical reformer that it has steadily been; to you that have borne the heat and the burden of the day with the editor, and such as have had strength to keep step all these years, we give affection and gratitude without stint, that will continue beyond the vale of time, and pray that through life you may be abundantly blessed, and in the future existence reap a rich reward. It will always be a source of regret that we have not the means to remunerate your efforts with more tangible and material substance than love and gratitude (precious as these are, they are not the popular currency of our times); for unrequited toil is not often blessed to the recipient; and perhaps if you could have received the moneyed value of your work THE ALPHA might have been more blessed and perhaps had a longer tenor of life. As it is, you have made common cause with the editor, and are so far done up in the same bundle, from which we can never be wholly separated. Although we may never meet in this life, in the great hereafter we shall know each other and measure our growth and our spiritual treasures accumulated in this rudimentary life.

To THE "little ones," to whom "offenses must needs come," what can we do to heal the wound or assuage the smarting pain? We feel the "woe" that comes to all through whom offenses come, so closely are we allied.

To THOSE who have fallen asleep with their armor on, while giving us their valued and needed assistance in substance and cheering words. They are



still an inspiration, and we strive to walk in the shining path they trod. We see their pure hands beckoning us to follow them to their heavenly home, and, God helping us, we will.

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To THE multitude that have given us enthusiastic greetings and walked by our side for a longer or shorter period to the place of separation, because of other duties or lack of strength to continue steadfast, we thank you for the cheer and sustenance you imparted at the time and the lift you gave us through a toilsome or an arid day; even though the falling off wounded and caused tears of regret, still we bless you for what you imparted, for we know by our own experience that the pathway of a reformer is not strewn with roses or covered with velvet. And all are not equal to the strain and sacrifice that must come. To all we say, Farewell, and God bless you.

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OUR exchanges have been very valuable and a great help in our difficult task. Some have given us generous notices, and God speed you, among whom we would specially mention *The Home Monthly*, Coatsville, Pa., which has made pleasant mention in every issue for three or more years; *The Womans' Tribune*, which has bravely recognized THE ALPHA's work; *The Woman's Journal*, *The Platonist*, *The Home Guardian*, and others—you have our thanks and best wishes. We shall miss your pleasant faces that have come to our table punctually and furnished us so much mental food and pleasant recreation when we could find time to spend an hour with you. We are sorry to say farewell to you, but we must part. May you all live long and prosper.

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WE commend our enemies to the special care of our Heavenly Father. May He forgive them as we do, and bless them abundantly with His love, till they come into *the light and the truth*.

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Having indulged in a pretty solemn hand-shaking and sorrowful parting with ALPHA friends, let us look at the cheery side of this closing retrospect. THE ALPHA is not dead. No truth or good work can perish. Its spirit will live, permeate, and percolate down the vista of time, and still con-

tribute and continue its purpose for "the healing of the nations."

In behalf of ourself, we would say we do not doubt our special call to do this pioneer work for humanity. Our soul was burdened with the sorrows and sufferings of our race. Day and night we prayed for wisdom to solve the awful problem of moral delinquency that is deluging the world. A voice within cried, "Strike at the root of the tree of evil. Cleanse the fountain of life and give your saving message to the world."

That this message is the most unwelcome one that could be given does not detract from its importance nor lessen our obligation to deliver it. It may be that the quality of the message has been impaired by the expenditure of strength to "overcome" the granite walls of opposition we have met, where love should have won the victory. It may be we needed the polishing friction of conflict. Who can tell?

Peculiarly THE ALPHA has not been a success. We have no gift for making appeals. In our heart is such a strong repugnance (is it pride?) to begging and entreating, we feel sure we would starve rather than resort to it. The pangs of hunger would be less painful than the humiliation of solicitation.

We ever rejoice in the immortality of truth. What good seeds for thought have been sown, what of endeavor it has made; even its seeming failures will live forever, as will all truth, all good. We must not count the cost of the battle fought, nor our losses in family and personal friends, the hours of toil, the heartaches and other expenditures, for we have learned that "he that loveth father or mother more than Me (Truth) is not worthy of Me; he that loveth son or daughter more than Me is not worthy of Me, and he that taketh not his cross and followeth after Me is not worthy of Me."

We count it honor to have been considered worthy to have uttered this voice in the wilderness. Besides, we have gained some true hearts, that have received the truth joyfully, and have made their offerings in sincerity. These are our jewels that we shall wear on our heart through life. We likewise value those that, like the young man that came to Jesus at night and said, "Master, what shall I do to be saved?" who, when he heard the

terms of salvation, went away sorrowing. The sacrifice was too great. We remember them gratefully as well as regretfully.

With THE ALPHA's last breath it declares the divine right of every child to be well born.

Human rights before all men-made laws and constitutions.

Contenance, except for procreation, is the universal law of sexual life.

The period of inception is the time when the strongest bias is given to life and character.

Prenatal influences are the earliest and most important periods of education.

Heredity influences moral qualities more immediately than intellectual.

Ripe and rich seed can alone make a rich harvest possible.

The conservation of vital force is essential to a noble character and to the ability to excel in any department of life's workshop.

Narcotics and stimulants taken into the system consume life-forces and deteriorate the power for continuous noble effort.

The principles of economics must not be ignored or outraged.

CAROLINE B. WINSLOW.

CALDWELL BROS. will advertise and sell moral education literature.

ALL that are in arrears to THE ALPHA are invited to make prompt settlement.

WE shall continue to sell our pamphlets from this office at the reduced rates offered as long as they last.

IF the lady signing herself Lina Nichols wishes a reply to her letter she must send us her address. She omitted it, and the post-mark is illegible.

CALDWELL BROS., editors and publishers of *Christian Life*, quarterly, 20 cents per year, Jacksonville, Ill., are brave and true men. They see the fallacy of spending so much time, talent, and money to reform drunkenness, murderers, and the brothel, so have taken up and presented with energy the subject of continence, mental and physical; purity in marriage, and a desirable inheritance for children by a careful preparation. They ex-

tend their labors beyond the home to the church, and make parents responsible for the shortcomings of children, which have hitherto been charged to a mysterious Providence. The *Christian Life* will fill the unexpired subscription-list of THE ALPHA, unless pamphlets are preferred.

ELIZABETH KINGSBURY concludes her admirable article illustrating co-operative housekeeping and her ingenious methods of relieving women from the daily drudgery of life. Miss Kingsbury is a woman of industry, talent, and philanthropy, one who in her clear vision, fidelity, and industry is blessing our age.

#### THE ETHICS OF MARRIAGE.\*

Glancing over the backs of a lot of new books, in the Mechanics' Institute Library, at San Francisco, a fortnight ago, my eye fell on "Ethics of Marriage." Reading the chapter-headings and a few sample sentences made me want to peruse the volume at leisure; and perusal has made me desire that it may find myriads, yes, millions of attentive and reverent readers here in the United States.

The scope of the work is pretty well foretold in the titles of the nine chapters between the introduction and the appendix—namely: The Family and the State; Marriage; The Perversion of Marriage; "the American Sin;" the Mission of the Child; Heredity; Woman's Work; Over-Population; Other Bars to Parenthood; Suggestions.

One may guess somewhat of the author's spirit from the motto on the title-page: "And a little child shall lead them," and the inscription, "To my mother this little book is affectionately and reverently dedicated;" and a few extracts will give a notion of the wise and noble way in which the doctor treats his important subject.

In the chapter on the mutual dependence of family and state, he says:

In a republic all civil reform must have its roots in reform of the individual and the family. \* \* \* The voter's will is usually the expression of his birth and home training. And so we may trace reform back to the nursery. I shall endeavor, in these pages, to show that reform may be traced still farther back, or rather that *preform* lies back of reform.

We can never have satisfactory laws which shall be vigorously executed until each home in the land becomes an institution for rearing and educating intelligent, conscientious voters who will be ashamed not to vote when it is possible to do so.

We pride ourselves on our zeal for the sanctity of the family relation, and yet we entertain false and dangerous ideas respecting marriage; and these ideas are leading to practices which will, if unchecked, soon corrupt and destroy our national life. A healthy

\**The Ethics of Marriage.* By H. L. Pomeroy, M. D., Boston; with a prefatory note by Thomas Addis Emmet, M. D., LL. D., New York, and an introduction by Rev. J. T. Duryea, D. D., of Boston. \* \* \* Funk & Wagnalls, New York, 18 and 20 Astor Place. 1888.

marriage begets a healthy family, and a sufficient number of healthy families beget a healthy state. So the ideal state may be traced back to true views and treatment of the marriage relation.

In the chapter on Marriage occurs a vigorous protest against that bogus modesty which "is working against purity in the name of purity itself."

Society declares that it is indelicate, even unsafe and impure, to speak of matters which have a Divine author and are instituted for an honorable and necessary end. \* \* \* Let us look at truth as God made it, if we can; let us "call a spade a spade!" It is time for us to stop insulting the Creator by assuming that some of his ordinances make the obedient dishonorable or immodest.

Maintaining strenuously that those on the threshold of manhood and womanhood should be taught the meaning and aim of the reproductive instincts and passions, and the serious responsibilities which they imply, the author claims—and our own experience and observations force us to believe he claims rightfully—that the American boy or girl of even six or seven years is capable of understanding, and often does understand, almost everything which should not be known about this matter, and hence that "ingenuous teaching on delicate subjects" is an indispensable safeguard.

Disguise the matter how we will, yet the fact remains that the first and specific object of marriage is the rearing of a family. We may never hope to have the marriage relation what it ought to be so long as social usage demands that we pretend it is for any or every object except the real one.

That marriage has secondary objects is not overlooked; but the doctor insists that we shall not overestimate them nor confound means and ends.

The destruction of unborn human life, as well as the practice of "prevention," is considered at length with great ability and fidelity. The third chapter closes thus:

Children who are given prenatal love and care, so that they have a clean and noble birthright, and who are afterward thoroughly and reverently instructed in regard to the nature and functions of the bodies God has given them, may be expected to possess characters which, by strength from within, will hold out against almost any attack on their virtue. When the prenatal love and care are withheld, so that the birthright is little better than that of a child born out of wedlock, and education in these matters is left to chance, there is usually determined a character which espionage, and even bolts and bars, may not restrain from evil, and from helping to perpetuate the worst features of the American sin.

However faithful and thorough in his warnings against evil, the good doctor does not forget to show unto his readers the more excellent way, and to hold up for them to admire and to follow the positive standard of the ideal:

It would be well for the world if the theologian, the scientist, the philosopher, the political economist, the philanthropist, and all the others who are working for the good of humanity, have the little child set in their midst, and learn from it that their interests are not many, but one, and that each is a co-worker with all who are at work on the various problems of life, which are, after all, but one problem—in what manner and by what means to form character and bring it into harmony with the Creator and his creation. In order to do this it will be necessary for them to learn that revelation and the science of nature are but different parts of the one manifestation of the Creator. When this time comes, if it ever does, we shall have entered the millenium of love, prosperity, and peace, when each shall be a brother to his neighbor; when sym-

metry, strength, and beauty of mind and body shall take the place of weakness and deformity; when the spirit of the Creator shall have an open door by which to enter the hearts of men and make them pure; when, as foretold by the seer of old, all the discordant elements of nature shall be harmonized, so that even "the wolf and the lamb shall lie down together, and a little child shall lead them." When men and women understand and appreciate the mission of the little child they will have regard for the welfare of that which may by and by be born to them, and the little child to be shall lead them on to a more temperate and worthy life. The child even before birth is able to lead the parent out of selfish thought into loving care for another.

The chapter on Heredity, while faithful and searching (witness the sentence: "Heredity takes no account of reputation; it is interested in character alone,") is nevertheless charged with cheering examples and encouragement for those who, though aware of their own limitations and disadvantages, are yet alive to the responsibilities and blessedness of parenthood. "A pound of preformation is worth a ton of reformation."

The topic "Woman's Work" is handled in a masterly manner. Let me quote but a single sentence:

I believe a woman obliged to work for her daily bread is a blot on creation, as the Creator intended it to be; yet I feel sympathy with much of the so-called Woman's Rights Movement, because I question whether it will be possible for woman to acquire and hold her natural and inalienable right to be supported in dignity as wife and mother, until she has "carried the war into Africa," and acquired the unnatural and alienable right to take care of herself."

The last thirty or forty pages of the book present so many passages tempting the reviewer to transcribe, that he must skip them all—save three or four of the closing "Suggestions."

An honorable spinsterhood is a hundred times better than a dishonorable wifedom. No woman should marry unless she loves; marriage which is not a union of hearts as well as hands must always be a virtual failure.

A young woman should not forget that her lover virtually proposes himself as the future father of her children; only from this standpoint can she make an intelligent and safe estimate of him.

A good time to learn to be a prudent, temperate, and virtuous husband and father is during the twenty years before one begins.

It is difficult for young married people to keep on a right basis with each other among family friends; it is almost impossible to do so in the average boarding-house. They can keep house on what it will cost to board. It may not be quite as stylish, but it will be better in almost every way.

Heaven speed the day when marriage shall become a holy sacrament, as the Creator intended it to be; when maternity shall everywhere be recognized as the crown of womanhood; and when every home in our land shall contain a goodly number of children born to that best inheritance—soundness of mind and body.

There are a number of important points in the volume which I have hardly even hinted at, for it is marvelously inclusive. The facts that Dr. Pomeroy is a physician and surgeon in constant and varied practice, who has had large experience both at home and abroad, and that his work bears the hearty indorsement of so distinguished a clergyman as Dr. Dwyer, these make its appearance a most significant and encouraging token that the cause of moral education is going on to victory. A "doctor," a "physician" should ever be a manly man, who both understands and teaches the laws of nature, and such plainly is the author of the

"Ethics of Marriage," which I hope the friends of THE ALPHA will aid in circulating. N. E. B.

#### THE SEX QUESTION.

In one of Saxe's poems, he compares the religious views taken by various sects to the different views presented by an elephant, when observed by a number of persons from as many standpoints. It is the same elephant all the time, only it appears different according to the point from which we observe it; so it is with this question of sex. All unregulated force is dangerous to the individual, to the community, and to the nation; and this special force (or the manifestation of force through the special channel of sex, for force is correlative) is all the more dangerous, because the strongest which seems to dominate man and underlie the creation of all human life.

Men resist prohibition, either in drink or sex indulgence, more than regulation; and it is natural they should. It seems almost impossible to immediately cut off indulgence in either of these forms of self-gratification, and yet I know from the columns of THE ALPHA that many are at least making the effort. It was my pleasure last summer to spend three weeks at Asbury Park, where prohibition is enforced and no liquor permitted to be sold over a counter. I saw order, quiet, and a general state of good government at this "city by the sea" in New Jersey such as I have never before viewed. They had a model of old Jerusalem across the lake in Ocean Grove, and it really seemed as if between the two places I had struck a foretaste of the millennial period and the New Jerusalem. Here prohibition brought good, and I know it has done so in another way through THE ALPHA.

If men can't regulate themselves—which is the higher law—then the state must do it for them.

But this is not sex—only a comparison with something else with which man may also make a "beast" of himself. How much Bible prophecy speaks of the beast; it is the animal propensities in man which spring from the merely animal brain. The symbol of the devil with cloven foot, tail and horns, only represents the old Adam, or animal nature, dominant in man, and we must as men put the horns, hoof, and tail under foot if we would kill the devil and rise out of our old selves into that spiritual manhood which is the type of the coming race.

Marriage under church and state is an effort to confine man to one wife in the sex relation. In order to do it woman has to be the sufferer for hundreds of years, because of man's greater procreative nature and his ability to father children by a dozen wives if he could only support them.

They claim to love their wives, but that love has not been one that denied self for the good of the wife and mother. Through agitation of thought

this state of things is lifting; and not only is the union of the sexes regulated by the ordinance of marriage, but also after that through a knowledge of physiological law and its personal application in the conduct of the individual.

It has been said that the fear of a child has kept woman virtuous; and that this physiological fact was revealed no sooner seems to suggest that such a fact is true in many cases. But did I not think that the great mass and bulk of womanly virtue was founded on principle, I would not write these lines for public circulation. Girls need to know the plain truth about themselves in their relations to the other sex, and then they can take care of themselves without the chaperone of the old country and less enlightened races than ourselves. *Watch* a girl at all times as if, Chinese-like, she had no soul or moral nature, and she will *trick* you; but tell her what is necessary, put her on her own responsibility, and she will not only save herself from harm, but make those better of the opposite sex who come in contact with her. Between the stage as it is to-day, the pictures offered as inducements to smoke, and the state of things generally, I hardly know what the end would be were it not for the great organic and moral effort which woman is now putting forth all over our broad land. Verily "the seed of the woman shall bruise the head of the serpent"—sin. How vast a thought was that same author's when she said, "God so loved the world that in his embrace he grasped the empty nothingness of space and lo, the solar system." Here sex becomes divine; and it may in us as individuals if we only aim to live in the spirit rather than in the flesh.

W. J. CUSHING.

#### THE INAUGURATION OF A NEW ERA.

Evidently the wheels of progress are rapidly moving to bring about that blessed era of peace and righteousness, when Christ's kingdom is to be established in America. Here the millennium is being inaugurated. Among the many "signs of the times" indicating this fact is the New Marriage—"The marriage of the Bridegroom to the Bride."

From time immemorial Christian marriage has been the slavery of the wife. The millennial marriage is the protection of the wife. As the customs of the Jewish dispensation were supplanted by the Christian dispensation, so Christian customs are to be supplanted by the spiritual dispensation.

And America is the foremost nation of the world "to change this common-law of marriage to the customs of modern civilization, by the emancipation of married women." And Oregon is the foremost State to issue this proclamation of freedom to their married women. This emancipation

act was signed by H. H. Thayer, the governor of Oregon, October 21, 1880.

By this manly act Oregon has changed the legal status of their wives from being their legal slaves to their legal partners. The identity of a married woman is no longer merged in that of her husband; she is an individual personality—a female citizen—endowed with all the rights of personal liberty and personal security that a single woman now has.

Oregon's honorable Representative, Congressman Binger Hermann, testifies that their eight years' experience of the practical workings of this law has demonstrated it to be one of the best laws ever put upon their statute-book, in its benign influence upon the family relation. It protects woman in *her sphere* equally with man in his sphere, by her having the same right to adjudicate any trespass upon her womanly rights which her husband has upon his rights of manhood.

It cements the marriage union by removing the *cause* of "divorce," since the adjudication of either party is possible *without* a "divorce." Law and nature now harmonize, and "peace" in the family has a firm foundation to rest upon. Divorces are almost entirely unknown in Oregon since the "inauguration of this new era," the millennial marriage.

And the clamor for "female suffrage" is forever silenced by this act, because a married woman has all her rights of womanhood restored to her by this emancipation, and she sees no necessity for the use of man's rights, such as the ballot would confer.

When our manly Congressmen of 1888 come "to see eye to eye" upon this subject, they, like Oregon and other States, will cheerfully and unanimously emancipate the married women within their jurisdiction by the passage of Senate bill 2174, introduced by H. W. Blair, of New Hampshire, and House bill 7594, introduced by J. D. Taylor, of Ohio.

MRS. E. P. W. PACKARD,  
Chicago, Ill.

Washington, D. C., July, 1888.

Among the great men of our country who did not smoke were Washington, Franklin, and Jefferson. Washington Irving was not a smoker. Goethe never smoked, nor could he have smoked and remained Goethe. The man so perfect in body, so lofty and splendid in intellect, and so grand in character, could not have been a smoker.—*Anon.*

"It is not necessary to be rich and great and powerful, in order to be happy. If you will treat your wife like a splendid flower, she will fill your life with perfume and joy. I believe in the Democracy of the fireside; I believe in the Republicanism of home; in the equality of husband and wife."

## MOTHERS' DEPARTMENT.

### THE CURIOSITY OF CHILDREN.

Parents and teachers should remember that the curiosity of children, and a desire to know why, and how, things are created, is a natural, legitimate, human endowment, bestowed by a Divine Creator and for a divine purpose. It is an essential element in progressive development, the desire to understand and imitate all that strikes their bewildered and expanding senses.

Mothers and guardians that have been successful in retaining the confidence of children are, sooner or later, confronted by the questioning minds of their charges with the mystery of generation and the origin of life. The rebuffs and falsehoods with which their inquiries are commonly met baffle and silence them, but seldom convince or satisfy them. Observation and inquiry go on, and when legitimate avenues of information are closed, like an obstructed stream, which makes for itself new and shallow channels, they draw from illegitimate sources information that corrupts the mind and burdens it with a guilty secret without satisfying their craving for knowledge, and leads to mischievous, if not destructive, results.

In my experience truthful statements, made with a reverent manner, are a safeguard and an inspiration to a child's self-respect, and respect for his instructor is assured. No child long credits the story of "the cabbage leaf," "the doctor's or nurse's basket," "the gift of angels" or "of God." They need detail and minutiae. Our excellent little pamphlet by Hannah McL. Shepard and Ellen H. Sheldon covers this ground admirably with wise and happy suggestions to mothers. I would add to this an incident in my own experience.

A few years since, a mother and her son, ten years old, were visiting me. The mother, an ordained minister in a Western city, had wisely kept her boy's confidence by her truthful and sympathetic replies to his questionings, and he was a most tireless investigator, an animated "interrogation point."

One day, the mother said to me, in the boy's presence: "Doctor, Philip is anxious to know what makes mothers sick when babies come. I told him we were coming here, and you could tell him better about that than I could. Have you not some plates that will explain this matter to him?" I was taken by surprise, but I rapidly took in the responsibilities of the hour and its opportunities, and replied, "Yes, I think I have." I took from my library a copy of "Spratt's Obstetrical Plates," and opened at the first plate. It was a nude figure of a man and a woman, showing the distinguishing physical characteristics of the sexes, and I said: "Philip, let us be-

gin at the beginning. Everything in the universe is male and female. Not only all men and women, but all animals, all birds, all fishes, and insects; the trees and the flowers, even the grasses and lichens. The earths and minerals are positive and negative (corresponding to male and female) and the heavenly bodies are kept in their orbits by the antagonizing centripital and centrifugal forces, which corresponds to male and female, and Deity himself is dual. So we have a father and mother in heaven."

The boy proved an intelligent listener. As I unfolded the fly-leaves of the plates, he followed me with intense eagerness. As I explained the uterus, the ovaries, the conditions of generation by the impregnation of the ripened egg was referred to, and the growth of a foetus from a microscopic egg to a full-grown child. To his question as to how the egg was fructified, I replied, "Oh, that is the father's part. And a very important part it is. The seed must be ripe, healthy, and imbued with a reverent spirit." With other plates I explained the process of nutrition and growth from the mother's blood while it occupied its snugly-cushioned chamber under the mother's heart, till large and strong enough to maintain an independent existence. My audience was spell-bound, so intense was his interest, till he managed to recall his habit of interrogating, when he said: "But you have not told me what makes mothers sick." "No, but I am coming to that. All the openings or orifices of the body are furnished with circular or sphincter muscles, like a rubber band, and, like them, capable of great distension. The lips, the eye-lids, the nostrils are examples of these muscles. Now, if I should take an enormous orange and push and push it against your open mouth till it passed between your lips, how do you think you would feel about that time?"

"I think I should feel pretty bad," was his reply.

"Well, that is just what makes mothers sick." Phillip, I have told you what thousands and thousands of men who may live to be eighty years old and die without knowing. It would be better for men to know.

The mother had sat near during this lesson, with ears intent, while her hands were busy, occasionally asking a judicious question.

At this juncture she said gravely: "Phillip, you must not talk over these things with your play-mates."

He replied quickly, "Why, mother, I ain't going to."

"No," I said; "these are sacred mysteries, and should only be spoken of reverently, as we speak the name of God—never with profane jest. While it is right and proper for you to know these things,

that you may understand the sacredness of motherhood and fatherhood, the subject must never be treated with rudeness or be made common in our talk."

Now, mark the effect of this instruction upon this restless, inquisitive boy. He became quiet and thoughtful. He treated me with the most marked respect. He followed me. If I spoke he listened with attention. If any one addressed me at the table he laid down his knife and fork and waited for my reply. This continued during the few days of his stay, and was very delightful to witness.

I regard this as a successful experiment, and would like to see it repeated with other investigating children. I believe it would be a safe venture.

C. B. W.

#### ONE OF MANY.

[Continued from page 7.]

No explanations are permitted. Meekly and silently she must leave. Is there no justice in humanity? Is there no pity? Surely stones might weep at such injustice.

#### SCENE X.

A brilliant wedding. The betrayer of innocent virtue is the honored groom. The dainty daughter, arrayed in spotless whiteness, walks on fragrant flowers which might all but envy her for her purity. But it is a dove mated with the hawk. Alas for the dove!

#### SCENE XI.

In a rickety tenement a woman is dying. Her only attendant is a woman dressed in the tawdry finery of her class. Her haggard face tells all too plainly of a life of sin and hardship. The attendant goes to a well-known physician—tells him of the friend that is dying—tells him there is nothing to pay him—will he come and see her? Certainly, like a true physician, he will as quickly minister to the poor as to the rich, to the outcast as to the most honored of the land.

#### SCENE XII.

Nothing can be done to cure her; very little to afford relief. In a few weeks the last spark of life is extinct—but not until she had, with sobs and tears, rehearsed to him her bitter tale of woe.

#### SCENE XIII.

On returning from an absence of some days the physician sees a rough coffin being conveyed to the place of burial, followed by one mourner only. He recognizes her as the woman who requested him to come and see her friend, and he joins the procession and follows the body to its last resting-place.

The above is no fancy sketch, nor is it over-drawn. It would take a wonderful imagination

to overdraw the misery that is crowded into such a life. Who shall paint the further scenes in the life of the seducer? Does he enter upon a career of unalloyed happiness? Does the innocent wife, who had been guarded from even the breath of contamination, does she think all is gold that glitters? Would she tell you that a young man who has sown his wild oats makes a splendid husband? I trow not. And what about their children? But we let the curtain drop on the scene, for we walk now on private grounds, and there are, also, too many sad wives, robbed children, sensual husbands, every whit as vile as he who has figured so prominently in this story.

Born, 1860; "won," 1878; betrayed, 1879; deserted, 1880; denounced, 1883; died, 1885.

\*The physician mentioned was Dr. Dio Lewis.

J. B. CALDWELL.

#### OUR ENGLISH LETTER.

LONDON, ENG., July 20, 1888.

MY DEAR DR. WINSLOW: I am very glad for the news contained in your letter of the 9th inst.

Valuable as THE ALPHA has been, and is, your health and freedom from anxiety, which will help to preserve for us the life on earth of one so precious, is more valuable. I have noticed with troubled thoughts how large a part of recent ALPHAS has been filled directly by the patient toil of the faithful editor, and have felt that it would be better to let the paper cease than to continue its publication at such a cost of time and labor to you, who are doing such good work in other directions, and whose life and personal influence is even more wanted than the teachings of ALPHA doctrines through the medium of a monthly issue. I feel that your pioneer work has been well and ably accomplished; that time only is needed to ripen the seeds you have sown that they may bring forth a harvest of purity and righteousness. There are many signs in the air that recognize the fundamental necessity of absolute purity as the basis of all right living. Then the valuable work of Dio Lewis and others has placed before the rising generations sound teachings on this important matter of chastity, so that there is no need to feel that in letting fall your single torch, brightly as it has burned, and well as it has shed the light abroad, that you are leaving the world to darkness. There is every reason for congratulation that you have been able to conduct such a difficult enterprise as is the editorship of a paper like THE ALPHA to a successful issue for thirteen years. It is splendid that a woman first lifted up the banner of purity in your country. Let but women bravely lead the way, and it is but right and fitting that, having done so, they leave the rough work for the

men, and, doubtless, Mr. Caldwell's method, with its hard blows and home-thrusts, is what the world now wants, though not work fit for woman's hands.

It has always been such a delight to me to be able to "say my say" through your mediumship that I shall feel lost for a time without my outlet, but greater than my regret for a closed avenue will be my delight at the remembrance of the kind and indulgent friendship that THE ALPHA pages have brought me. It will be always a source of joy to me to think of you and to know that out in the Far West there is a sympathetic soul whose love strengthens and whose example points me on. When the pain of renunciation which is now yours is softened by time, and when the labor of winding up your business affairs is over, and when you have had a good rest, I shall think it so kind if you will sometimes write to me and tell me of your welfare. Now I shall hope for a good, long holiday for you, to brace you up for future work. Never think that your love does not repay me a thousand-fold for any little service I have been able to give your paper. If love is not the most precious payment, I do not know its equal.

My warmest sympathy is with you in this time of natural regrets, but I am sure you will feel more and more that there is a blessing in your laying down, as there was on your taking up. Both were for service and both will bring forth good fruits.

With kind love from my mother and sister, and undying affection from myself, always yours in hope and trust,

KATE MILLS.

The law of primal importance, and the one that makes the seemingly little sin of the hour so impossible of atonement, is the law of hereditary descent—of transmission. A knowledge of the causes and conditions that transmit the effects of and tendency to physical and moral transgression is indispensable; yet the ignorance, and oftentimes utter indifference found among men and women, who are in other respects highly educated and intelligent, is truly lamentable. Will parents ever learn that the first right of a child is the best physical organization that can be given it? We enter no protest against any parentage, no matter how low in the scale of development, how diseased physically, how depraved morally.

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