

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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EXCESS.

BY DAVID SWING.

Poor as our human world is, man suffers much from excess, as much from riches as from poverty. His condition is that of the grain which grows upon a soil too rich. It never ripens. Its stalks break of their own weight. Overdone is a term which applies not only to some results in the kitchen but also to results in the intellectual kingdom. More things are overdone in the parlor than in the kitchen. When man began making a language many thousands of years ago he fell into all kinds of extravagance, and made adjectives ten times as large as the actual demand. Thus man was tempted to be a dealer in falsehoods because the qualifying words were gross exaggerations. The sun went down in a "bed of gold," the moon touched all things into "silver," the eyes ran "rivers of tears," or "darted forth flame," the feet "flew along the path of love or mercy," the voice was "musical as a harp," the face "shone like the sun;" and thus by the time language had become founded man had become an habitual liar. Bayard Taylor said that while talking to the Arabs he never dared tell a plain truth. He assured them that there were men in New York who had large warehouses full of gold-money, and that the family man paid off his help by scooping gold coins in the servant's basket with a gold shovel. Such terms only could convey any impression to those minds. We have now reached a state of being in which no lady of deep feelings and of cultivated taste can find an adjective or adverb equal to her emotions. Words have been expanded until most of the adjectives have burst and gone out of business. Could there be a hospital for overworked words we should find in its walls these once popular creatures of lips and pen: "perfectly splendid," "golden west," "dew of youth," "weird," "tea agreeable," "ever and anon," "fascinating," "auburn ringlets," "solitary horseman," "fine address," "charming presence," "clever," and "naïvete." In the theological ward of this hospital we should find, among the infirm, expressions—"gracious outpouring," "by good providence," "breaking the bread of life," "sore conviction of sin," "walls of Zion," "horns of the altar," "droppings of the sanctuary," "never-dying worm," and many similar victims of excess. Once these words and terms were good

and even impressive, but they came into a world which possessed no moderation, and as a result we have on our charity hundreds of these worn-out words—dead beauties wrapped in mummy-bands and soaked in asphaltum. * * *

Give man food and he eats too much; offer him wine and he drinks too much; teach him to play cards and he buys a blank book for keeping a poker account and agrees with some companions to play a thousand games and then settle. When croquet first became popular there were towns in Ohio and Indiana in which business was virtually suspended from March until October—the business men of the place being the victims of ball and mallet. A Methodist conference condemned the game as wicked, and those who put away the ball and mallet organized a base ball club and practiced all the secular days of the week and caught a few balls in the back yard on Sunday. The Methodist conference should have been more radical and thorough, and should have resolved to exterminate the human race. Man is like a series of tubs of water; depress the liquid in one, it will rise in another or burst the concern.

Even the preachers themselves are members of the same family and are the victims of excess. Who ever directed them to preach three times, or even twice, or even once, every Sunday? The old orthodox family had eight prayers a day—one before and after each meal; and morning and evening worship. Eight times each day the young people were compelled to compose their faces and wait for a solemnity to pass by. Prayer being a needful and beautiful privilege man must have reached the conclusion that the more of it the better. Hence in some villages concerts and lectures and picnics are opened with prayer. Rev. Granville Moody, about to set out fishing with some fellow-clergymen, called them all into his parlor before breakfast and had a prayer for success, having first read the words, "Simon Peter saith unto them, I go fishing. They say unto him, We go with thee." Thus are there men who resolve the world into prayer just as Napoleon resolved it into war; or Mozart into music; or Bogardus into a shotgun.

After man has discovered a good he then passes to a new kind of ignorance—ignorance of its use.

The theatre was discovered by the Greeks 2,500 years ago but no one has yet discovered how often

one should attend it. The Germans, before Tacitus, discovered beer. But no one has come in the long interval to tell us how many glasses to consume in a day. Franklin discovered electricity, but we are sadly in need of a man to tell us whether we must have electric soles to our shoes, and be girt with electric belts, and wear electric hats, and wash in electric baths. A German philosopher, when out in summer weather, wore a small lightning rod to his hat with a small wire running down between his clothing to the earth for a ground connection. Thus the generations fly from the folly of ignorance to the folly of quantity and spring upon the world a new inquiry, which is the bigger dunce—the one who never heard of electricity or the one who attempts to wear it in his boots? Thus nature has made ample provision for keeping up the general supply of fools. In the great temple of knowledge we acquire some information in the basement and pass up and become perfect simpletons on the next floor and, having mastered the second degree, we then go up another flight of stairs to become relative fools again; and we die and are buried before we get out of the woods of folly. * * *

Among the educational forces travel must be granted a high place. It is a second degree in the college of life. But to man, having made this discovery, no one has come to bring the supplemental information about how to use this good. Who must travel, and how much? Must the one hundred and fifty thousand persons sail from America every summer to spend millions of money in Europe? and to bring home only two things—new goods and the desire to go again? What kind of persons should remain in their own country, and how much travel can any one undergo without injury? Man as a thinker and as an educator of himself must spend the most of life in his own room and in his own town. He cannot rise to greatness while in cars or steamships or in the hotel. The soul goes into retirement when its owner goes out with trunk and ticket. When the owner returns from his journey the soul goes out and takes possession once more of its world. Man is himself only at home. Be he lawyer, or doctor, or orator, or preacher, or scholar, or writer, or friend, the machinery of the mind runs best amid all the associations of friendship and work and its results.

Having reached the conclusion that travel is of great value, we now reach the parallel conclusion that greatness comes by staying at home. Travel leads to unrest and makes a common chatterbox out of a man who would, had he remained in his city or State, have become an orator or an author or a philanthropist. It remains, therefore, for our century which has built railways and steamships to tell us how often we may go on board and how far we need go. Better have had no railways if

we must travel every summer and then go some place each winter. When does the beneficiary become the victim?

Book-writers and poem-makers generally are victims of excess. They grow thin from over-exertion. When Alfred Tennyson was pensioned to be the Queen's poet he may have felt inspired for a few days; but the fine frenzy must have passed away when the Queen requested a poem on John Brown. Thus excessive production has exhausted many writers who came into active life with unusual powers.

Man was made by nature to resemble a field in his need of a half year or an alternate year of rest. In idle years the field absorbs richness from the air, and the sun and rain, and from chemicals unknown to man's laboratory. So man must be a seeker of rests and long silences. Edison invents too much and discovers too much. Some man will come up out of the backwoods with his soul as fresh as the daisy from the bankside, and he will discover something which the weary eyes of an Edison cannot now see.

Evidently we are all passing along through a delicately made world. It is necessary to step softly, for we are on holy ground. The rude animals have passed away. All the brutes of heavy tread have met their just fate by sinking into the earth from which they came. Their bones are exhumed here and there as a warning to the higher animal, bidding him to grow wings rather than feet. In the highest state of civilization men and women will move in mind and sentiment more like the Camilla who could skim over a grain field without bending the ripening wheat. Out of simple food and simple drink comes the highest mental power and peace. The romance of life fills the house of him who does not remember his dinner with regrets.

Delicate must be the use of language, for words will suffocate almost as quickly as escaping gas. Delicate must be even our prayers, for you all remember what a flood came in the garden of that elder whose pastor prayed for rain too loud and long. Delicate must be our labors as far as fortune or misfortune will permit, for much labor makes age come too sadly and too soon.

A Boston lady declares that no other city seems to be worthy of the name of home; for there seldom does a week pass when you cannot go to some friend's house and hear an essay and two pieces on the piano. Too much essay, too much piano! Let us be thankful that a thousand miles intervene! Great rests, sweet pauses, blessed retreats, sublime solitudes should enter into each life. The love of gold often rubs the velvet and the color off of the blossoms of the heart. Some fields are so rich that nothing of grain or fruit ever appears. The soil needs a little help from poverty. So our feasters,

and our decorators, our lovers of costumes, our word weavers, our inventors, our physicians, our ladies of fashion all need a certain assistance from one kind of poverty. On almost everything except our virtues there might be written the condemnation Too MUCH.—*The Day Star*.

CHECKS.

BY ELIZABETH KINGSBURY.

[Concluded.]

It may be objected that Kirke and Acton, in their account of Nature's provision for the utilization and reabsorption of the semen, are describing the normal action of physical processes in healthy men, and that to-day we have to deal with victims of firmly-established abnormal processes. It may be argued that although the plain-living robust countryman, who passes his life in active exercise, may not be troubled by unsatisfied sexual desire, it is far other with the high-living, excitable dweller in cities, for whom sexual intercourse has become a necessity. It must be granted that continence is much harder for some than others, more difficult of attainment amidst the artificial life of towns, than in the pure air and peaceful occupations of the country, but all this will not make its practice less desirable or less necessary for perfect vigor of mind and body if we accept the dictum of science as propounded by Acton and other men of note too numerous to mention, but with whom are included such authorities as Sir Andrew Clarke and Dr. Richardson, "that the semen, reabsorbed into the animal economy, augments in an astonishing degree the corporeal and mental forces." The craving for sexual excitement, which unfortunately exists, should, it seems to me, be treated as a disease, similar in origin, nature, and results to the alcoholic craving of the drunkard. Both are often handed from father to son as an hereditary curse. Both come from overindulgence of a useful and necessary appetite. Both, too, often result in the utter degradation, the utter destruction of the mental, moral, and physical man. It is doubtless desirable that men and women should have the power to control the birth of offspring, and no one acquainted with the ruined health and wasted lives of thousands of English wives would hesitate to decide in favor of the prudential check as a less evil than the birth of unwelcome children, or the cruel torture to which so many mothers seem resigned, of constant pregnancy, to be succeeded by miscarriages, premature births, or worst of all, sickly progeny. But have we nothing but a choice of evils? Are men and women condemned to become the parents of children foredoomed to lives of sickness, poverty, mental degeneracy, and moral despair; to renounce the joys of domestic affection and the pleasures of home life; or to take to practices which can scarcely fail to end in degra-

dation? It seems to me that there is another alternative.

It will probably be objected that we have no right to conclude that the use of the preventive check would end in the degradation of the nation where its use had been generally adopted. This is true. If, seeing evils, people adopt the best means in their power to avoid them, surely the adoption of such measures should not degrade. And yet have we not the example of our neighbors across the channel to serve us as an example and a warning. No one can feel more deeply than I do that we in England cannot afford to cast stones, yet we may be thankful that the mental life of our country is such that the literature provided for the nourishment and recreation of the middle classes of France, would not be accepted as tolerable in the average peasant homes of Great Britain. Perhaps it is not easy to say how a rigid, unreasonable, fanatical, often cruel, and always illiberal, Puritanism built up virtues of heroism, truthfulness, steadfastness and daring, and yet we cannot deny that this was accomplished by the inculcation of certain forms of thought, which, although utterly foreign to the spirit of our age, we would not willingly have had absent from our history as a people. In like manner is it not possible, nay probable, that the mental characteristics which would enable a race to accept and incorporate into a social custom, the preventive check, which is nothing more or less than a contrivance for sensual indulgence with an escape from its results, is it not possible that such characteristics would prognosticate degeneration? Let us accept thankfully the willingness of those who have offered themselves up to social ostracism to bring us the best alternative that suggested itself for the prevention of evils that are growing too great to be borne. They acknowledged that "pain lowers the tide of life while pleasure raises the tide of life," and in their benevolent desire to promote happiness, suggested a quick and easy way of making things pleasant all round. They deserve our thanks whether we accept their suggestions or not. Thinking that sexual intercourse, for itself, and by itself, was desirable for the health of man they could scarcely have hit upon a neater device. But if this foundation-stone is removed, if the very act of coition is seen to be "A violent action which prejudices the whole nervous system," the aspect of the question changes.

The problem now becomes, not how to enable man to indulge in the greatest amount of pleasure, but how to prepare him for the enjoyment of love, of life, of society, of home, with the least possible indulgence of those propensities that have brought the disgrace of prostitution, the misery of poverty, and the curse of a sickly posterity upon the age.

And the first step in this new departure will be

taken when we are able to convince him that a life of chastity would lead to greater happiness, to more pleasure and better pleasure, than a life of license, even tempered by checks. This can and will be done. The promise of it lies in the fact that he has awakened to a perception of the horribleness of the position in which he finds himself to-day, and has invented, and come to advocate checks that shall enable him to continue to indulge his appetite without the wholesale sacrifice of woman, in her capacity of body-slave or prostitute, legal slave or wife, or adult woman, debarré, by the corruption of society, from the solace of friendship and affection of men. Yes, it is an undeniable truth that the whole of womanhood is sacrificed, in one way or another to this propensity to lust, which is sought to be perpetuated by and through the preventive check. But there is no need to despair, even, there is much cause for rejoicing, that now, when by inheritance, and by neglected teaching of the true requirements of the sexual nature man's passions run riot, now when social customs excite to vice, and forbid innocent enjoyment, now when the sexual passions are fostered and thwarted at one and the same time, there is much cause for congratulation that men and women, on both sides of the Atlantic, are striving to unravel the tangled skein and to find their way out of the maze. It may be that the advocates of the check system hold human nature too cheap. It may be that man is destined to higher and purer joys than he at present dreams. Man we are told, is the masterpiece of creation. He alone knows the secret of dominion, and lords it over the brutes, over the physical universe, and over his weak and inferior help-mate. Shall then the conquest of passion be too great a task for this majestic product of time. At the bidding of service, for the well-being of man, woman has learned the lesson of self-restraint, of chastity. What the inferior has attained to, cannot be beyond the powers of the superior. Only knowledge is wanted. Is there not a lurking suspicion in the brains of many men to-day that what they really desire from woman is not the gratification of animal passion, but love, sympathy, friendship? Will they not awake soon to the recognition of the truth that with a pure-minded manhood would come perfect freedom for all the delights of social intercourse between the sexes? And if we may trust to the authoritative statement of our leading men of science, if Nature never intended sexual intercourse for mere pastime, but for solemn service, (and to this conclusion we are forced by the assertion of physiologists that the sexual act is "a violent action which prejudices and weakens the whole nervous system,") may we not hope that a wise recognition of the law, that sexual intercourse exists, among the human family, as among the animal world, for procreation

only, may we not hope that such a recognition will deliver mankind from prostitution, poverty and the misery of disease, as the prudential check could never do. For let it be recognized, among the thoughtful that the law of nature, the law of health, demand that the organs of reproduction should be used for the perpetuation of the race, and for that purpose only, perfect chastity would be required of men as much as of women, and it would come to be thought disgraceful, as indeed it is, of a father to dissipate the vital forces, which it should be his pleasure, as it is his privilege to hand down to posterity.

Then when the act of embodying an immortal soul was looked upon as a solemn, sacred act, when the passion of animal desire had been guided by intelligent forethought, parents would cease to leave the physical condition of their children to blind chance, and we might reasonably look forward to the extinction of hereditary disease. The chaste man would no more feel impelled to commit the crime of thoughtless propagation than the habitual water-drinker feels impelled to become a sot.

With continent men prostitution would cease, and if poverty did not die out, as I hardly think it would, it would no longer bring sordid misery and hopeless despair in its train. And far as we may be from the realization of this golden dream of pure-minded, high-purposed manhood, little more than knowledge and moral steadfastness is needed for its transformation into reality. If we could get one generation of well-born men and women, the reform of social manners would be accomplished. And by well-born I mean born into the world with normal, instead of abnormal desires. Born of parents, whose reverence for humanity, whose recognition of the sacred responsibility conferred with the sex function, shall have restrained them from all unnatural and injurious excitement and stimulation of the sexual organs, during the period of gestation. Children so born enter the world with a harmonious development, that frees them from the curse of erotic inclinations while yet their undeveloped frames need undisturbed repose. But where are we to find such happy offspring now, except in the case of posthumous and illegitimate children occasionally, and these being more blessed in one respect than their otherwise more fortunate brothers and sisters, while enjoying an immunity from one species of disease, too often, by a predisposition to melancholia, bear witness to the mental suffering, ere they had opened their eyes to the light of day, of the mother who bore them. The instincts of the animal creation insure for the fetus of the brute the repose that is absolutely essential for its normal development, and the female suffers not the approach of the male when she is with young. The uncivilized squaw of the North American Indian has reason to congratulate herself that what-

ever may be the faults or vices of her savage master, he at least has not, like the white man, lost the remembrance of what is due to the coming child, or to its mother. Free from the excitement and subsequent exhaustion of sexual intercourse, the savage wife brings forth her young without the pangs that we have learned to look upon as unavoidable evils, and travelers relate how a short half-hour's halt is all that the slave-dealers find necessary to allow for the delivery of their human cattle, at the expiration of which time the mother, bearing her new-born babe, is ready to resume the long and fatiguing march. And though we cannot confide in the humanity of slave-dealers, we may trust to their cupidity, and rest assured they would take care of their own interests too carefully to damage the goods they run such risks to secure. But in a less degree, the old reports of the inquiries made into the manners and morals of our own factory hands, show strikingly enough, the relations between sexual intercourse during pregnancy and the danger and torture of child-bearing. Perhaps only doctors, hospital nurses, and those who have made an especial study of this branch of sociology know the diseased sexual condition of the children, who are the unfortunate victims of modern civilization. French medical works teem with accounts of the erotic condition of the young, suffering from the licentiousness of parents while still mere babes. And with us it may be said that many sons and daughters, that bring disgrace upon their families, were born to debauchery, foredoomed to become outragers of infants and women on the town.

When the late fearful revelations were made by the *Pall Mall Gazette*, of the condition of English sexual morality, I wonder how many stopped to ponder upon the circumstances that had gone to the growth and nourishment of those monsters, whose crime seemed too horrible for belief? How many paused to ask themselves how far the parents of the criminals had been to blame. How far classical education, with its literature of license had aided the germs of hereditary propensities to grow and gather strength. How far social custom, which had shut out these monsters, who were once impressionable boys, from the unrestrained intercourse with pure-minded girls and calm motherly women, was answerable for the desecration of innocent childhood and the ruin of confiding youth.

Unfortunately very few people read medical works, though few books in any other department of science or literature throw so much light on grave social questions. Writing on the diseases of children, due to abnormal excitement of the reproductive organs, Dr. Acton says: "My own belief is, that there are sexual predisposing causes" (for these diseases). "I should specify hereditary predisposition as by no means the least common."

Perhaps I have said enough to show the grounds upon which opposition may be wisely offered to the

introduction of the use of the prudential check. To recapitulate briefly: The existing desire for frequent sexual intercourse is a diseased condition, brought about by inheritance, by vicious educational methods, which in separating the sexes during childhood and youth, stimulate the desires, and add to them the incentives of novelty and curiosity. That this abnormal and diseased condition can only be increased by the use of checks. That, just as the drunkard has an unnatural craving for alcoholic stimulant, which cannot be eradicated by any method less severe than total abstinence, so only by the restoration of the sexual appetite to its proper dignity as the preserver and propagator of the race, only by its use for procreation alone, can man hope to escape from the disease and degradation which the misuse of this most sacred function has brought upon the world. If it is objected that pleasure would be hereby lessened, and that pleasure has a useful and necessary part to play in the development of humanity, I answer that pleasure would be increased a thousandfold by the restoration of the normal and healthy condition of sexual relations. The drunkard may think that by abstaining from intoxicating liquors he is lessening the pleasures of life, but the sober man knows this is a delusion and that for one pleasure lost a hundred intenser pleasures are gained. So who can compare the pleasure of a gratified appetite with the joys of pure and unselfish love. Can any one honestly say that he believe the pleasure of sexual intercourse to be so intense as to outweigh the pains of anxiety, care, exhaustion, premature decay, satiety and disgust that so constantly follow its indulgence. Who can say that physical enjoyment obtained through this source, by any given generation, is so great as to counterbalance the pain produced by the poverty, prostitution, and disease that are its outcome. And bear in mind that chastity in men would make the joys of domestic life an after-taste of the joys of Eden, when compared to domestic life to-day. "The love and mutual affection of the days of courtship have returned to us," write those families, who, convinced of the evil effects of the license, commonly practised in marriage, have tried the experiment of living as nature intended men and women to live, for mutual help, sympathy and companionship, using the privileges conferred by marriage when offspring is desired, and then only. Men will one day see, and seeing will rejoice at the vision of freedom from the chains with which sexual passion binds its victims, that they must become chaste before they can attain to the full stature of their manhood. When that day comes they will own that the contrivances of Nature are better than the subtleties of man, that it is wiser, nobler, pleasanter to make the brain rule the body than to lose strength in the attempt to circumvent the Deity with prudential checks.

EXTRACT FROM SPEECH OF REV. DR. L. K. FUNK, OF KINGS COUNTY, N. Y., AT PROHIBITION CONVENTION, SYRACUSE, AUGUST 26, 1887.

Our party has been called in half-derision a conscience party. We accept the epithet. It is along this line I would address you at the opening of what I am sure will prove a historical convention. There is nothing lasting that is not *right*. The first thing of importance is to be right. He who is right, as Emerson would say, hitches his wagon to a star. The constellations, all the forces of the universe are moving in this direction. They say as you are going our way, find a pocket and get in and we will carry you. The power behind the universe, omniscient and omnipresent, gives him who is right a helping hand. The ancients had this for a proverb, "There is a worse thing than punishment, and that is to deserve it." And so there is a better thing than success, and that is to deserve success. The moral universe, the essential and eternal difference between right and wrong is a stupendous fact. We cannot get away from it if we would. Conscience is the one indisputable and self-asserting thing in human nature. * * * Men of conscience are the salt of the earth. Five men right in Sodom would have outweighed all the reeking corruption in and out of politics in Sodom. Five men right under the foundations of that city would have kept the bottom from falling out of that whole region. Conscience has a potency, moral and physical, that is scarcely dreamed of. But the day is dawning. There is an evolution in the development of man. The time was when to find out the greatest man the measuring string was put around the muscles. He who could throw a stone or hurl a spear the farthest, shoot an arrow deepest into the heart of an oak, outfight and outwrestle others was the greatest man. That was the age of Hercules. Then comes the age of brain. Then to find the biggest man the measuring string was put about the head. That was the age of Shakespeare. But a new age is dawning—the moral age, the age of conscience. When this age is fully ripe that man will be the greatest who measures most about the heart. Such a man will be found to be an alliance offensive and defensive with the unseen-power, the real determining force of all changes, the power that makes and unmakes history. A trite saying is that the law of conscience must govern the individual. It is not so trite to say that the law of conscience must govern the combination formed by individuals, as corporations and political parties. Many men who recognize the authority of conscience over them in their individual capacity, feel no compunctions for unscrupulous cunning and overreaching and oppression by corporations or parties with whom they are identified. "What is everybody's business is nobody's business." A corporation has no conscience to appeal to and no body to kick. * * *

Right here is the great foundation-stone of the cornerstone of the Prohibition party. * * * It will be of immeasurable advantage to compel the masses to discuss and take sides on moral questions. Not anything will be so educative. It is the mission of the Prohibition party to compel this.

Said a father: "Now, Dr., if you can cure Ike for less than funeral expenses, go ahead; if not he must take his chances."

"He who fights fearfully deserves defeat."

When a farmer tears up a field for harvest, how many innocent and excellent things suffer harm. The ploughshare tears up by the roots hundreds of daisies, destroys the home of many a rabbit and pretty harmless insect and bird. Does the farmer hesitate? His eye is on the harvest.—*The Voice*, 10 and 12 Astor Place, New York.

AFFIRM THE GOOD.

As the Mohammedan thrice daily calls to Allah, as the devout Catholic never fails to repeat the prayers of his rosary at stated times, so he that believes in universal omnipresent Good should never fail in making the affirmation, "all is Good."

It is a proven law that affirming the good and holding to the thought with steadfastness and intensity verily bring the good. The spoken word, the uttered thought, has power of making the principle of good manifest in our lives.

In the real and the true life—the life of the spirit—we have learned there is only good and the great discovery that has been made in law of spirit is that declaring good makes it manifest, makes it possible that no evil, no sin, sickness or sorrow shall come to him who thus declares it. How is this? The Good is ever present and we have only to command it to receive it. The good is for all—not a select few who can teach or write upon abstruse subjects, but for the simple as well as for the great. Each individual has the ability to prove it.

All is good. No more magic sentence was ever uttered. In these words is the beginning and ending of spiritual science, is the sum and substance of all that is written or spoken upon the subject. The fervid utterance of these words brings relief to the suffering, peace to the sorrowing and right-living to the erring. Affirm the good morning, noon and night, carry the thought at all times in your heart and lo! as if by magic the good is yours. Pains are forgotten, envy, jealousy and strife are blotted out, and in their place is peace of mind, ease of body, besides ability to accomplish allotted work.

People have long been taught to wait upon the will of God for his blessing and think it is sacrilege to believe that the blessing is to be had by the affirmation, by the word of command. Are we not thought of God? Are we not one with the spirit

of the universe which is ever present? Then have we not a right to demand that God—the Good that is in us—shall show forth states of happiness and efficiency?

Some come into the knowledge and understanding of the good more speedily by denying the power of evil. They do this by repeating over and over again, "there is no evil." By this is meant that to them there is no power in evil. Evil is only a negative of good and holds the same relation to it that darkness does to light, or cold to heat. The power and effect of evil or error can be erased by holding to the thought there is no evil. Persons have been known to attain to great spiritual growth and efficiency by steadfastly giving utterance to the thought, there is no evil.

Evidently this is only another road to spiritual unfolding and the knowledge that all is good. To most people the negation is not so potent in development of character, in resistance to sin and sickness, as the affirmation that "all is good." Before this avowal the petty annoyances of life disappear, the invalid forgets his pains, the fretful child becomes a constant joy and the discouragements in daily life vanish as a dream. The good, the real, becomes manifest. Before this affirmation, too, the monster fear flees forever. Fear of climate, fear of malaria, fear of poisoned food, fear of foes, of failures and accidents all dissolve as vapor does before the sun. All is good to the real spiritual self, which being at one with the spirit of the world can experience no evil. Blessed joy to all who suffer, that believing and affirming the same brings the realization. To them there is no more sin, sickness or sorrow. All is Good.

ALICE B. STOCKHAM, M. D.

IDLENESS.

Idleness is the nurse of all vices. It moves so slowly that they all overtake it. The Germans and Italians say, proverbially, That "Idleness is the devil's pillow." Some affect to excuse this hydra-headed habit by asking, what harm can a person do when he does nothing? The reply is ready and plain. He who is passive in allowing decay, is himself a destroyer. While standing still and refusing to help, he obstructs the movements of others. We are told in the Holy Writ: "By much slothfulness the building decayeth and through idleness of hands the house droppeth through." And again it is said: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof and the stone wall thereof was broken down." The words of Cato, the elder, are in the proverb, "That one who does nothing learns to do evil." Idleness has been described to be moral leprosy, which soon eats its way into

the heart and corrodes our happiness, while it undermines our health. Idleness is costly without being a luxury. Montague always would reckon the year's accounts of his expenses with the following entry: "Item. For my abominable habit of idleness, a thousand livres." We toil for leisure only to discover when we have succeeded in our object, that leisure is a great vile. How quickly would the working class be reconciled to what they call the hardships of compulsory occupation, if they were but for a short time doomed to the hardships of compulsory idleness. They would quickly think that it is much better to wear out than to rust out. The idle man is at the mercy of all vices. The working man on the contrary finds a safeguard in his occupation, which leaves no time for temptations nor a desire to yield to them. It is well said, by the oldest of the Greek poets, "that the laborer is the sentinel of virtue."—*Celt.*

DON'T.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because some day they may outstrip you in the race of life, but because it is neither kind, right nor Christian.—*Christian Advocate.*

THOUGHTS.

"A flower blooming lone, 'mid desert sand,
Showed to a sad heart a Father's unseen hand.
A song was wafted on the evening air.

A storm-tossed soul was rescued from despair,
A word, in kindness spoken to a child,
Kept free from sin one heart pure, undefiled.
The perfume shed by one true noble life
Nerved countless souls to earnest, sublime strife.

Live, that the radiance of thy life may be
A light to wanderers on life's storm swept sea,
A light that ever shineth through the dark,
Warning from treacherous sands each human bark."

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.

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OCTOBER 1, 1887.

No. 2

ALL our old friends, and new ones, too, whose subscription for THE ALPHA has expired, are invited to promptly renew, as this is the only source by which the paper lives, moves, and has its being. The need of THE ALPHA is a fixed fact, and the good it is doing is more and more demonstrated. Keep it alive for the sake of human progress and physical redemption.

MRS. CONVERSE'S RIBBED ALPHA GARMENTS.

The cool nights and mornings have come, which suggest the wisdom of making preparation for the coming winter. Let those who have worn the "Alpha Undergarments" and need a new supply send on their orders early, and all those who are looking for a perfect-fitting, soft, warm, and elastic garment, try Mrs. Converse's ribbed goods, they will never regret it. They are decidedly the best goods on the market, a perfect protection for the whole surface of the body, filling every curve and line, as a lady remarked, like a second cuticle. They are the cheapest underwear, too, in the end, they are so durable as well as comfortable. See advertisement on sixteenth page.

THE PRISON MIRROR

Is a new and unique weekly recently started in the Stillwater (Minn.) State Prison. The paper is edited by a prisoner and printed by prisoners, of whom there are 387. The warden, H. G. Stordock, makes himself responsible for this humane departure from the dead-level monotony of prison life, hoping to elevate and improve convicts by developing latent literary talent and imparting hope and ambition toward a nobler life. They have an outside business manager and treasurer, George P. Todd, the prison storekeeper, and has a good showing in its advertising columns. It asks for exchanges, which the editor will distribute to the convicts when he is done with them. Its motto, "It is never too late to mend," is encouraging. It gives all the prison news, names of officers, discharges of inmates, etc., etc. It is bright and witty and announces that "The Mirror don't smoke," which particularly delights THE ALPHA. We wish the Mirror a long life and great success financially and morally. Ed.

THE SPIRITUAL HEALING FORMULA AND TEXT BOOK,

By PROFESSOR A. J. SWARTS, CHICAGO.

Is a very handsomely gotten up work of fifty-four pages, in a morocco cover. Accompanying it is a question-book, much smaller in size, containing twelve lessons. Each lesson has twelve questions; 144 questions in all. Any person who can answer 125 of these questions (they are not very difficult) is competent to practice spiritual healing and is entitled to a diploma from the Mental Spiritual Science University, of Chicago, Ill., whether the student has ever seen Chicago or any one of the professors or not. This is a rapid and very easy way to reach the summit of human wisdom and skill. The foundation principles set forth in this little book we heartily agree with and indorse—the omnipotence of God; His all-prevailing, permeating, and quickening beneficence; all created things emanating from God, a spirit; His infinite capacity and the magnitude of His loving kindness and goodness, etc., etc. But we do not feel that all of science is herein contained, nor that our wonderful body, with all its intricate and ingenious machinery, is of no value and not to be considered or studied. Neither can we feel that the time spent in familiarizing ourselves with its intricate and beautiful constructions as time badly spent, nor the knowledge gained damaging to our soul or

spirit, for it was constructed in infinite wisdom and given to our keeping for the habitation and service of our spirit while we sojourn on earth, and no one can divert us from the responsibility of its safe keeping and the quality of the food we take to repair and sustain it.

It would often be charming if we could make ourselves believe that our sorrow and suffering are mere delusions. We never shall wholly, but it is wise and right to keep goodness, righteousness, in the foreground. Never lose sight of them and always believe in them. It is strange that such comprehensive wisdom should fail so often in dispelling "delusions."

If physiology and materia medica are allies of materialism, and a mental healer is forbidden to examine a patient, how can they know they have made a cure? What have they cured? It is a pity that a system in many respects so beautiful should be hampered by such inconsistency, and that anything should be called a science which does not admit reasoning or demonstration.

The effect of mental conditions on health is recognized by all educated physicians. "A cheerful spirit doeth good like a medicine" has become an axiom and the more the mind and soul expand, develop, and grow in breadth and depth (to use Mr. Swart's figure of the sponge) the more it will hold of God and good, by reason of its multiplied and enlarged interstices, but bigotry and ostracism do not enlarge the capacity of the soul; with such, growth is impossible. The good old Christian doctrine of purity, loving kindness, and benevolence are forever true and always safe guides for those who are striving after a higher life. They make no room for avarice. Jesus accumulated no ducats. He gave as freely as he received. He wrote no book of fifty-four pages and charged his hungry, eager followers from \$2 to \$5 a copy. This new gospel has had a mercenary and untruthful side to it that is not wholly Christlike. Neither has the world heretofore been entirely devoid of honest, truthful, inspired, and successful healers.

Time and experience will sift all this exaggerated enthusiasm from the movement and give the world the clean grain of wheat it contains, and it will become a great blessing to mankind.

The impetus to human progress in this age is greater than ever before. What is to be still further involved none can foresee, but while God lives

and reigns it will be only good to those who are honest, truthful, loyal, and unselfish. Fear not, all will be well with such as these.

LICENSING PROSTITUTION.

In Calcutta, India, is an organization called the Health Society. At their second annual meeting held March 16, 1887, there were present the Countess of Dufferin, wife of the Viceroy; the Bishop of Calcutta, Rev. Mr. Gillen and others who reported in the Calcutta Health. We found the remedies suggested for the alleged amount of immorality and disease were better drainage, cleanliness in houses, more ventilation, purer water, milk, and food generally, and extended instruction on sanitary matters in schools, not omitting to mention the *cleansing of the heart* as an affair of primary importance. But not a word was said about licensing impurity, yet the next issue of the society journal of 24 pages was devoted to the advocacy of the system of the C. D. Acts. The officials of that society being guilty of a mean and detestable fraud to make an opportunity to advocate their favorite plan of regulation.

The editor of the *Sentinel*, London, in speaking against these infamous acts as enforced in Calcutta says:

No statistics have yet been able to prove that what is morally wrong can be physically beneficial. The moral and physical laws ordained by God will ever be found in unison. "He that committeth fornication sinneth against his own body." No one who believes in God as the supreme ruler of the world can entertain a doubt upon this subject. The highway of sin is not the road to health.

The "Council and Executive Committee" of the Calcutta "Health" Society have a great deal to learn. By tending to lessen the public sense of the heinousness of sin, and to weaken the restraints of the moral law, their infidel expedients are adapted to increase disease and not to lessen it.

While the officials of this Calcutta society are fraudulently using their position to advocate licensed impurity, and are parading "a rechauffe of old statistics of utter insignificance" in the interests of incontinence, attempting to prove that the European army abroad can never "dispense with a large system of prostitution," we have testimony of quite a different character from an authority that cannot be gainsaid. Major Seton Churchill, in a work recently published, says—"The utter fallacy of the plea sometimes advanced as to the alleged necessity of impurity for the maintenance of health was brought home to my

own mind most clearly out in South Africa. There we were, in a camp of upwards of 10,000 men, living for about nine months before the Boer lines with hardly a single one of the appliances of civilization to make life comfortable. Yet in spite of all the disadvantages of living in tents, exposed to wind and rain, without beds to lie on, with badly-cooked food, and all the other inevitable drawbacks of a military camp, the men were—the wounded of course excepted—healthier than in an average home station in England; and yet all the time the great bulk of them hardly ever saw a woman."

A very suggestive as well as impudent plea put forth by the Calcutta advocates of legalized fornication is the alleged alarming growth of the disease consequent upon immorality among the police! The government of the people whose greatness our Queen once proudly attributed to the Bible, is asked to provide harlots, medically certificated at the public expense, as healthy and fit for purposes of lust, not only for soldiers and sailors, but for policemen. It surely requires no argument to demonstrate the importance of maintaining popular respect for the police. They stand before the public as the most tangible representatives of law and order. They are generally supposed (in Great Britain, at any rate) to be on the whole a body of respectable men. It is in the interests of good government that that opinion should be sustained. The bastard scientists of Calcutta would strike at the root of public confidence in an important body of civil servants by naming and including them in the classes that are to "benefit" by their Sodomite proposals. Policemen, in effect, are to be told that the government expects them to be immoral. By providing facilities for the gratification of their lusts, the government is to become their tempter and debaucher. With "eyes full of adultery and that cannot cease from sin," a policeman is to see in every woman upon his beat the possible means of gratifying his hellish desires by threats, by intimidation, or by any means, be they never so foul.

OUR SUFFRAGE PRINCIPLES.

A young man of most excellent Christian principles and a friend of THE ALPHA, said to us: "I think your advocacy of woman's suffrage injures the prospects of THE ALPHA very much. It excites a prejudice against the work."

Of course we took up the defense of our principles and showed him the injustice of being governed without our consent, taxation without representation, how handicapped we find ourselves in all reformatory work, and how much politics needed the reformatory and purifying in-

fluence of women. He confessed he had never regarded the question in the light thus presented.

Then we recall a communication from a foreign gentleman on the same subject, which we give below. It has historic interest, although it is a tissue of sophistry and false premises:

I suppose a great many object to THE ALPHA on account of your woman's suffrage platform. I have never given special attention to this subject and do not pretend to be a judge about it, but so far as my present understanding reaches I am against it and think it an abomination and error. Not by might or fight, but by love, has woman to prove her power or influence. The vote and right of suffrage is a mere soap-bubble of influences, in which woman would always be the weaker, as if she would try to fight a man with the club or pistol. These are rude and crude forces, infinitely inferior to finer psychological agencies, when women will have learned to comprehend and practice them.

In my opinion, the mighty British monarchy is only upheld, not by the wisdom of her statesmen and Parliament, nor by her navy and army, but by the homely, wifely virtue of a single woman, Queen Victoria, as wife and mother, and when she dies the proud monarchy will crumble to pieces, because the hearts of the people have no gravitating center for their attachment and therefore will disband in eccentric dispersion. The present time is peculiarly remarkable for the special womanly virtue of all the royal and imperial ladies in Europe. The Empresses of Russia, Austria, and Germany, the Princess Royal, the Queen of Italy, are all, in their individual ways, notable specimens of womanly virtue and grace, who far outshine their husbands in every respect; and if their thrones will not crumble down in the coming wars and conflicts of the times, they have to thank their wives for it. But all these wives are not anxious or ambitious to meddle in political intrigues, but are satisfied to prepare a domestic felicity and happiness for their husbands, in which the latter, like Antæus, in the Greek Myth, can ever gain a fresh invigorant, a balmy breeze of purity and love to regenerate themselves in it.

The Empress of Austria is peculiarly interesting to a student of life in this respect, and has certainly often been very much misjudged. Her husband is perhaps one of the most licentious rakes of that gayest of capitals, Vienna, and that is saying a great deal. His amours would count up like the list of Don Juan in Margaret's Opera. If his wife was not one of as sterling and undefilable woman natures as she is she would become either corrupt or turn away indignant from him, but her nature is so pure and true that the very poison of the gross love passion in her husband

becomes sublimated into virtue. Her influence over him, as far as it can reach him, becomes a source of regeneration, while the fire of his passion introduced into her finds an outlet into equestrian and brunting performances, and makes her the very impersonation of Diana herself. I could go on for some hours longer in this strain and quote especially the last Queen of Bavaria in this respect. I have lived some time in Munich and had, by some peculiar reason, opportunity to understand hidden causes of external events. She became the saving angel of a dissolute husband, and turned his life by her influence into a life of noble usefulness, and was blessed by every soul in her country. But all this was done in the most quiet, reserved domesticity, and not by meddling with the government or political embroglios. The only royal lady who tried her hand in politics in modern times was the French Empress, Eugenie, and that experiment cost her and her husband the throne and brought them into exile.

Woman forms and moulds man, but her laboratory lies in the bridal chamber, the kitchen, the nursery, not in the pulpit or congressional hall. God himself works in the dark in the infinitesimally small beginning of life, there lies true power. The unconscious begets the conscious life. The invisible sun rays are the most powerful.

May woman learn to understand her true power, the power of true love, and not give up her heavenly birthright for a mess of pottage and the soap-bubble of voting and making political speeches. There, I have grown rather heated and have extended the subject. If you could have the moral courage to accede to the justness of some of these ideas, even if they strike against some cherished illusion, I would "kiss the hand ever grander," as the Austrians say. J. A.

How hard it is to please everybody. Here are two very good friends to THE ALPHA offended because we ask for moral and political freedom for women and mothers, that they may be free to endow their children with nobility. Was a race of noble men ever born of slave mothers? Then women, besides being natural home-makers and housekeepers, are as patriotic as men, showing as great interest in the safety of their country when in peril as men. Why should they not try their hand at Government housekeeping as well, when men have made such a ridiculous failure in many respects to secure a pure, disinterested statesmanship, good order, and just laws, that apply impartially to the best interest of all. Well, so much for the anti-suffragists, while more than one suffragist complains that we are wasting time and money by not devoting all our energy to secure

universal suffrage; for, they argue, if suffrage is once secured, you will have so much better opportunity to spread your views and secure your reform. So it goes, and we have many opportunities to re-enact the fable of "The Man, the Boy, and the Ass." But we see no other way than to follow the inward light and keep steadily on with our own peculiar calling.

Does it ever occur to our opponents what an awful waste of angelic purity it is to sacrifice such women as named by J. A. to men of passion? Have not women always been laid upon the altar of this Moloch, lust? Purity and sweetness seldom becomes a leaven to purify the hearts and lives of licentious husbands. They mostly sink to the level of their masters or die. For ages and ages the unsuccessful experiment has been tried, and misery, vice, crime, insanity, and lust have not diminished. We would be happy to see all this reversed. Let men raise themselves to the moral plane of these lovely women, making themselves worthy of such companionship, and make themselves fit mates for purity and grace, instead of requiring submission and obedience of all womanly excellence to men morally their inferiors, dragging down humanity rather than building up. Neither is it a matter of course that governments and politics must remain for all time, the corrupt and corrupting organizations they now are, and they would not be if justice was done to woman and she was allowed to walk by the side of man and be his helpmate and he hers in all the interests and labors of life. Let us try the experiment in this enlightened and progressive generation. Ed.

MALTHUS.

What is called Malthusianism by modern sensualists is supposed to derive its name and impetus from the statistics and writings of the Rev. Thomas Robert Malthus. If during his life he was "the best abused man of his age," as is asserted by his biographer, he certainly has been the most misrepresented and misunderstood of the present or any age by such reformers as Mr. Bradlaugh and Annie Besant in England, the Oneida communists, Dr. E. B. Foote, and the author of "Diana" in our own country, who advocate sensual indulgences without conception, and resort to all manner of inventions, injurious and disgusting, which are represented as Malthusian, whereas Malthus in his "Law of Population" states his problems of the highest

moral character, which proves him to be a pure-minded philanthropist, as far as possible from a panderer to lust or sensuality, and that class mentioned above greatly misrepresent his teachings.

Thomas Robert Malthus was an English clergyman of the Established Church, as was his father before him. Having a philosophic mind and a philanthropic heart, he early took up these studies. While he deeply commiserated the deprivations of the poor in his country, he naturally sought for the cause of their poverty, and as diligently searched for the remedy. One of the principal causes of poverty he discovered to be "overpopulation," which means "peopling beyond the food product," and the checks to such a disastrous situation to be: 1st. Wars, licentiousness, and infanticide. 2d. Disease and famine. And 3d. Moral restraint. With moral restraint comes a larger industry, longer life, fewer deaths and fewer births, which constitute the difference between a savage and a civilized population. The one using the positive checks of war, vice, and infanticide; the other moral restraint and continence. (Mem.—If continence is a mark of civilization, to what stage of it has our generation attained?)

"When commerce is relieved from slavery wealth has a new aspect, every man wishing to better his own condition and that of his family." As man advances in civilization greater longevity is attained, death rates are less and births fewer. So civilization renders life more precious, conserving health and lessening disease and suffering. It is not money that brings these good results, but abundant food, the result of industry. These develop human faculties and prove the value of life and its possible achievements. He likewise discovered that the greatest number of children reach mature life where the births are fewest.

In all Mr. Malthus' journeyings and labors to solve these difficult problems of political economy he met with a reformer's rebuffs, and misconceptions of his aims. Finding himself hindered in his researches by incomplete statistics he succeeded in 1752 in procuring the introduction of a bill in the British Parliament asking that a census be taken. But the passage of the bill was opposed, on the ground that it was unscriptural and would expose the national weakness to their enemies. He traveled from country to country to obtain facts and knowledge, and found only in Norway a people that followed moral restraint. Late marriages,

and small families, with temperance and industry, they were content and happy, even though it was one of the hardest years in Europe through failure of crops and a financial crisis. In all his labors he proved himself a worthy authority that any pure-minded person or any philanthropist could follow with safety. "Malthus will prove a peace monger," wrote Southey in 1808. He desired a long life for the living and fewer births for the sake of fewer deaths. "His work was like that of the light-house—to give light and save life."

The New York *Sun*, September 18, 1885, has an article in vindication of Malthus, which we reprint below:

WHAT MALTHUS REALLY SAID.

It would be a piece of impertinence to offer us a summary or interpretation of "The Wealth of Nations," for Adam Smith devoted a great many years, after his powers were fully ripe, to the elaboration and definition of his ideas. He knew precisely what he meant to say and how to say it. This can not be affirmed of many writers on political economy, and assuredly it cannot be averred of Malthus. His celebrated doctrine of the relation of population to food was, indeed, distinctively mooted in his first essay on the subject in 1798, but it received innumerable qualifications, applications, and corollaries in the five succeeding editions through which it passed during his lifetime. These new editions were virtually new books, devoted, on the whole, to the enforcement and development of the same fundamental proposition, but incidentally intended to parry or reconcile the criticisms with which the author was buffeted on every side. He never surrendered his main position, but he was compelled incessantly to shift his point of view and the direction of his argument in order to meet attack. There is, in short, no modern writer who more urgently requires the services of a condenser and expounder. Since, moreover, his attitude was controversial from beginning to end, it is indispensable to a comprehension of his text; that, in other words, we should be told or reminded of what his predecessors and opponents said.

There is another reason why a book about Malthus seems indispensable, although he has left us many a volume of his own. It was evident, even in his lifetime, that people would not read him, *though they were swift enough to denounce the doctrine they imputed to him, but which was, to a large extent, of their own imagining.* If we except the first tentative "Essay on Population," which was lavishly embellished with metaphors and similes, and which was highly captivating from a literary point of view, not one of his writings was in the least calculated to attract a popular audience.

After the early ventures just mentioned, the author deliberately and rigorously eschewed fine writing for high thinking, with the result that many even of his philosophical antagonists were more than once constrained to admit that they had never read the books they essayed to combat. If this were true of such men as William Nassau Senior, we can easily understand why the most preposterous misconceptions of "Malthusianism" were current in the lifetime of Malthus and have come down to our day. Since, therefore, it is as true now as it was three-quarters of a century ago (when Miss Martineau remarked it) that not one in a thousand of those who take his name in vain have so much as seen the outside of any of his books, it is certainly desirable that some one should assume for the present generation the expository function which Miss Martineau discharged for a former one, and should try to tell us in a lucid, concise, and pleasing way what Malthus really said. Above all, it is but justice that a great thinker, who desired to help his fellow-men, and who has powerfully served them, should be freed from any trace of responsibility for the hideous distortions of his views which are encountered in the Neo-Malthusian heresies and in the practices of the Oneida Community.

We welcome, then, the book called "Malthus and His Work," by James Bonar, an American reprint of which has been published by the Harpers in their "Handy Series." This is one of the most efficient and admirable performances called out by the recent loud demand for the popularization of science. Both parts of the dual work undertaken by the expounder are well done. He has first made a comprehensive and minute analysis of the doctrines of Malthus, as they are deducible from many different treatises and many successive editions of the same essay—editions that are, as we have said, so many distinct dissertations. The results of this analysis are, then, synthetically exhibited with remarkable clearness and vivacity, each principal position and its supports being made to stand out clearly before the reader's eye by contrast with the circumstances which evoked them, and the animadversions which in turn they provoked. With this book of Mr. Bonar's, made so cheap as to be purchasable by every one, it should henceforth be impossible for the vulgar misconceptions regarding Malthus to hold their ground in this country. It will henceforth be impossible for persons otherwise intelligent to express abhorrence of Malthus as if he had looked with complacency on war, pestilence, famine, vice, and misery as useful positive checks upon over-population, or as if, in his advocacy of preventive checks, he had recommended or tolerated a recourse to expedients detestably immoral. Malthus has indeed demonstrated that it is the tendency of population to press incessantly upon the food supply; that this

tendency, unarrested, will involve any given human society in suffering and ruin, and that it is therefore the duty of intelligent human beings to arrest it by all the lawful checks at their command. Undoubtedly the picture of the Sisyphus-like fate of mankind unfolded in the first published essay was a depressing one, but, as Mr. Bonar shows, the cloud was lifted by the second disquisition. The latter tells us that "On the whole, the power of civilization is greater than the power of population; the pressure of the people on the food is less in modern than it was in ancient times or the middle ages; there are now less disorder, more knowledge, and more temperance. The merely physical checks are falling into a subordinate position." Physical checks are here divided into two kinds, positive and preventive. Positive checks are war, pestilence, famine, which cut down an existing population. Vice and misery, on the other hand, act both positively and preventively. Misery thins out an existing population, and, by the dread of transmitting or encountering it, prevents many a marriage, and thus keeps a new population from growing up. Vice also may act in both ways—positively, as in child-murder; preventively, as in the scheme suggested by Condorcet, denounced by Malthus, but recommended by the Neo-Malthusians. These are not the only checks. Malthus would be open to the reproaches that have rained on him for almost a century had he stopped here. For "in civilized society the forces of both order and progress are arrayed against vice and misery, their two common enemies; and if we recognize no third check, the argument that was used against Godwin's ideal society holds against all society; its very purification will ruin it by forbidding vice and misery to check the growth of population, and by thereby permitting the people to increase to excess. There is, however, a third check which Malthus knows under the title of *moral restraint*." The moral restraint advised by Malthus is a distinct form of preventive check, and is not to be confused with an impure celibacy, which falls under the head of vice. *Moral restraint, in the pages of Malthus, means simply continence*; it is an abstinence from marriage followed by no irregularities. For the social evils engendered by the tendency of population to press upon the food resources Malthus had *but one cure, argument, and instruction*. "*The thorough enlightenment of the people, which includes their moral purification as well as their intellectual instruction, is to complete the work of mending all, in which men are to be fellow-workers with God.*" Such was the pious conviction, such the benignant outcome of the teachings of the misrepresented Malthus. And again: "It seemed to Malthus that in the world of to-day the many conditions of a steady moral progress are best secured if the domestic and civic virtues precede the cosmopolitan. A comfortable domestic life must

be the common highway to goodness in a society of ordinary men. Extreme poverty is a real hindrance to goodness. In the apparent exceptions, as in the voluntary poverty of Saint Francis, the greatest evil is absent, for there is no struggle for bare life. To abolish that struggle and help men to comfort is, in some degree, to help men to goodness, and it was the end for which Malthus labored. The most sure and solemn way of reaching it lay, as he thought, in impressing every man with a strong sense of his individual responsibility. To reform a nation we must reform the members of it, who, if they are good at first, in spite of their institutions, will at last conform their institutions to the model of their own virtues. * * * The doctrine of Malthus is, therefore, a strong appeal to personal responsibility. He would make men strong in will to subdue their animal wants to their notion of personal good and personal goodness, which he believed could never fail to develop into the common good and goodness of all. Believers in the omnipotence of outward circumstances and the powerlessness of the human will to alter them or the human character, may put Malthus beyond the pale of sympathy." But, with Mr. Bonar's book before them, this will hereafter not be done by those who believe in man's power to improve himself and conquer nature.

Malthus reached his position touching the relation of population to food by a process of deductive reasoning. In his second essay he undertook to prove that the same conclusion could be supported by an induction from an exhaustive array of verified facts. To this end he makes a careful examination of the economical condition of ancient and modern communities, including, of course, those pertaining to the hunting and pastoral, as well as to the agricultural type. Of all the countries surveyed by him none have since his death so urgently invited study from his point of view as France and Ireland. To some of the questions raised by the stationary population of France, and by the rapidly decreasing population of Ireland Mr. Bonar has been naturally impelled to give a good deal of attention, though he has not been able, in the compass of this small volume, to discuss them with the thoroughness that could be wished for.

Whatsoever is just and pure,
Think on these things, my soul,
Earth shall vanish, but these endure,
Think on these things, my soul,
When all else shall fail thee,
These shall still avail thee,
Think on these things, my soul.

E. L. H.

AN exchange happily suggests: "As we are told that women are unfit for politics, and it is next to impossible to change the nature of woman, why would it not be a good idea to change politics so they shall be fit for women." Good.

PROTEST

AGAINST THE UNJUST INTERPRETATION OF THE CONSTITUTION PRESENTED ON BEHALF OF THE WOMEN OF THE UNITED STATES BY OFFICERS OF THE NATIONAL WOMAN SUFFRAGE ASSOCIATION
To the President of the United States, the Governors of the States, and other Federal and State Officials, on the occasion of the Constitutional Centennial in Philadelphia, September 17th, 1887.

Rejoicing as dwellers in this favored land that the noble series of celebrations in commemoration of the birth of a mighty nation have been fittingly brought to a conclusion by the ceremonies of this day, we yet cannot allow the occasion to pass without reminding you that one-half the people who obey the laws of the United States are unjustly denied all place or part in the body politic. In the midst of the pomps and glories of this celebration women are only onlookers, voiceless and unrepresented.

This denial of our chartered rights, this injustice of which we complain, is inflicted in defiance of the provisions of the Constitution you profess to honor. When we examine that instrument we find it is declared in the Preamble that it was ordained and established by "the people of the United States." One-half of the people of the United States are women, yet they are allowed no voice, direct or indirect, in framing this Constitution or executing its provisions. We protest, therefore, that the words of the Preamble have been falsified for a hundred years.

We find it declared in Article I, section 2, that "The House of Representatives shall be composed of members chosen by the people." One-half of the people of every State are women and yet they have never been permitted to choose the members of the House of Representatives. We protest, therefore, that this important provision of the Constitution has been shamefully violated, and that the denial to women of the right thus plainly secured to them has been a grievous wrong.

We find that in Article IV, section 2, it is declared: "The citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States." The Supreme Court of the United States has ruled that women are citizens, and yet these millions of citizens are denied the privilege of the ballot, which is throughout the land granted to male citizens and refused to female citizens. We protest, therefore, that, in thus denying to women the exercise of the elective franchise, the fundamental rights of citizenship are withheld in defiance of a direct provision of the Constitution.

We find that in Article IV, section 4, it is declared that: "The United States shall guarantee to every State in the Union a republican form of Government." A republic is defined as "a state governed by representatives elected by the citizens." One-half of the citizens of every State are women; they have never been permitted to elect the officials who have held rule over them. We

protest, therefore, that the provisions of this article have never been fulfilled; that not a solitary State in the Union has a republican form of government. But that, on the contrary, each and every one is a despotism under which one-half the citizens are held in a condition of political slavery.

The recital of these facts is the summary of a century of injustice. We solemnly and earnestly protest against its continuance, and demand that hereafter the Constitution of these United States shall be interpreted in accordance with the simple words in which it is framed. That there shall be no longer a cruel and unwarranted discrimination against any class of our citizens, but that in the future all the people of the nation shall have an equal voice in choosing the rulers whose high mission it shall be to guide a true republic on its course of glory.

On behalf of the National Woman Suffrage Association, SUSAN B. ANTHONY, N. Y.,

Acting President.

MATILDA JOSLYN GAGE, N. Y.,

Vice-President-at-Large.

RACHEL G. FOSTER, Pa.,

Corresponding Secretary.

MAY WRIGHT SEWALL, Ind.,

Chairman Executive Committee.

LILLIE DEVEREUX BLAKE, N. Y.,

Vice-President for New York,

Chairman Presentation Committee.

JOHN SWINTON'S paper, we regret to learn, has gone down and out of the list of journals for lack of support. It was one of the most vigorous working men's and women's paper we have seen.

In answer to the inquiry whether he would take up the woman question, he answered:

"Why, yes, of course. The man question and the woman question are the same, and the twain are of one flesh. In struggling for better conditions of life, both sexes are equally interested; in winning them both will be equally benefited. When one sex is wronged, both sexes suffer; when either sex secures a right, it brings advantages to both sexes. Let us have the just thing in industry, in society, in law and in life, for both men and women."

The man who can see such broad truths and express them so vigorously ought to be a power in securing those "just things" of which he writes. The stand he takes will be that occupied by most of the readers of this column, but Mr. Swinton is not constructive. He can pull down, but has yet shown no evidence of power to build anew; nor has he that warm, fine sense of humanity that alone makes building possible. It may develop, we shall see, for he is brave and strong, but it is doubtful if he has enough spiritual development to make a mark upon the age.

CORRESPONDENCE.

RAYVILLE, September 27, 1887.

DR. C. B. WINSLOW: Through kindness of friends in Baton Rouge, La., I have been reading some copies of your excellent paper and have become greatly interested in it and its kindred subjects. I am a cordial believer in the doctrines of entire and full emancipation for woman, and accordingly am a thorough woman suffragist in the interest of all humanity. I will enclose one dollar and a list from your advertising columns. Please send me all that you can afford for the dollar. I also especially desire to ask if you keep back numbers of THE ALPHA and can furnish me with a few of your last sets of volumes and at what price? I would like very much to read all I can get on the lines treated of by you. Please put my name down as an applicant for circulars, advertisements, &c., on that line. I have lately become a subscriber for your excellent paper and am much interested in it. With great respect and earnest hopes for the success of your cause, I am, &c.,

A. A. C.

DEAR DOCTOR: "Boys" going all right; second edition just out; we get some grand words for the book, but some people are afraid. Our Woman's Exhibit good. I had a lot of ALPHAS that I have put with free circulation; wish I had a thousand more.

Yours,

DR. ALICE.

MY DEAR FRIEND: I am very glad for your summer rest and recuperation. Very glad for my own also. When I returned I found THE ALPHA for September had been read by my family, glad of that too. I renew my own subscription, also continued a few names on your list. My heart is indeed with the work, and my purse also; if the purse was deeper my list would be longer. I do not complain of my purse, but would wish to imitate Peter. I think it was he who said, "Silver and gold have I none, such as I have, give I unto thee," &c., &c. So I take my amount and whether it be much or little it is "such as I have" and I am glad it is as well with me. I am still hoping to see you "face to face" and possibly this coming winter may give me the pleasure of a visit to Washington. You may be sure I will try to see you.

Yours as ever,

E. C. M.

CHENOA, ILL., September 18, 1887.

EDITOR OF THE ALPHA: I wish to express my thanks for copies of THE ALPHA and the pamphlets sent. My sons and their young men friends gathered round the table, and opening the package began to read. I observed a smile over one of the faces as he read, and took occasion to remark that this subject was handled in a solemn and impressive manner by the writers, and I hoped they would read them reverently, as they deserved to be read. After that I was satisfied the lessons imparted made a deep impression on their minds. I have been a close student of the relation of the sexes, and the origin of life, hereditary and pre-natal influences, for many years, but have found no sympathy with any of my friends. Perusing my studies alone, it is not strange that I should have started from a different point from others, yet I find that many of your contributors are in accord with me. My principal helpers have been the words of holy men and women in Scripture, and they have been construed to say quite different sentiments from what was intended. I have discovered that all Divine law was given through the mediation of woman. The mystery of the Old Testament is caused by its being given inversely, as woman being born of man, showing the equality of the sexes. The Tree of Knowledge of Good and Evil is a manifold object lesson, and is the parable from which all prophecies come, as is demonstrated at this day. There can be no happiness where the tree of life (woman) is trampled under the foot of men, or where woman has not stood firm to the trust nature has endowed her with. While man in his shortsightedness is marching the world over with flaming sword in hand declaring vengeance on him that has cruelly robbed the world of virtue, and stands abashed before its own sins against heaven and a merciful and just Father.

I have only been acquainted with your work one week. But I have felt the necessity of such a work being done. I am often pressed with thought that must find utterance. I presume you have had similar experience since you have occupied the editorial chair. We all know that reforms are needed, that light and knowledge are needed; that our fathers have set our teeth on edge with the sour grapes they consumed, and have not done much towards removing thorns from the pathway of their children. Women are so ignorant on social questions and are so often the victims of false teachings that I sometimes think men are quite as far advanced and ready to accept this truth as women. But we must not deride any one because of their sex, for much can be said for and against both sides. As long as national difficulties are settled by wars, it is discouraging to mothers to try to improve their sons, who may be offered up at any time to the war spirit.

God bless your effort to shed light on these vexed humanitarian questions.

A. W. W.

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