

The Alpha.

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

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

VOL. XIII.

WASHINGTON, D. C., NOVEMBER 1, 1887.

NO. 3.

THE WOMAN'S LABOR QUESTION.

BY ELIZABETH KINGSBURY.

I remember years ago reading a very clever and amusing article on hobbies, the argument of which went to prove that every one ought to have some hobby. Hobbies, it was contended, are conducive to progress; are productive of harmless amusement; fill intervals of leisure with useful employment; supply a constant object in life that keeps hobby-riders out of mischief—and do other services for which mankind is not sufficiently grateful.

Well, I confess to a weakness for all owners of hobbies, and even to a partiality for "cranks."

Has not every mechanical invention started into life as some one's "hobby?"

Has not every moral, social, sanitary, or political reformer been reproached for his "cranks?"

So I can boldly plead guilty to being the proud possessor of a very fine specimen of that equine wonder a hobby-horse.

Will my indulgent readers allow me to ride it unmolested through the pages of THE ALPHA?

Shall I be permitted to show it off with all its graces, curvetings and prancings till it breaks into a steady serviceable trot?

I shall plead for patience, for my hobby has a special interest for all who are working for the enfranchisement of women, and I have been induced to lead it out once more by the question asked in the current number of the *North American Review*, "What shall we do with our daughters?"

The paper in question begins thus: "The article on working women, by Ida M. Van Etten, in the *North American Review* for March, ends with a regret expressed for their condition, the hopelessness of bettering their outlook for lack of capital, and the impossibility of ever saving enough to enable them to establish, even in a small way, a business of their own. I take up Mrs. Van Etten's regret and will endeavor to show a way in which women could be enabled to have a financial future. My proposition is meant not for working women only, but includes every family of moderate means, blessed with daughters. All over Germany exist what are called "sparcassen" (saving banks) which correspond in a measure to the endowment

plan of American assurance companies. The best known is the "Wilhelmcasse," named after the emperor, who is its patron. At the birth of a girl, the father and mother insure her in such a casse for as much as they are able to bestow every year on the future of their new-born baby girl. The amount is paid annually. The casse lays out the money in behalf of the insured, at interest, chiefly in real estate. In this way the money accumulates and at eighteen, or her majority, the girl is the possessor of a snug little capital. This will serve her to study any favored profession, go to some good conservatory, or start in business."

Now what interests the readers of the *North American Review* will, I hope, interest the readers of THE ALPHA. The one periodical having suggested the way to furnish the capital, through infant insurance, the other may take up the tale and show how profitably to use it, or in other words may show

"HOW WE WON WEALTH AND INDEPENDENCE."

"Ah! here you are, at last, girls. You are late this afternoon and we have been waiting for you impatiently."

"Yes," said Bertha, a healthy, well developed, blonde of eighteen, "the professor was in a particularly good humor to-day and kept a few of us after the class to explain some points of interest only slightly touched upon in the lecture, and then we walked home very slowly talking the lesson over."

"Say rather," said bright-eyed Margaret, the youngest daughter and pet of the family, "that you and Louise went over the whole lesson from beginning to end that you might impress the facts on Frieda and me, while you practised your own powers of expression. I know very well that is what my companion was doing, and I think Frieda was victimized in the same way."

"Yes I was, but I liked it. I am slow and it really helps me to talk things over while they are fresh in my mind."

"Oh I like it too."

"Now," said the first speaker, who appeared to be the eldest of the seven girls that were assembled round the tea table, "if you do not mind we will

reverse the general order of proceedings to-night, and instead of Bertha, Louise, Frieda and Margaret, giving us the history of the day's work at Queen's College, Charlotte, Elsie and I will tell what we have been doing, thinking and planning."

"Oh we know what you have been doing, you have been stitch, stitch, stich, at our dresses."

"Yes, and after tea you must fit them." But we have also been out to look at some houses, and we have been talking a great deal too. Do you young ones realize that we are no longer rich, and that we must soon begin to earn some money for ourselves?"

There was a short silence, which told very plainly that these school-girls had not thought of the matter. And the confident faces of the three younger ones showed how little of fear or dread the announcement caused them, but Bertha looked seriously astonished and said, addressing her eldest sister "you do not mean that we must *all* begin to earn money soon?"

"Yes, dear, I think so."

"Not the twins and Margaret?"

"I see no help for it, Bertha, but I want you all to consult with me, that we may be led to decide upon the wisest course."

"Louise and Frieda are too young and have not nearly finished their education. I am different, I am ready to work if it be necessary."

"Why Bertha you are only just eighteen," broke in one of the twins, "and we are seventeen years and two months old, and Margaret is sixteen and four months old, and as tall and strong as any of us. Let us all leave school Grail dear, and earn money together."

"I fear you must Maggie, though Bertha is right in wishing that you could have remained at your studies a few years longer. I find it very hard to take you from the college just as you are old enough to value instruction."

"Do not worry little mother," said Margaret, smiling affectionately at her sister's grave face, "we will find time to learn lots of things, even if we do leave school."

"That is right. We must keep this need for leisure, for self improvement in our minds when we decide what calling we will enter to earn the bread money. I have put off discussing this matter with you as long as possible, that the thought of the future should not interfere with your present work, and I have chosen to-day to speak because to-morrow being a holiday you need not feel hurried and worried about the preparation of your lessons while we talk."

"Charlotte, Elsie and I have been reckoning up the contents of the family purse, and it is very clear that we must decide on doing something, with as little delay as may be; we want to hear what each one has to propose as a likely method of money

making and then we will put our ideas before this august Committee of Ways and Means."

But, you know Grail, dear Father's will expressed the wish that the property should be left in your individual possession until the youngest child came of age, to be used as you thought best for the common benefit; because he thought you the wisest as well as the oldest, I suppose."

"Yes, I know that was Father's wish, and in consulting you all I do not think I am doing anything that he would not counsel. And, Maggie, it was not because he thought me wiser than Elsie and Charlotte, who are not much younger than I am, but because I am the only one of age in the legal sense of the word, and you know it was natural for him to think that I should have your interests at heart, more truly than any stranger could have. Very likely had he left us in America or Germany amongst his own or our mother's relations he would have arranged differently, for of course the management of money brings a heavy responsibility with it, which he would have preferred to spare any one of us; but here we knew no one intimately, and when he made his will he felt he had not many weeks to live. He called me to him, before the lawyer came, and asked me if I feared to take the burden of care, he wished to place upon me. And I did not fear, for I knew you all loved and trusted me, and I knew, too, that I could trust you all to help me to do what seems best. So I was able to answer as he desired, and it helped him to pass away in peace. I think we have a friend, upon whom we may rely for advice, in Mr. Jackson; he has been very kind, and has said that he hopes we shall always look upon him as to one to whom we may freely carry all our perplexities. Father liked and trusted him, as he will know all about the law, I think it is very fortunate that he is so willing to advise us.

"I thought," said Margaret, "when you wished us to continue attending our classes, after poor papa's funeral was over, that we should be able to go on living as we have always done."

"I wished it, that work might break the sharpest pangs of grief, dear, and I knew that if you lost this term, you might be throwing away your last months of regular instruction. Another reason why I urged you all to keep steadily at work was that I feared your health might give way if you moped about in your first days of sorrow. We must not be a doctor's daughters for nothing. You remember father used to shake his head at us if he thought any one of us looked a little pale, and say we must not shame the physician's skill. We have to thank his goodness and our mother's watchful care for our splendid health; it is far more precious than a large fortune, and we will treasure it as their best legacy."

"Yes, of course, but I thought when the will

was read, there was some mention of a large sum of money. I did not understand it very clearly, but I got that impression?" said the practical Louise.

"Yes, dear, the sum left was £9,000. I dare say you think that a large sum, and so it is in one sense, but when put out to interest it will bring a very small income. Put it on paper and see what it will bring at three per cent. Mr. Jackson says I could not reckon on a larger percentage. What does it come to?"

"Two hundred and seventy pounds a year."

"And how much have you received for dress and pocket money every quarter?"

"Seven pounds ten shillings."

"That comes to thirty pounds a year. You have not been able to save much out of that have you?"

"No indeed; it is difficult to make it serve for all we need."

"Put the sum on paper, and you will see what if we each have thirty pounds a year for dress and personal expenses, two hundred and ten pounds out of the two hundred and seventy are accounted for, which leaves sixty pounds for house rent, rates and taxes, servant's wages, food, firelight and the continuation of Louise, Frieda and Margaret's education."

A deep sigh escaped from Bertha, while the younger ones showed blank astonishment at the total inadequacy of so respectable a sum as nine thousand pounds to supply the wants of seven healthy, simple-minded maidens.

"You see," resumed Grail, "that we cannot live, I do not say as we have been accustomed to live, that is out of the question, but decently without increasing our income."

"To live *decently* much money is not necessary," softly murmured Charlotte.

"True, I did not use the right word. I ought to have said respectably."

"Respectably?"

"I do not think young people are worthy of respect who willingly condemn themselves to a life of pinching poverty, a life productive of nothing outside the mere animal existence, rather than face the storms of the world, rather than join in the struggle for existence, which if it means a battle with circumstances, means also possible victory, certain gain to brain power, and muscle power and to the fighter's character. We will look at this question, since it has arisen, from a higher standpoint than that of mere money getting. We will say that we all wish, not only to secure the means of comfortable existence, but to live so that we can use the talents entrusted to our care to the best advantage, that they may return some a hundredfold, some sixtyfold, some thirtyfold. To live so that we may have the power to bring our whole being to the fullest development,

that our work may leave the world a little cleaner, brighter, better, than we found it.

"Is not that what we wish, girls? Is not the wish, when added to steadfast endeavor an educating force in itself?"

"And now we will go by ages, and as you are the youngest you shall tell us first, what you think we had better do for a living, and as I am the eldest I will tell you my plan last. Then I shall have the benefit of your suggestions before I commit myself to an opinion. See I have brought a piece of paper, divided as Benjamin Franklin suggests, into columns headed 'For' and 'Against,' and of each plan proposed we will make a summary of advantages and disadvantages and at the conclusion of this meeting that proposal which has the greatest number of marks under the 'For' and the fewest under 'Against' carries the day.

"Is it agreed?"

"Yes, yes, that is capital."

(To be continued.)

THE ESSENES.

About 166 years before Christ, there existed in Judea a religious sect remarkable for the simplicity and purity of its practices, and its apparent isolation from all other religious associations. This sect was known under various names, for example, Essaei, Osaei, Bethosaei, Therapeutae. The first three names are supposed by some to have been derivations from the Syriac word *asa*, to heal, or cure. From some modification of these terms has come the word *Essenes*, by which the sect is generally known to English-speaking people.

The chief sources of our knowledge of this sect are Josephus and Philo. The former, a historian, flourished between the years 37 and 93 of our era. He was a citizen of Jerusalem and a member of a priestly family. In the second book of his history of the Jewish War, he describes at length the three principal religious sects of that people, the Pharisees, Sadducees, and Essenes. In this work he describes in much detail the organization of the Essene brotherhoods, their beliefs, and the rules of their community life. In the thirteenth book of his *Ancient History of the Jews*, he briefly alludes to the same sect together with the sects of the Pharisees and Sadducees. In the same work (book 18), he mentions by name the Essene, Simon, who was called upon by the Jewish prince Archelaus to interpret a dream which much disturbed the prince (about the year 4 B. C.); also another Essene by the name of Judas, who had predicted the death of Antigonus beneath Strato's Tower in the Temple at Jerusalem. So that brotherhoods of the Essenes were continuously in existence from before Christ 166 till his advent, and thence onward till after the fall of Jerusalem.

Philo was an Alexandrian Jew and a writer upon religious topics, consisting chiefly of mystical inter-

pretations of the law of Moses. He was also of a priestly family. The year of his birth is unknown. But in his mature years he was sent by the Jews of his native city to Rome on an embassy to the Emperor, Caius Caligula, about the year 40 A. D. In one treatise he describes the Essenes as of Palestine, and in traits closely resembling those in which they are portrayed by Josephus. In another treatise he describes a sect very closely resembling the Essenes under the name of Therapeutae, as located near Lake Mareotis in Egypt. The genuineness of this latter treatise has been called in question within the last twenty years by eminent biblical students of Germany and Holland.

The Essenes are also mentioned by Pliny, the elder, who lost his life while witnessing that eruption of Mount Vesuvius which destroyed Herculaneum and Pompeii; by Solinus, author of a work called *Polyhistor*, and who lived in the third century; by Porphyry, a Neo-Platonist, and anti-Christian writer who flourished about the beginning of the fourth century; by Epiphanius, bishop of Salamis, in the Island of Cyprus, in the fourth century; and by Eusebius, the famous historian of the church, bishop of Caesarea, in Palestine, who died A. D. 340. All of these writers, except Philo, were largely dependent upon Josephus for their knowledge of the Essenes, and very small, if any, portions of their accounts were due to actual inspection of their societies. Pliny relates that a body of Essenes dwelt to the west of the Dead Sea, probably in a valley that descends eastward to that sea from Jerusalem. But we may infer from statements of Josephus that there were other Essene communities in Palestine, and he informs us that many Essenes resided separate from brotherhoods in various cities.

The order of the Essenes was essentially a religious society; that is, a society organized especially for religious ends; but including also in its scope the highest moral ends. Religious communion aims solely at the performance of certain duties for the sake of a deity, or some supersensual person, real or imaginary. Morality aims at the performance of duties solely on the ground of their intrinsic rectitude. Religious associations are obliged to take moral duties more or less under their patronage. For example, charity to our human brother is a natural, moral duty; but the great religions enjoin it on the ground of its acceptability to the deities respectively worshipped by them. Into no religion of antiquity did moral duties enter so largely as into that of the Essenes. This tendency to support natural duties by religious sanctions was an inheritance from its parent, Judaism.

Essenism was evidently a concealed secession from Judaism. It was a new worship, and differed so widely from the parent system as to cherish among its devotees a religious secret so well hidden

that it was never disclosed to other religious devotees, or to the profane world. Let us consider some of its characteristics.

It constituted a brotherhood chiefly for the worship of God in a way that was new, and probably in a way that was dangerous to the worshippers. Members were admitted to the innermost degree only after a probation of three years. The new member was bound under formidable oaths never to disclose the secrets of the brotherhood, its sacred books, or the names of its angels (missionaries).

Brotherhood was its supreme moral duty, and as derivations from this duty, there were sanctioned and enforced by its rules community of property, reciprocity of service, chastity, truthfulness, care of the young, hospitality.

1. As pertaining to community of property, this religion forbade private property; even clothing and food were the gifts of the brotherhood to the individual. Their dwellings, and the land cultivated by them, were also common.

2. Out of their sense of the obligation of mutual service came their abhorrence of slavery. Every member was free; all the brethren were servants of all.

3. Their sense of the obligation of chastity drove the brotherhood into celibacy. Where the celibates lived together in brotherhoods they were males. Both Josephus and Philo set their members at four thousand. But there were also married Essenes; and Josephus is careful to mention how sacredly the wife was treated by the husband in the days preceding her maternity. It is a fair inference that chastity in thought was recognized also as a duty; though of course it could not be enforced by any social regulation. Neither Josephus nor Philo describe any brotherhood of married Essenes, marriage being a very refractory element in all human societies.

4. Absolute truthfulness was enjoined, and the support of personal declarations by oath was strictly forbidden. A simple *yea* or *no* was considered all that was essential where simply affirmation or denial was required. The only exception to this regulation was the oath taken on admission to the brotherhood, if that really was an oath; that is, an invocation of a curse by a supernatural being on failure to keep one's word or promise.

5. The Essenes are the first society known to history who made the care of the young a special duty. This grew first out of the necessity of replenishing the brotherhood, which consisting of celibates would soon die out if not recruited from without the society. As adults were not good subjects for new religious opinions and practices, the Essenes were forced to have recourse to more flexible material for perpetuating their brotherhood. Hence we may infer that a motto, not unknown to the Essenes, was: "Suffer little children to come unto us." Thus in the long ages gone by was dropped

the first seed of the modern Sunday-school, in the care of the young by societies.

6. Hospitality was also a duty growing out of the sentiment of fraternity. Josephus relates that an Essene in a strange city could enter the house of any member of the order and treat it as his own. Where brotherhoods lived together it may be fairly presumed that strangers were always welcome who were driven to them by the stress of any dire necessity. It is a characteristic of fraternal communities to rise above the bare duties to members into duties to humanity for its own sake. The idea of the possibility of a Good Samaritan, it is probable, first arose in an Essene brotherhood. D. L

(To be continued.)

AN APOSTLE OF SOCIAL PURITY IN THE DARK AGES.

When Martin Luther was passing through Nuremberg to attend the Diet at Worms, a priest, forcing his way through the crowd presented to him a portrait of the Italian martyr, Savonarola, accompanied by a letter exhorting the German Reformer to fight manfully for the truth, to stand on the Lord's side, in the full assurance that strength would be given him by God. Luther, taking the portrait in his hand, gazed long and steadily at it, then he kissed it, and turning to those around him, said, "That man was, indeed, a faithful servant of Jesus Christ."

Savonarola (who was born at Ferrara in Italy in 1452) seems to have been specially designed and prepared by God for a witness against the corruptions of one of the most corrupt ages in the history of the world. The little republic of Florence was the chief scene of his labors, and was at that time a republic in little more than name, being almost absolutely in the power of Lorenzo di Medici, called the Magnificent. Its history, like that of many larger States, shows a hearty, steady and industrious race gradually gathering together great riches, and the riches bringing in their train luxury, effeminacy and impurity, as is always the case in either nations or in individuals when not counterbalanced by spiritual life.

It was in this last stage of the history of Florence that Savonarola appeared on the scene. The corruption by which he was surrounded weighed heavily on his heart from his youth up, and in his earliest work, written when only twenty-three years old, he compares "the wickedness of the times to those of Sodom and Gomorrah." And he was guilty of no exaggeration in so saying. Lorenzo di Medici, the chief ruler of the province, did more to corrupt Florence through the medium of music, that agent so powerful for good or for evil, than any of his contemporaries. His ballads, composed expressly to be sung at masquerades during the carnival, were so abominable, that no one would now dare to sing them in the public streets; and yet, so depraved was the taste, so low the standard

of public opinion in that mis-called "Golden Age," that men ventured to say that the "Divina Comedia" of Dante was inferior to the "Canti Carnaleschi" ("The Fleshly Songs") of Lorenzo di Medici.

As we said before, Florence had reached the third stage in the history of nations, that of luxury and impurity, always the precedent of final ruin and destruction, unless arrested by a great revival of spiritual life. That revival Savonarola was to be the means of effecting, but not without tremendous opposition, finally culminating in his martyrdom. So vigorous and outspoken a campaign against sin as he carried on, could not fail to rouse all the energies of those who were consciously or unconsciously slaves of the world, the flesh and the devil.

Many times were attempts made to assassinate him, but very little precaution was taken by him to secure his safety, as although he prophesied years before that he would finally die the death of a martyr, yet he knew that until that time came, "the presence of the Lord was like a wall of fire round about him, and no evil thing could pass through to touch him." Ceaseless was the energy of the enemies of good; messengers being continually on foot between Florence and Rome, imploring the assistance of the Pope in staying the triumphal progress of this apostle of purity, but his energy was equally untiring.

Not only was the art of music prostituted to the purpose of lust, but also, as is increasingly the case in London to-day, the painter's brush was a grave source of evil. When Greece was at its lowest depths of moral and political rottenness, the so-called "high" art was at its zenith. So it has always been in the history of nations. And Savonarola, whilst never forgetting that it is from within that impurity takes its source, and whilst always holding forth the willingness and power of Him who alone can purify all the powers of mind and heart, never ceased to wage war to the death to everything that in art or music tended to impurity. He always required the newly-converted, as a first sign of the reality of their new life, to part with every object which could even in a remote degree be conceived impure.

The carnival of 1497 he chose as the date for a great demonstration, intended to thrill the whole of Florence with a vivid idea of God's hatred of these "ministers of sin." He caused an immense scaffolding to be erected in the Piazzia in the form of a pyramid filled with fagots, around which were 15 tiers of shelves designed to contain the objects to be destroyed. And as Savonarola, day after day, declared from the pulpit of the Duomo (the great Cathedral of Florence), that it was wrong to keep things calculated to injure young persons, the citizens bought a vast quantity of pictures and sculptures of evil tendency (many of

them the work of great artists), and books and song music. Fra Bartholomeo carried thither all his designs from the nude, and Lorenzo di Credi, and many others did the same. Books of bad tendency, especially those of Boccaccio and Pulci, were heaped pile upon pile on the shelves of the doomed pyramid.

The amount of property thus consumed may be estimated from the fact that a merchant from Venice offered a sum nearly equal to £20,000 of our money for the whole heap, which offer was rejected, and the merchant's portrait placed at the top and burned together with it.

Fra Bartholomeo, mentioned above, was a great Florentine artist, who gave up his work for several years after this event, and when he took up his brush again it was to use the talent which God had given him as a trust for Him, and not to prostitute it to feed the lustful imagination of vicious men.

The same God who was with Savonarola is with us to-day, and will beget within every one consecrated to Him the same spirit that was in the Florentine martyr, whose last words to his followers were, "My brethren, remember never to doubt that the work of the Lord is ever progressive, and my death will serve to hasten it."—*Maurice Gregory in the Sentinel.*

THE CAUSES OF CRIME—FROM A MEDICAL STANDPOINT.

1. IS IT DUE TO HEREDITY?

To any one who takes an interest in the reputation and welfare of this city (San Francisco), the causes which have brought the statistics of crime to their present alarming condition, must present much for his serious consideration. The violation of laws which involve the happiness of the community, and tend to the destruction of human life, has reached a point beyond which it seems impossible to go without arousing the spirit among the better part of the populace which may be hard to quell. No community shows more apathy in the endurance of shocking abuses than our own, but the time has come for a change, and the support of every honest man, and the united voice of the press should endeavor to effect it. But to us as physician, scientist, and psychologist it presents itself under another aspect than that of mere infraction of common law. We ask ourselves the question, "Is this abnormal condition of the moral atmosphere a natural sequence of some physical or mental degeneration in the people?" In other words, is crime a disease or inherent depravity of man's nature? We are aware that this question has vexed the mind of many a reformer, and that able writers have not brought to us a solution of the problem involved. But history shows that every important advance in science has been established only by the reiteration of well-known

truths until they become a part of the popular thought. How long, with what plodding perseverance, did the European mariner of the twelfth century feel his way along the coast, scarcely daring to lose sight of land, until by constant thinking and talking on the subject there was born the master *Idea* that impelled Columbus across the unknown sea, and gave to the world a new continent. Not less thought and argument must precede every important advancement in truth.

Since June, 1886, twenty-seven murders have been committed in our midst. The perpetrators of twenty-four of these are now confined in the county jail awaiting the tedious process of law, with a fair prospect of an escape from justice, and several of them are men of liberal education.

No city in the world can show a record of so many deaths from violence in so short a time. The population of this city, estimated at 300,000, shows a history of arrests in 1886 of one in ten and criminal arrests of one in twenty-six. During the past year there have been eighty-nine suicides. No city in Europe, outside of Paris, can produce such statistics of disease or crime. Which? Is it an indication of moral degeneration or does it depend on something radically wrong in the physical organization of the individual; to a diseased or disordered state of his nervous system, obedient to the law of neurosis or of heredity? Is it a species of insanity due to inebriety in the parent or in himself; to the excitability and unstableness of our methods of life or to a laxity in our administration of justice, due to political chicanery and control?

That each one of these is a factor in the list of causes, which combined make the sum of crime it shall be our endeavor to demonstrate.

To the physician and psychologist there is no more interesting subject of research than the organic relations of man with the past and future of the human family. It constitutes the most absorbing problem of human life, whether we regard him as the inheritor of the vices or virtues of his ancestors, as a member of society, or as a progenitor of future generations. There is a law of our nature which cannot be too strongly impressed upon the mind. *That man is what he is by virtue of the condition, both mental and physical, of his parents at the moment of impregnation*, modified and controlled by his future environments. The causes anterior to birth, but subsequent to conception, are all the physical and moral disturbances of uterine existence; all those influences which can act through the mother upon the foetus, during the period of gestation; impressions, emotions, effects of imagination. There are also causes anterior to intra uterine life which act at the instant of conception. They depend the particular state in which the parents are at the moment of pro-creation. Children begotten

in a fit of intoxication, present ever afterwards, the characteristic signs of that state. The vast array of facts bearing on this point by Morel, Lucas, Rebot and others, proves this proposition. Every infant born into the world is endowed with the peculiarities and potentialities of his ancestors, awaiting only time and circumstances to make them apparent. Not only are the immediate family characteristics inherited, in some peculiarity of manner and disposition, but also those of the remotest ancestor, leading even to the animal nature, for there exists in the bottom of the soul, buried in the depths of our being, savage instincts, nomadic tastes, and sanguinary appetites, which slumber, but do not die, and these savage instincts developed in man, while he lived free amid the forests and streams, are from time to time recalled by heredity. (*Ribot.*)

Abnormal experiences in life, awaken to activity latent mental or nervous qualities, and in this way develop phases of intellectual vigor, which would otherwise have remained dormant, but they may not transcend the lines that are laid down for them in the inborn capacity of the individual nature. What the mental organization will turn out to be, will depend upon the inherited capacity, and upon the early education. Thus one generation is the prophecy of the next, for good or ill, and the lives of men are, but the unbroken continuation of the lives of their fathers.

The power of heredity in determining an individual's nature has been recognized in all ages. What do we mean when we speak of the resemblance of the child to the parent? Surely we see more than the physical resemblance. Why do we make any effort to remove the child from bad parental example? What is the face but the index of the soul, and what is the body but the machine for the expression of the quality of the soul of its progenitors. The impulses of the child for good or evil, are born with it; the organic law of heredity, and of temperament, will be carried out, and what it shall be, and what it will do, will depend on what is done, to bring into action the capabilities of its nature. To bring up a child in daily contact with the vicious, is the most certain way to produce criminals.

In our day, no one questions the influence of the physical on the moral nature. Certain nervous conditions will produce delirium; the administration of morphine will cause a state of mental beatitude. The experiences of De Quincy are proof enough of the exalted condition of the mind, produced by hatchish. A few isolated facts are of little importance, but when we consider that to any *customary* state of the *system*, there must correspond a *customary* state of the *mind*, we must believe in that law of the human organism. "*That to every intellectual condition there must be an antecedent physiological condition.*" The influence of the

physical on the moral, though instituted by infinitesimal grades, *is permanent*. There is a necessary correlation between the body and soul, since soul is the manifestation of physical (nervous) action. "Like begets like," is an axiom, but the idea of soul generation is unintelligible to ordinary minds. In truth the same underlying principle governs both phenomena. Whether mind is or is not a pure manifestation of the matter of the vesicular neurine, it is certain that neither could exist without the other. The brain (the nervous fountain) is the accepted habitat of the moral function, and equally shares in the hereditary impulses. Experience shows this to be true, and if we accept the heredity of virtues and merit, we must also accept that of vices, and of criminal tendencies. For that there is a large and growing class, among whom a tendency to crime is transmitted from parent to child, is becoming a well recognized fact in social science.—*The Pacific Record.*

[To be continued.]

MY OLD HOUSE.

COMPOSED BY A LADY IN BROOKLYN ON HER EIGHTIETH BIRTHDAY.

I hail with joy my natal day,
Still in this tenement of clay,
With many favors blest;
And He who placed the structure here
Can prop it up another year
If He should think it best.

Long has it stood through snows and rains,
And braved life's fearful hurricanes
While many stronger fell;
The reason why we cannot see,
But what to us is mystery,
The Builder knows full well.

But now 'tis weather-worn and old;
The summer's heat and winter's cold
Pierce through the walls and roof.
'Tis like a garment so worn out,
To mend there is no whereabout,
So worn is warp and woof.

The tottering pillars all are weak;
The poor old rusty hinges creak;
The windows, too, are dim.
These slight discomforts we'll let pass,
For looking darkly through a glass
We catch a hopeful gleam.

Nature and reason tell us all
This shattered frame ere long must fall,
When, where, or how is all unknown.
We leave that to the Architect,
And trust His wisdom to direct
The taking of it down.

Should you behold me prostrate lie
Let not a tear bedim your eye;
The tenant is not here.
Somewhere beyond earth's little space
She finds a quiet resting place,
No more to date her year.

And should I walk with you no more
The world will move just as before;
'Tis meet it should be so.
Let each his home in order set
That he may leave without regret
Whenever called to go.

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.

NOVEMBER 1, 1887.

No. 3

MRS. ELIZABETH TULL, a lady living in Colorado, 77 years old, writes that "she still enjoys THE ALPHA and continues to believe it to be the most important reform yet agitated." She says: "I am very feeble and since last Friday have suffered very much. I enclose two dollars, so that the cause may go on and do good, even if I pass away now. To do good is what we live for, or ought to." This is the same lady who, last year, when THE ALPHA was in peril, earned five dollars nursing a sick neighbor and sent it to sustain the paper. Surely a blessing must follow such unselfish devotion.—Ed.

By oversight of printer and proof-reader the article in October's ALPHA, "Affirm the Good," by Dr. Alice B. Stockham, was not credited to the *Woman's World*, as it should have been. It was sent us by Dr. Stockham as a leaflet. But for a reminder from the editor of the *Woman's World* we could not have remembered where it first appeared, not seeing the leaflet after it was sent to the printer. We sympathize with the injured feelings of the editor of the *Woman's World*, for we know by experience how it feels. But we did not need a menace to call forth this explanation and correction. It comes freely and willingly. We are glad to explain mistakes.

"MOTHER TRUTH'S MELODIES."

A revised, enlarged and beautiful edition of "Mother Truth's Melodies" is issued by Mrs. Dr. E. P. Miller. This book is all that it claims to be, full of jingling rhymes, after the manner of Mother Goose, except every rhyme of "Mother Truth" conveys a useful lesson in morals, domestic virtues, arithmetic, anatomy, physiology, hygiene, chemistry, and geography, making a primary work on all the sciences of the schools and filling the infant mind with ditties that lay a foundation for further instruction, lessons that will never have to be unlearned, but will lighten the labor of studies in later years. It is beautifully illustrated with 450 pleasing pictures, making it a very desirable and useful nursery book, one that should be owned in every family and taught to every child. Address Mrs. Dr. E. P. Miller, 41 West Twenty-sixth street, New York.

CHRISTIAN LIFE.

The second number of Caldwell Brothers' (quarterly) *Christian Thought* is received. Its name is changed to *Christian Life* owing to the discovery that the first name was a trespass upon a New York city copyright. The change of name is not to be regretted. It is good. Life is the outcome of thought. So many unthinking people do not recognize this as a fact and so fail to see that the quality of their thoughts makes their life what it is.

To return to our subject. The name is good and the thought is good, fully sustaining the promise of the first number, showing much moral courage and freedom of utterance, which may not make it immensely popular with the masses. But since right is right and God is God its living truths will finally penetrate the darkness that has settled on the minds of the human family with regard to sexual purity, and right and light will reign in its stead. Such light as is manifest in articles entitled "True Love," "Is Continenence Scriptural?" "Is Continenence Healthful?" "Purity," "Save the Children," "The Editor's Thoughts," &c., &c., will make strong impressions on the minds of its readers, which will finally take root in the heart, and form a bulwark to habitual sensuality, false education, and vicious habits.

Long may *Christian Life* live and prosper. THE ALPHA has for it a warm place and a sense of comradeship.

Published by Caldwell Brothers, Jacksonville,

III. Quarterly, price 20 cents. Numbers to be obtained at the Bureau of Education, Washington, D. C.

"FOR BOYS."

Mrs. Shepherd's special physiology "For Boys" has already passed through a second edition, and is fast becoming the popular book it deserves to be. The author, out of a loving and grieving heart, has written these lessons of wisdom for other mothers' boys, as she hoped to write for her own precious sons. Two boys of great promise filled her motherly heart. After they were removed from her care this grief-stricken woman utilized her sorrow by studying physiological laws, and giving to the world the result of her study in this book, with the hope that there may be more families unbroken, less vice, more joy, and a higher value of life and health. In the introduction to her book she says: "The way to save a nation is to save the individual. This work *must begin with the young*. A youth who is awakened to the value of all seed and is rightly conserving his own; who asks what is right and seeks to do the right with regard to it, will not go far astray in other directions; but if he errs here we tremble for his future."

It is the *seed* of Abraham, the *seed* of David, the *seed* of righteousness, and the first fruit of the tree of life, which forms the burden of God's solicitude concerning the human race, as revealed in the Bible. Once the *seed* of man is consecrated to the service of the Divine all will be well. My heart glows with the exulting thought that "For Boys" may be the means by which thousands of young men may preserve health for themselves, and transmit to whole generations of strong, wise, and happy beings; that it may be one of the instrumentalities of a real physical redemption for mankind out of which will be developed all moral excellence, intellectual elevation, social harmony, and general happiness."

"Let me urge upon parents a thorough and serious study of this book. You will thus be enabled to discriminate as to each boy, whether he is prepared to benefit by the reading of the volume in its entirety, or whether certain selections should be made for him. You will be better fitted to lead his mind in thought channels, and also to judge of the book on its merits and to decide as to the truth and importance of the principles herein inculcated."

All may not be thus convinced at first reading. I beg of you to lay aside prejudice, and to re-read and re-examine in the light of reason, science, and Christianity all doubtful points, remembering that to the pure all things are pure, and that when God saw all things that He had made He saw that "it was very good." Will you aid your dear boys to obey the injunction, "Know thyself?"

We would reiterate this plea, that in the future there may be less sin, less suffering, and an increase of beauty, joy, and wisdom.

Then follows a chapter on the value of seeds and eggs, which is most interesting, as is the whole book. It presents a very neat and attractive exterior, and is in suitable form for a holiday present, which I do not doubt it will become for many boys. For sale at THE ALPHA office. Price, \$2.00.

TO ALL THAT IT MAY CONCERN.

We are often censured and arraigned by supposedly injured ones for our uncompromising straightforwardness. If we remember rightly, early in our editorial career we promised not to knowingly compromise with the Devil (or evil), and we have steadfastly lived up to this resolution.

When fully convinced that a sentiment is false, a practice is vicious, idle or wasteful, we wish to abandon it.

We have likewise some æsthetic tastes that may be grievously disgusted or offended by that which is coarse and vulgar. We find this æstheticism accompanied by a certain power or faculty of discrimination.

We mark well the difference between honesty and dishonesty, truthfulness and falsehood, purity and vice, cleanliness and filth, industry and idleness, genuineness and sham (pretense).

Yet we try to be charitable to all, for so many persons suffer from heredity, pre-natal influences and environments, causing want of moral balance. But when we find we can render these persons no essential service we simply leave them to work out their own destiny, while we try to keep our own house clean and orderly and continue our busy and far from perfect life. We gladly recognize any advances these incompatibles (to us) make in their onward and upward course, any gain that comes of struggle and endeavor. But while the earth stands and God reigns, honesty, truth, purity, cleanliness, industry, aspiration, and faith are cardinal virtues, and must be prized and cultivated, and their anti-

theses avoided. If in refraining from open censure our silence has seemed oppressive we are sorry. We do not enjoy controversy, disputation, or re- crimination. Life is too short for such expenditure and our mission too important and pressing to warrant tarrying for unnecessary explanations.

Every living soul must live its own life. Ours falls very short of our ideal, but we constantly strive after our highest, and hope others do like- wise.

This proclamation of principles has been evoked by some perhaps well-meaning but mistaken persons that will understand my words. To others it will simply stand for a glimpse of our designs and the mainspring of our efforts. C. B. W.

ANOTHER FRIENDLY VOICE.

Surely the long night of waiting, watching, and praying is drawing to a close. Our steadfast friend, *The Home Monthly*, in every issue makes favorable mention of *THE ALPHA*. And now we have another pure soul who comes to the front and speaks words of fellowship and helpfulness. We have reference to *The Industrialist*, of St. Louis, edited by Samuel and Minnie Lee Archer. In October 15th issue is the following expression of principles which we heartily sympathize with:

Realizing that many good people are exercised in mind over the effect of the genuine newspapers of our land, and honestly feel that those which publish the crimes and horrors constantly occurring are doing a wrong and an injury to the rising generation, we would suggest that a surer way to accomplish the good they wish done is to begin earlier in life and remove some of the causes which conspire to make the human family so prone to do evil. We think the power of evil, which is said to be ever lurking in the unexpected places, seeking whom it may devour, takes on a vast assortment of forms, the most potent of which is the simple law of heredity, and the building up of characters in inharmonious conditions. These have a tendency to develop the seeds of disease (sin) to the uprooting or crowding out of that which is good. If these crimes did not occur the papers would have no occasion to chronicle them. Then let us go to the root and see if we can point out to these good people a way to avoid their occurrence.

What the people need is education. Many people are ready to do well just as soon as they find out what is well; but they have not been accustomed to doing their own thinking, and so do not know how to make a beginning. We have before us a number of pamphlets published by the Moral Education Society, of Washington, D. C., which

we feel confident would be great helpers to all thoughtful enquirers regarding the ways and means by which a needed reform shall be wrought. "The Tobacco Vice" has good thoughts and suggestions which cannot help leaving strong impressions for good. "Suggestions to Mothers," "The Duties of the Medical Profession Concerning Prostitution," "An Appeal to Men of Honor and Women of Sense," are all filled with ideas which should appeal to the reason of all good men and women. A. E. Newton's "Suggestions to Parents" throws more light to the square inch than anything we have seen for some time, and should be in the hands of every young man and woman who contemplates entering the sacred relations of marriage. What the world needs is light, pure, strong, and steadfast, and when we individually and collectively have allowed such lights as these to penetrate the dark places of earth, we may take up Elizabeth Kingbury's "What we have to Do," and read thoughtfully and carefully the noble sentiments therein set forth. Then we will be better, truer judges of the best way to keep the young out of the ways of crime, disgrace, and sorrow. Numbers of valuable works are published by this society, and those who can afford it might well procure them for the home library. The address is 1 Grant Place. M. F. P.

THE ALPHA in response would say *The Industrialist*, whose motto is law and order, is devoted to the interests of labor, temperance, equal rights, justice, and the grangers. The "Better Half" is a department edited by Mrs. Archer and devoted to the interests of women. This paper is a live and desirable family paper, an eight-page weekly. Price \$2.00 a year. We have shaken hands.

THE annual meeting of the Woman's Press Club was held at Willard's Hotel October 15th. The treasurer's report made a good showing, the society being free from debt and a balance in the treasury. Mrs. A. H. Mohl, recording secretary, read the following report.

WASHINGTON, D. C., Oct. 15, 1887.

Mrs. President and Members of the Woman's National Press Association:

I have the honor to submit the following report of the progress of this Association in the year just closed.

At the annual meeting held with Mrs. Ruth C. Denison, October 9th, 1886, the following officers were elected: President, Mrs. M. D. Lincoln; first vice-president, Mrs. L. E. Crandall; second vice-president, Mrs. H. B. Sperry; secretary, Mrs. A. H. Mohl; treasurer, Mrs. C. F. Hort; auditor, Mrs. Ruth C. Denison. At a subsequent meeting the elected members of the executive committee was

chosen as follows: Mrs. Emma Poesche, Mrs. M. E. McPherson, Miss I. Thompson, and still later the credential committee appointed by the president. Papers have been read by the following members, Mrs. Lincoln, Mrs. Shannon, Mrs. Belva Lockwood, Mrs. Crandall, Mrs. Mohl, Mrs. Jane B. Lockwood, Miss Clara Barton, Mrs. Lisle Lester and Dr. Antoinette Wright, and papers and addresses by others, not members, as follows: Miss Susan B. Anthony, on "Influence of the Press on Woman's Progress;" Lieutenant Ross, of the United States Marine Revenue Service, on "Work and Methods of the United States Life Saving Service;" Major Powell, United States Geological Survey, on "The Mountain Bible," and a charming sketch, "An Experience in the Apennines," by Mrs. Swazey.

We have also been indebted to Mesdames Hort, J. B. Lockwood and Miss Thompson, of the Association, and to Mrs. Commissioner Black and Miss Rosa Poesche, for delightful readings.

We have had the pleasure of thanking Colonel Staples, of Willard's Hotel, for business headquarters, and the use of his elegant parlors for our meetings; Hon. W. H. Morrison for his efforts to obtain us a reserved seat in the House gallery, and Messrs. Sherman, Hale and others of the Senate for similar courtesy in the Senate.

In looking over the year's work we find many sources of encouragement and congratulation. First, we have nearly trebled our membership, having begun the year with eleven and ended with thirty-one members. Of the old members two withdrew, leaving a net gain of eighteen.

Second. We have had since December 8th, 1886, permanent headquarters and regular place of meeting in an acceptable and desirable location, free of charge.

Third. Attendance at our business meetings compared with former years shows marked improvement.

Fourth. The audiences at our open meetings and the admirable character of papers and addresses secured by our association indicate decided advance in the right direction, and the readings have also been of a high order of merit.

Fifth. A front seat in the gallery of the United States Senate Chamber has been set apart for our use.

Sixth. We have received regularly at our office daily and weekly newspapers from every section of the country, and our association has received more notice from the press than in all its previous existence.

Seventh. Our meetings have been harmonious, kindly consideration has marked our intercourse as members, and our treasury shows a comfortable surplus.

I would also add as a pleasant episode of the year that we have had a visit from Miss Holley

("Josiah Allen's wife"), who attended one of our meetings in April, and received the association in the parlors of Willard's Hotel.

Amid our satisfaction at so prosperous a year of existence we must not forget that we are called upon to mourn as well as rejoice.

The severe illness of our auditor, whose former zeal and efficiency to the association we appreciate and whose absence from our councils and work we deeply deplore.

The long and prostrating illness of our president, whose untiring energy and devotion to this organization make her absence from us at the opening of the year a serious drawback.

Except these two serious hindrances the past has been far the best in our four years' history, and its progress and results ought to encourage us to new efforts in the year before us.

Respectfully submitted,

AURELIA HADLEY MOHL,
Secretary.

Then followed the election of officers for the coming year: President, Mrs. Emily F. Hort; first vice-president, Mrs. M. D. Lincoln; second vice-president, Mrs. M. E. McPherson; secretary, Mrs. A. H. Mohl (third term); treasurer, Mrs. H. B. Sperry; auditor, Mrs. M. R. Moore; members of executive committee, Mrs. Lisle Lester, Dr. Winslow, Mrs. Eldridge I. Smith.

After the transaction of routine business the meeting adjourned to meet again, same place, two weeks from date.

How the leaven of unrest is stirring the hearts of women. It is God's breath awakening dormant energies and calling forth the angel of active usefulness, that shall fill the vacuum of hands, brains, and hearts which is sapping the life of so many women.

Last year the losses by fire in the United States, reached a total of \$120,000,000. While there went up in the smoke of cigars, \$180,000,000, or a half million dollars every day.

To-day, and not to-morrow, should be chiefly considered. In ignorance of what is to be one can do better than unduly regard the future.

The soul that lingers in contact with sin is in greatest danger of becoming hardened and punished for its evil. There is no safety save in separation from every form of wickedness.

Men seldom improve when they have no other models than themselves to copy after.

MOTHERS' DEPARTMENT.

THE PERFUME MAKERS.

Papa did not come out after luncheon to-day, as usual, to play with his pet.

Nurse is nowhere to be seen.

Little Phœbe has just peeped slyly in at the school-room windows and looked at her big sisters, busy with their lessons.

She knows she must not disturb them, so she runs to the nursery for a needle and thread, fetches her garden basket and fills it with fallen blossoms, and goes to her favorite seat upon the moss-bank under the shade of the big laburnum, to make a chain of flowers.

The sun is very hot, and comes around to the front of the house and shines in Phœbe's face.

The birds leave off singing and doze lazily on the boughs.

The clouds move slowly over the sky, and Phœbe watches them till she finds herself sailing along over the tops of the trees, over the distant town, far away over the hills, where the drowsy sheep are feeding; higher and higher she goes, feeling no fear. The soft air bears her gently up and kisses her cheeks and plays with her hair and whistles merry little tunes as it dances past.

She feels so light and happy flying along like a bird.

And now she stops at a great garden where lovely maidens in shining garments are flitting about from flower to flower, and boys and girls seem playing at hide-and-seek with the butterflies and bees. Pretty birds perch upon their shoulders and sing love-songs in their ears.

Oh! how happy Phœbe is.

How good of the fairies to take compassion on her when every one was busy and she was left alone. But perhaps every one is busy here, too. What can they all be about?

Shall she ask?

Every one looks so good-natured they will not be angry with her. So she plucks up courage and breathes her question very softly to a gentle lady who is bending over an open rose.

The lady looks at her and smiles, and calls to her companions.

"Here is our little Phœbe come back again, and has forgotten us and asks what we are doing."

Then there is a sound of sweet ringing laughter, and a chorus of voices reply:

"We are making perfumes, little one."

Phœbe looked everywhere, but could see no bottles or jars, no dried rose leaves, such as her mother has in the large china bowl, no bunches of lavender tied in muslin bags, only beautiful living flowers, and children, and kind ladies with merry faces and dancing feet, so she said quite softly: "I do not see."

"Ah! the sun is shining in your face and dazzles

your eyes; go into the shade and watch," and the lady screwed up her mouth and blew, as children do when they are making soap-bubbles, and Phœbe floated through the air till she lodged in the blossom of a beautiful arenum lily, and sat there out of the sun.

Every one was at work, she soon discovered. Some were gathering flower seed, some were picking fruit, some were catching bees, butterflies, and birds in green gauze nets.

A pretty little boy ran towards her with a bird-net in his hand and held it up to be admired. "See," he said, "I am going to send this as a present to my little brother who lives in the cottage by the wood, down far beneath these plains."

"But how will you send it?" Phœbe asked.

"Do you not see our messenger waiting to carry our perfume?" and the child pointed out a fleecy cloud that lay just at the bottom of the garden.

Just then a girl passed with grains of wheat in her hands.

She stopped a minute and held one up to the light that the little stranger might look through it. And what do you think she saw? Waving corn-fields, and laden wagons, and happy men and women standing round ready for the harvest supper in the big barn.

She had not time to express her astonishment when splash, splash, came a shower of tiny drops upon her face, and each drop shone clear and round, and in each was a tiny picture, which, yet, looked as large as life. Two or three drops rested upon the broad green leaves of the lily, so that Phœbe had time to examine them.

In the drop she could see the bright blossom of the clover, and while she looked she could hear the hum of the bees as they hurried from flower to flower, and could smell the sweet scent of the fragrant air of the clover fields.

In another drop rested the tiny form of a sleeping babe, so white and pure and innocent that Phœbe longed to take it in her arms and give it a good hug. Indeed she looked so long that the boy and girl got tired of watching.

And had they played her a trick and blown her out of her strange arm-chair?

There were the drops of sweet perfume all around her, but the lily leaves, the garden, the pretty children and kind ladies had all vanished, and she was once more floating over the earth in a white fleecy cloud.

Had the fairy messenger born her off so softly that she had not felt his touch?

And there is Sisy calling "Phœbe! Phœbe! where are you? Come to the nursery, quick! quick! Oh! Phœbe you've been asleep, and I've been looking for you everywhere."

"No Sisy, I've been to see the perfume-makers at work, and have just come back."

"Then you have just come back in time, wake up quickly, I think you are dreaming still, and let us see what nurse has got, but promise not to scream or make the least noise."

Phœbe, whose curiosity was aroused, promised readily enough and went with her sister to the nursery door.

"Now stop here," Sisy said "till I see if nurse is ready for you."

In about a minute Phœbe heard a voice say "come!" and she opened the door and peeped cautiously in, and there sat Sisy in the large rocking-chair, looking so proud and pleased, with a tiny little baby on her lap.

Phœbe nearly forgot her promise not to scream as she darted forward and cried: "It is our little perfume come home."

ELIZABETH KINGSBURY.

THE KINDERGARTEN.

ITS BEARING ON THE PREVENTION OF CRIME

[A paper delivered before the National Conference of Charities and Correction, by Rev. R. Heber Newton, D. D.]

The relation of the kindergarten to the problem of the prevention of crime can be stated in a word. Education is the true preventive of crime, and the foundation of a normal education lies in the kindergarten. It seems a waste of words to argue either of these points before the Conference of Charities and Correction. Here, at least, it will be conceded that education is the real preventive of crime, and here it will as certainly be conceded that the kindergarten lays the true foundation for an integral education, patterned after nature's own methods. These two premises being admitted, the conclusion follows inevitably that the kindergarten has a very direct relation to the problem of preventing crime.

All that I shall try to do is briefly to indicate a few of the special aspects of the kindergarten training in which this relation is strikingly seen.

Visitors in a kindergarten watch its occupations and leave it with the somewhat contemptuous criticism, "Oh! it's all very nice and pleasant—a very pretty play."

Were this all, the kindergarten might enter a strong plea on its own behalf. In the foul tenements and the dirty streets and alleys of our great cities, the tainted air is sapping the vitality of the children, poisoning their blood, sowing their bodies with the seeds of disease, and educating the helpless hosts who crowd every market place of labor, unfit physically to contend in the struggle for existence.

In the sad and sombre atmosphere of these homes whose joylessness they feel unconsciously—as the cellar plant misses the light and shrivels and pales—the inner spring of energy and its strength of character (the *virtus*, or virtue, of the human being) relax; and their souls become flabby and

feeble. Lacking the sunny warmth of happiness in childhood, they lack through life the stored-up latencies of spiritual heat which feed the noblest forces of the being.

A veritable miseducation in play, this of our streets, as all who are familiar with the poor quarters of our cities too sadly know, copying the vile words and brutal manners which are the fashion of the sections, feeding the prurient fancies which, Mr. Ruskin says, are the mental putrescence generated of physical fifth in the overcrowding together of human beings.

If only the little ones in their most susceptible years can be gathered in from harmful surroundings, be shielded from scorching heats and chilling winds, and warded from the wild beasts that lurk around the valleys where the tender lambs lie, though in pastures dry and by turbid waters; if only fenced in thus from the hearing of harsh, foul words, and from the seeing of brutalizing and polluting actions, they can be left for the best hours of each day to disport themselves in innocent and uncontaminating happiness amid these "pretty plays"—it will be an inestimable gain for humanity. For thus, in its native surroundings, the better nature of each child would have a chance to grow, and the angel be beforehand with the beast, when, not for an hour on Sunday, but always, their angels do behold the face of the Father in heaven.

The kindergarten plays form a beautiful system of calisthenics, adapted for tender years, and filled out with the buoyancy of pure sportiveness. The marching, the light gymnastic exercises, the imitative games, with the vocal music accompanying them, occupy a considerable portion of the daily session in an admirable physical culture.

Health is the basis of character as of fortune. There is a physiology of morality. Some of the grossest vices are largely fed from an impure, diseased, and enfeebled physique. Drunkenness, especially among the poor, is, to a large extent, the craving for stimulation that grows out of their ill-fed, ill-housed, ill-clothed, overworked, unsunned, sewer-poisoned condition. Lust is intensified and inflamed by the tainted blood and the overtaken nervous system. Purity of mind grows naturally out of purity of body. Physiologists understand these facts far better than ethicists. Then, too, lesser vices are, in their measure, equally grounded in abnormal physical conditions. Faults of temper, irritability, sullenness, and anger are intimately connected with low health, the undervitalized state which characterizes the city poor.

The kindergarten plays form a most wise system of culturing the powers and dispositions which lay the foundation for successful industrial skill; and this also bears directly upon the turning out of good men and women, in which lies the prevention of crime.

Pricking forms of geometrical figures and of familiar objects on paper, weaving wooden strips into varied designs, folding paper into pretty toys and ornaments, plaiting variegated strips of paper into ingenious and attractive shapes, modeling in clay—these with other kindred exercises—"pretty play," as it all seems—constitute a most real education by and for work. By means of these occupations, the eye is trained to quickness of perception and accuracy of observation, the hand to deftness of touch and skill of workmanship such as a child may win, the sense of the beautiful is roused and cultivated, the fancy is fed and the imagination inspired, the judgment is exercised and strengthened, originality is stimulated by often leaving the children to fashion their own designs; while habits of industry are inwrought upon the most plastic period of life, and the child is accustomed to find his interest and delight in work, and to feel its dignity and nobleness. How directly all this bears upon the labor problem, the vexed question of philanthropy, is patent to all thoughtful persons.

But the labor problem is not only the dark puzzle of want. It is in large measure also the darker puzzle of wickedness. Want leads to very much wickedness with which our courts deal. The prevention of suffering will be found to be the prevention of a great deal of sinning. How much of the vice of our great cities grows directly out of poverty, and the lot which poverty finds for itself! Drunkenness among the poor is fed, not only from the physical conditions above referred to, but from the craving for social cheer that is left unsupplied in the round of long, hard work by day, and dull, depressing surroundings by evening.

To eke out the insufficient wages of unskilled work, there is one resource for working girls. To realize the day dream of the fine lady, there is the whispered temptation of the spirit of evil. Society must not only teach the children to pray, "Lead us not into temptation;" it must train them so as to lead them out of temptation.

The kindergarten is a system of child occupation, a curriculum of play, looking straight on to the supreme end of all culture—character; a kindergarten whose fruitage is in the spirit-flowering induced therein, beautiful with the warm, rich colors of morality, fragrant with the aromatic incense of religion. It is essentially a soul school, reproducing, on a smaller scale, God's plans of education as drawn large in human society.

The little ones, just out of their mother's arms, are gathered into a miniature society, with the proper occupations for such tender years, but with the same drawing out of affection, the same awakening of kindly feeling, the same exercise of conscience in ethical discriminations, the same development in will, the same formation of habits, the same calling away from self into others, into the

larger life of the community, which in so far as civilization presents a true society, constitutes the education of morality in "Man writ large."

An order is established round about the little ones, environing them with its ubiquitous presence, constraining their daily habits, impressing itself upon their natures, and moulding them while plastic into orderliness. Certain laws are at once recognized. They are expected to be punctual to the hour of opening, regular in coming day by day, to come with washed hands and faces and brushed hair, and to be obedient generally to the kindergarten. A sense of law thus arises within their minds. It steals upon them through the apparent desultoriness of the occupations, and envelops their imaginations in that mystery of order wherein, either in nature or in man, is the world-wide, world-old beginning of religion, while moulding their emotions and impulses into the habitudes of law wherein is the universal beginning of morality.

In this miniature society there is a school of manners. The little ones have before them daily, in the persons of the kindergartner and her assistants, a higher order of cultivation, all whose ways take on something of the refinement that naturally clothes the lady; and, seen through the atmosphere of affection and admiration which surrounds her, these habits are idealized before the little ones into models of manners, which instinctively waken their imitativeness and unconsciously refine them and render them gentle—a very different thing from *genteel*.

Among themselves, in the daily relations of the kindergarten, in its plays and games, the children are taught and trained to speak gently, to act politely, to show courtesy, to allow no rudeness or roughness in speech or action. The very singing is ordered with especial reference to this refining influence; and its soft, sweet tones contrast with the noisy and boisterous singing of the same class of children in the Sunday-school, not only æsthetically, but ethically.

The importance given to music in the kindergarten, where everything that can be so taught is set to notes and sung into the children, is the carrying out of the hints given by the greatest thinkers, from Plato to Goethe, as to the formative power of music. One who knows nothing of these hints of the wise, and who had never reflected upon the subject, when watching a well-ordered kindergarten would feel instinctively the subtle influence of sweet music in softening the natures of the little ones, in filling them with buoyant gladness, in leading them into the sense of law, in harmonizing their whole natures. In manifold ways, each day also brings opportunities of impressing upon the little ones the mutually limiting rights of the members of a community, the reciprocal duties each one owes to every other one with whom he has relations, and of thus enforcing the lesson,

"No man liveth unto himself." A sense of corporate life grows up within this miniature community, which floats each life out upon the currents of a larger and nobler life. Each action shows its consequences upon others, and thus rebukes selfishness. Each little being is bound up with other beings, with the whole society. Each child's conduct affects the rest, and changes the atmosphere of the whole company. Injustice is thus made to stalk forth in its own ugliness, falsehood to look its native dishonor, meanness to stand ashamed of itself in the condemning looks of the little community. Justice rises into nobleness, truth into sacredness, generosity into beauty, kindness into charming grace, as their forms are mirrored in the radiant eyes of the approving company. That very deep word of the apostle, "Let him that stole, steal no more, for we are members one of another," grows in such a child community a living truth, a principle of loftiest ethics; and in the sense of solidarity, the feeling of organic oneness, the highest joy of goodness and the deepest pain of badness become the perception of the influence, mysterious and omnipotent, which each atom exerts on the whole body, for weal or for woe, in the present and in the future.

An atmosphere of love is thus breathed through the little society of the kindergarten, under which all the sweetness and graciousness of the true human nature, the nature of the Christ in us, open and ripen in beauty and fragrance. All morality sums itself up in one word—love. "Owe no man anything but to love one another, for he that loveth one another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and, if there be any other commandment, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law."

To teach children really to love one another, to cherish kindly, generous, unselfish dispositions towards each other, and to act upon those dispositions, is to write the whole code of conduct in the heart. And, plainly, this is not a matter for mere precept. It is not to be effected by the most eloquent exhortations of Sunday-school teachers or of pastors. It is a spirit to be breathed within the very souls of the little ones in their tenderest years, from an atmosphere charged with lovingness. The kindergarten is only a vicarious mothering for those whose homes lack this divine nurturing, a brooding over the void of unformed manhood and womanhood by a loving woman, bringing order out of chaos, and smiling to see it "very good."

I have thus touched lightly upon certain aspects of the kindergarten which relate this beautiful child-garden directly to the great problem of the

prevention of crime. The gist of the whole matter lies in the one word with which I opened. Education is the real preventive of crime, and education lays its true foundation in the kindergarten. The State would find it a cheap investment to found free kindergartens as a pre-primary department of our public school system. What it would spend there it would save in our prisons.—*Day Star*.

CORRESPONDENCE.

Send one copy of "Book for Boys," and oblige one whose heart goes out to thee in love and sympathy and gratitude to our dear, loving Father that He has given thee renewed strength to return to the arduous task of redeeming the world of the sin of impurity. And since the grand army of White Ribboners are marching into line there is cause of rejoicing and renewal of faith that the Lord will enable His consecrated ones to hasten the day when the teachings thou hast so long taught "will cover the land as the waters cover the sea."

Affectionately thy true friend,

E. T. B.

St. Louis, Mo., August 17, 1887.

Mrs. C. B. WINSLOW.

DEAR MADAM: It is perhaps five years since I first saw a copy of THE ALPHA, and reading it has been of incalculable benefit to me. Its doctrine of social purity is just, reasonable and righteous, and has my unqualified support. I have known others whom your work has benefited, and God grant that you may be supported.

It is my good fortune to be in a position at last in which I can make some effort in this and other reforms in which I believe. I am complete mistress of a column in a weekly paper and can do much, I hope, in a quiet way. On last page of ALPHA I notice various pamphlets advertised as published by Moral Educational Society. If they were sent to me I would be glad to give them good notice, and keep them on sale after October. In that case I would like to know what they would cost me. *Tokology* has already been sent for review. With best wishes, I am yours sincerely,

M. L. A.

I cannot tell you how much I prize your dear, good paper. I wish it was weekly instead of monthly. I wish all could comprehend your grand, good thoughts you so ably express in THE ALPHA. I shall be a subscriber from this time on as long as it and I both live.

Sincerely yours,

E. A. S.

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DR. WINSLOW: I am in receipt of *Christian Thought*, also several tracts from the same publishing house. Am delighted with each, and shall do all possible to spread the papers. In one direction, yes, two, it will meet a certain demand, while perhaps he may say just the same as others.

Speaking from a man's standpoint will effect some, as we cannot, and speaking from his standpoint of Christian perfection—holiness—reaches a class which has been so difficult to touch, because they have "professed" "Perfect Love," while grossly sensual; of such we have many, and I'm greatly relieved that J. C. C. has taken up his pen to say just what I have been saying for a dozen years, while so many men have said that I have taken my position because desirous of throwing off the responsibility of motherhood, which God knows is a falsehood. I find about nine women in ten more than solicitous to know and abide by THE ALPHA doctrine, and about nine men in ten as ready to denounce it as heresy.

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