

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., JANUARY 1, 1888.

NO. 5.

THE WOMAN'S LABOR QUESTION.

BY ELIZABETH KINGSBURY.

(Continued.)

Lotta's suggestion of a boarding-house is good, because people must live somewhere, so that we should always be certain of a constant supply of possible customers, but I have noticed since we have been travelling about Europe that the English never seem quite at ease when living *en pension*. They avoid the drawing-room of the hotel when they are compelled to make use of the table d'hôte, and escape to their bed rooms as soon as they can do so unobserved. This makes me think that a boarding-house would be by no means a certain success in London. People would come to it as to a disagreeable necessity, and escape as soon as an opportunity occurred to place themselves in more congenial surroundings. They would not make a home of the boarding-house. Then again, I do not see any way to arranging the work in such a place so that it would be quite what I should like for you."

"Oh, we should not mind the work. Work is work whether it be scrubbing a floor or painting a picture."

"That is only partly true it seems to me Frieda. Of course whatever has to be done, whether one is in the humor or not, becomes irksome at times, and so is called work to distinguish it from amusement, but there are more and less agreeable occupations. Now I wish your work to be as agreeable as possible, and my experience is this, that when work is arranged in an orderly manner it loses a great part of its unattractiveness. In proportion to its power of being systematized is its agreeableness, and in proportion to its uncertainty is its power of wearying and tormenting the worker. For instance, it is far less trying to the mind and body of a cook to prepare a dinner of three courses for twenty people at a certain hour each day than to send up one course to ten people at any hour the fancy to eat may strike her employers. In the one case she knows what is required of her and feels when she has made her preparations, and that there is nothing to prevent her turning her attention to whatever she pleases. But in the other case she is kept constantly fidgeting; wondering whether any demand will be made upon her that

she will be unable to respond to, wondering if her dainties will be overdone or underdone when they are required. She is unable to fix her mind upon any employment, for there is always the latent consciousness that she may be called off at any minute. Or take the example of a housemaid who has to clean a certain number of rooms in the morning and attend to the house and door bell in the afternoon. It is harder work to clean the room than attend to the door, yet I venture to say any good servant prefers it. She has the work to do and does it, enjoying the sense of cleanliness and order her exertions diffuse, but she cannot hear bell No. 7 ring five minutes after she has climbed three flights of stairs in answer to bell No. 6 without saying with Punch's housemaid, 'Drat that bell, there it is again.' I believe it is the want of order—the want of system—that makes domestic service so unpopular. So many different occupations are supposed to be going on at one time work is expected to be done just the same when servants are being called off to do something else. Now I should only like you to undertake housework under certain conditions—conditions which I believe to be essential to all good work—namely regularity order and division of labor."

"Be quick and tell us what your plan is I am getting so impatient and curious."

"I am coming to it. But first let me draw your attention to the fact that England is suffering, though in a less degree than America, from the domestic servant difficulty. You know what a trouble I have had to get really good domestics during the eighteen months that we have been in England. You know too how unsatisfactory, whether from the fault of the servant or the fault of the method under which they serve, is the manner in which they perform their duties. How extravagant they are, and how utterly untrustworthy. Take note of this and remember how trying it makes housekeeping. 'It is a bad wind that blows no one good.' Out of the scarcity and badness of the English domestics I think we may make a very good and very certain profit."

"I propose that we take some houses, making them in every point essential to the comfort of their inmates, as much as possible like ordinary English homes, only instead of the details of man-

agement resting with those who hire portions of the house, it will rest with us. My idea is to make a business of household management, just as a grocer makes a business of collecting the products of various countries and retailing them to his customers. I propose forming a co-operative housekeeping establishment where our customers can be supplied with well furnished, cleanly kept rooms, thoroughly well-cooked, wholesome food, civil attendants, and the comfort of private apartments, at a smaller cost than they could obtain them in their own residences, in boarding-houses or in hotels."

"If you really can supply such accommodation, there can scarcely be a doubt that you will find numbers of people ready to come to you. Ordinary lodging-house keepers supply furnished apartments, but neither good attendance, well-cooked food, nor that scrupulous attention to cleanliness that is desirable for health and morality. Boarding-houses furnish moderately good board and lodging, but no privacy. Hotels furnish all these things, but at an exorbitant price. How do you mean to combine the advantages of all without the corresponding drawbacks?"

"Why Elsie, you see lodging-house keepers boarding-house and hotel keepers have to contend with difficulties that I believe we may avoid. In the first place they are obliged to carry on their business with hired servants who are not sufficiently alive to their employer's interests to do their work without constant supervision. This supervision has to be paid for by the public who use the lodging-house boarding-house or hotel, and may be reckoned as a dead loss to all concerned, for although it is necessary under existing circumstances, it brings no profit to the pocket of the housekeeper. This supervision in our case would be unnecessary, for we should all be working for ourselves, and should therefore have one of the strongest of all motives, namely, self-interest, to urge us on to do our work in the best possible way. Supposing we shared the saving thus effected with our customers we should be able to lower the current cost for services rendered and still keep for ourselves a legitimate source of profit which does not exist for the lodging and boarding house or hotel keeper of the ordinary type. Then again there are many labor-saving contrivances which could be advantageously employed by intelligent women that could not be entrusted to ignorant domestics, who, from want of mental and moral training ruthlessly destroy the property of their masters, even when objects of simple construction and strong materials only, are given into their hands. Saving of labor is saving of time, which again is saving of money, or to put it another way, to save

labor gives an increase of power to earn money. Source of profits for us, source of cheapness to our customers number two. Besides the cost of supervision and the cost incurred indirectly by the use of clumsy implements, there is the unnecessary cost of an utterly unintelligent system of household labors, to which I referred a little while ago. This system I propose to abandon and in its place to introduce the plan of division of labor, which has long since been adopted in nearly every trade that can be conducted on a large scale except the trade of housekeeping. Division of labor has been attended with the most desirable result in improved machinery for the various trade necessities, with an unlooked-for increase in the various products which go to make life useful and agreeable, and with a marvelous cheapening of those commodities to which it has been applied. Now all these important ends would be attained if the ordinary trade methods were applied to housekeeping I am quite sure. The woman constantly employed in one kind of household labor would soon gain an extreme facility and quickness in her work and would probably contrive many labor-saving processes now quite unthought of. This would soon result in a much larger number of people enjoying the blessings of well-performed service, and in an immense cheapening of domestic labor. If this plan were adopted we should hear less about the evils of long engagement and late marriages, and nothing at all about infant mortality and drunkenness brought about by neglect, disease and dirt."

"Why Grail, it is philanthropy you are thinking about and not money-making, after all."

"No Frieda, you are mistaken, I was thinking of money-making, but by the harmonious working of natural law it happens that man cannot do the very best for himself and his family without at the same time serving his fellow creatures. I had for a moment a vision of what might be, if trade principles were brought to bear on domestic management on a large scale. I do not suppose we shall be able to do more than introduce a few reforms, but at the same time thinking of these reforms help me to see how good a thing it would be for the toiling masses, if my plan could be put into practice on a very large scale. I do not imagine that the first man who became a trader foresaw what innumerable blessings would flow, in the process of ages, from the development of his rude bartering. I cannot fancy that he had any notion that the extension of the principles of buying and selling, would first have a powerful influence in the civilization of the uttermost part of the earth, and that next the trader would be found more powerful than the priest to bring peace and good will among

the children of men. Yet so it has proved. And money-making and serving humanity are intimately connected. But you must let me go on with my suggestions. Where did I get to?"

"You had told of source of profit number one, dispensing with supervision and source of profit two, labor-saving contrivances and were just——"

"Oh yes! I remember I was speaking of profit—source number three—division of labor. The existing method of housekeeping might be further improved and cheapened by making home horizontal instead of upright, but of this I will speak another time. I now want you to notice the great saving that would be effected in food, light, and heat if several families lived under one roof, and were served from a common kitchen, especially if the cook was the mistress of the establishment, and prevented all waste and extravagance. Provisions would be bought at wholesale prices and could be retailed to the consumer, after leaving a very good profit, at a great reduction on hotel or boarding-house charges, where the wastefulness of servants, and the perquisites of cooks and kitchen-maids, must be paid for by the passing guest, to indemnify the host for the loss so caused.

"I think we shall find the saving effected in the kitchens the most important source of wealth; and I feel certain that we cannot fail to obtain a very good return for our capital and energy from this branch of the undertaking alone, for you have only to consider how much more economically you can provide for a large family than for a small one, to realize how considerable will be the saving effected by catering for several families at once. This idea has occurred to me repeatedly as I have passed the area railing of the houses in the streets and squares in the wealthy quarters of London, and seen in glancing into the kitchens below, the blazing fires, roaring away in house after house. I have said to myself that he who could bring about a reform in the present extravagant methods of housekeeping, might effect more to banish poverty, discontent and crime from the land than thousands of city missionaries and cart loads of sermons. Can we expect thrift from the poor, when they see signs everywhere of wilful waste and the thoughtless squandering of national resources going on in unblushing openness amongst those to whom they look for example and guidance. The waste in the mansion, teaches the wife of the citizen to bring want to the cottage. So that if you like my plan you may have the pleasure of feeling that you are not only laying the foundation of personal wealth and independence, but that you are at the same time helping to inaugurate a more intelligent system of domestic management, which may have far-reaching effect on the lives of the poor, on the future development of woman, and on the pros-

perity of the English speaking races in all parts of the world in the not distant future. You may doubt whether, all advantages notwithstanding, we shall be able to overcome to any great extent the English love of isolation, the inborn craving for perfect privacy. I should share your doubts but for one or two observations which I have made. Flats are springing up everywhere, and are in immense demand. Domestic servants are becoming scarcer and are commanding higher wages for less work year by year, and large fortunes are not accumulating with the same steadiness as are the expenses of the household, therefore an imperative necessity of finding methods whereby saving can be effected is growing constantly more urgent. Those who are first in the field of readiness to meet this growing demand, will not fail to reap a rich harvest. Flats have several disadvantages which my scheme avoids. In the first place they can never compete with suites of apartments, for cheapness, because each dwelling let as a "flat" cannot contain within itself a kitchen scullery and the usual domestic officers, which must be paid for by the occupier. Now if ten families in a house such as I am asking you to consider, each one would be required to pay for but one-tenth of the kitchen accommodations, and this only indirectly when he paid for his food, and this tenth would be less than equivalent for the saving which would be effected by the cheapening of provisions purchased in large quantities.

"Then again each flat-holder must have one servant, and where is the much desired privacy when each servant of each inhabitant brings and carries all the news and gossip of the house to and from the domestics of the establishment? And we know this is no imaginary evil from our experience in Germany and in Paris. Then again my plan meets the domestic servant difficulty. Women of education take to household management as a tradesman takes a trade, they become responsible for the cleanliness and order of their houses, as he for the quality and ready supply of goods. The 'flat' system only lessens the difficulty by lessening the demand for servants, it does not do away with it. But the greatest objection to 'flats,' and one which will be fatal, I believe, to their ultimate success, in a thick and smoky atmosphere, such as London boasts, is the want of space for free circulation of air. Dining-room, drawing and bed-rooms are constantly liable to be pervaded by offensive odors from the kitchen, and there is no remedy except setting wide open the doors and windows of the whole flat, which in a damp climate like this is often impossible. Altogether I think everything promises a good future for our experiment if you all agree to try it. Please do not give any decision for four and twenty

hours, and then if each of you will write on a slip of paper what trade, profession, or calling you prefer to follow and put the slip into this locked money-box, I will look at them on Thursday and consider what arrangement can be made to meet your wishes while securing our common good."

THE ESSENES—THEIR SECRET.

CONTINUED.

It is apparent, from what has been already said, that the Essenes had a secret worship quite unlike that of the prevailing Judaism; that one cause of this secrecy was their rejection of the system of animal sacrifices as a means of reconciliation with God, and the substitution in place of such sacrifices, of the practice of natural virtues, such as charity, temperance, and continence. These were the sacrifices offered by the Essenes. Their religion verged more entirely on morality, pure and simple, than that of its parent, Judaism. For it must be remembered that pure morality is the adherence to rectitude for its own sake—the performance of duty because it is duty; whereas, religion is the performance of duty, not for its own sake, but for the sake of some revered person, either natural or supersensual. A child acts religiously when it abstains from deeds which it regards as wrong, or performs deeds which it regards as duties from reverence for its parents. Of course the child acts from a more profound religious sense when it avoids wrong, or does what it considers right, for the sake of Jesus. Unable to act from a purely moral motive, the child is lifted up toward morality by religious training. It does not matter whether the revered person, for whose sake religious acts are performed, is an actual supernatural person or purely an ideal one, to constitute the act a religious one. The worship of Diana by a Greek maiden in token of her regard for chastity, was as truly a religious act as would be the worship by an Italian girl of the Virgin Mary from the same motive. The essence of the act in both cases is the performance of a real duty for the sake of a supersensual person, real or imaginary. I do not say that the Greek maiden's religion was as pure as would be that of the Italian girl, but simply that the elements of religion would be the same in the acts of both worshippers. When the object of religious acts is purely fanciful, the religion is imperfect, though the act performed may be a real duty. When the duty performed is real, but the motive of the performance is simply dread of the object worshipped, religion has become superstition. It is as truly superstition when spurious duties are performed from love of an object worthy of worship. The

performance of unreal duties on the one hand and devotion to unreal deities on the other, are the rock and the whirlpool between which the bark of religion makes its perilous way.

The extraordinary emphasis laid on moral duties by the Essenes in place of ritual or emblematic duties implies a wide divergence in the brotherhood's conception of the Deity from that accepted by the prevailing Judaism. Ritualism, or a symbolic system of duties had overlaid natural duties, and in a great measure displaced them in the ordinary Jewish worship at the time the Essene brotherhood came into existence. The secret of the divergence of Essenism from Judaism lay in the fact of an adoption by the brotherhood of a more human and personal deity than that Jehovah, whose most conspicuous and acceptable worship consisted of animal sacrifices. The abolition of such sacrifices by the Essenes implied such a change in their conception of the Supreme Deity from that entertained by their people, as inevitably involved the performance of moral duties as a substitute for those sacrifices. The Deity substituted by the Essenes as an object of worship in place of Jehovah, I infer, was the Logos or the eternal Son of Jehovah, recognized by many Jews of Alexandria in Egypt as Jehovah's other self, at least two centuries before Christ. The writings of Philo abound in references to this eternal Logos or Word. A few instances may be cited.

"The eternal Word of the everlasting God is the strongest and steadfast support of the universe. From the centre to the extremities and from the limit to the midst, he pervades the long range of nature, binding together all its parts. For the Father who begot him has made him the indissoluble bond of the universe." (*"Plantation of Noah."*)

"To the eldest Word the Father of the universe has granted this illustrious gift, that standing as a Mediator he should determine between the creature and the Creator. He is at once the suppliant on behalf of perishing mortals to the Incorruptible One and the Ambassador of the Sovereign to his subjects." (*"Heir of Divine Things."*)

"It was necessary that he who performed the priestly rites to the Father of the World should employ as his advocate the Son most perfect in virtue for the pardon of sins and for the supply of the most abundant blessing." (*"Life of Moses."*)

Though Philo was a cotemporary in the early part of his life with Jesus, there is no trace in his works that Philo was aware of the existence of the Nazarene. But all the attributes of the Christ as a priest to God from eternity, as an ambassador from God to men, and their advocate before God (or Paraklete) are ascribed by Philo to the eternal Logos; but he does not dream of the possibility of his incarnation.

These speculations about the eternal Word were not the original coinage of Philo. The doctrine of an eternal Son of God was originally conceived and fully developed by Alexandrian Jews, long before his time. His writings on the subject reproduce and deliver down an old phase of Jewish faith that originated in Egypt in the time of the Ptolemies.

It was the secret worship of this ideal son, that was probably the sacred mystery of Essenism, which justified and supported the more dangerous secret, that this Divine Son disapproved the sacrifice of animals for reconciliation with God; but required instead the self-sacrifice of his own worshippers by love, temperance, continence, and personal purity.

Josephus relates that the Essenes honored "next to God, the name of their legislator." An English translator of Josephus (Whiston) suggests Moses as the name of this legislator. But whenever Josephus speaks of Moses in this capacity he calls him "our legislator." By speaking of the legislator of the Essenes as "their legislator," the historian implies that he does not recognize him as Moses, the accepted lawgiver of the Jews. In what other name could the rules of the Essene brotherhood, which were regarded as divine, have been promulgated by them, than in that of the Eternal Son of God for whose sake they abolished the animal sacrifices? That name was evidently a very close secret kept by the brethren as a sacred pass-word.

Gfroerer, a German writer, alleges that on the Passover day the Essenes dramatized the passage of the soul of man from the sub-human, or unregenerate to the regenerate state, by acts emblematic of the forty-two stages of the exodus of the Israelites from Egypt. As the Israelites, upon the termination of their long wanderings in the desert, crossed a Jordan into the promised land under the leadership of Joshua (Jesus), it is easy to conjecture what was likely to have been among the Essenes, the sacred name of that mystic personage who was supposed to aid the contrite soul to make the critical passage from the desert of unsubdued passions into the land of severity and loving self-sacrifice. But such use of the name as a sacred pass-word, for an object of worship, is not proof that there was not an actual Jesus; though the accession of many Essenes to Christianity in the first and second century, may have led to that apotheosis of Jesus, which blossomed out so fully in the fourth gospel, and for which the conversion of Paul, a Hellenistic Jew, of Tarsus, already a partial convert to the doctrine of the eternal sonship, prepared the way.

The celibacy of the Essenes, their skill in curing disease by processes akin to those of modern mes-

merism, and their powers of prophecy are hinted at by Josephus; but upon these points we have no extended historic details.

D. L.

WASHINGTON, D. C., Dec. 25, 1887.

"CHRISTIAN LIFE"

The third number of this valuable quarterly, issued by Caldwell Brothers, Jacksonville, Ill., is out. It sustains its character nobly, and is all that the former numbers promised—clear, clean, forcible, and unmistakable in tone and full of zeal for righteousness, as the following editorials will testify. A correspondent, who approves of Christian life as a whole and a life of continence for most persons, thinks there are exceptions, and reports a case of spermatorrhœa thus:

"But circumstances alter cases. I know of one that was subject to nocturnal emissions, and so serious was the effect that it threatened to destroy body and mind, and, unlike most such cases, it was not the result of secret indulgence. It is well known that no remedy is yet found, but turning the unnatural flow into nature's channel made a new person out of him; but even then it would return after a few weeks' abstinence. Now, what advice would you give in such cases? If it is better to marry than to burn, abstinence in the married state would make the burning much worse. Will you please answer through your valuable paper? There is nothing over delicate about this; they are terrible realities. J. S."

REPLY.

NOTE.—If we thought the case referred to were exceptional a private note would be sent in reply; we doubt not that there are hundreds who are troubled as the man in question, and think as J. S. does, that there is no remedy but marriage.

After ages of sin, accumulated depravity, inherited weaknesses, etc., nothing but infinite wisdom can justly estimate what man at his normal, natural, unperverted state would be. Hence, it has been thought that marriage was the only remedy for nocturnal emissions and other evils; and that Paul favored marriage to prevent and overcome these evils.

But, thank God, a few rays of light are being permitted to shine, and it appears from these that there is a remedy for sin and disease and depravity and lust—a remedy that is pure, poisonless, and that will effect a perfect cure.

Our business and pleasure is to point out the remedy to all who sit in darkness and the shadow of death. Our call is to publish truth that will benefit humanity, regardless of race, color, or be-

lief; and hence we do not put Christ forward as an idol for formal worship and adoration, but as the spirit of love, purity, gentleness, helpfulness. We may profess Christ and be none of His; but if we have His blessed spirit (though we might be in utter ignorance of the historical Christ) we are truly his.

First, then, as the remedy for sinful thoughts and the evils they lead to, we recommend seeking divine help—not in marriage and lust, but in Christ and purity. Contemplate Christ and His pure spirit until the thought of impurity will fill your mind with abhorrence. God can, and will, so purify you that you will hate sin in your sleep as well as in your waking moments. If He has not done so the fault is not His. He will make you so sensitive to sin that the first thought of it will awaken you, as though you were falling from a precipice.

Second. "Keep your heart with all diligence." Think pure thoughts. Impurity is worse than death, it is perdition—perdition begun on earth. The same as purity is heaven begun below.

Third. Attention to diet and observance of the laws of health and cleanliness. Clean thinking, clean talking, clean acting, clean body, clean clothes, etc. Eat proper food. Avoid all mere stimulants, narcotics, and intoxicants. Do not eat rich foods; that is, food full of grease, etc. Avoid tea, coffee, and tobacco.

Fourth. Be forever rid of the idea that the sin of impurity is a remedy for any evil. It is a diabolical lie of the enemy of all good. In the case of the man referred to it has failed, as J. S. states, and as might be expected.

The devil's lies will have to take a back seat where Christ—the true Christ—reigns. He came to save from sin, and from the disease and other evils which result from sin, and He never did, and never will, call satanic influence to His aid, nor pervert the God-given faculty of procreation into the channel of impurity.

Try our prescription, married or single, and we guarantee a perfect cure.

ANOTHER EDITORIAL.

My heart burns with righteous indignation that woman is degraded and enslaved and polluted by ignorant, lustful, brutal beings who call themselves men, and are made in God's own image. That they should excuse their criminality by quoting St. Paul's language (that was directly opposed to sensuality) shows how that old liar, the devil, deceives those who give him any show.

But the cry of defenseless, wronged womanhood, motherhood, and childhood has reached the skies, and with its heartrending cries pierced the ears of the God of purity and justice, and He is sending forth light and truth. Man can not degrade wo-

man without equally lowering and degrading himself, and entailing the fruits of his injustice upon innocent childhood.

O! that ere more injustice should bring additional, withering, blighting curses of God upon humanity men and women could learn to live as God intended—pure in thought, word, and deed.

Do you wonder in view of these facts that my time is fully occupied, and that I am earnestly praying for wisdom, love, and light that my fellow-creatures may be rescued from the curse of sin and all its consequent blight? My faith is that God will put it into the hearts of some of His people to help publish His truth to the world, by tongue and pen, and of others to freely give of their means for its propagation.

No Mormon mother is more deeply degraded than the wives of some Christian (?) ministers. The degradation of Mohammedan women, in a land where they write over their temples "Women and dogs keep out," is not to be compared with that of some American and English women under Christian (?) civilization (?). Much as the condition of women and child-widows in India is to be deplored, the burning of the little child-widow on the funeral pile, is a joy compared to a life of enforced sin and degradation that crushes out every spark of self-respect and quenches every feeling of pure and holy love.

That men and women, preachers, editors, and teachers should ignore, palliate, or excuse the existing state of affairs shows how deep-rooted and widespread is this sin of sins and vice of vices that merits and receives the most horrible punishments that can be imagined, alienates from God, drives away the Holy Spirit, destroys true love, blasts happiness, blights childhood, racks the body with pain, tortures the mind with remorse, and with poisonous virus, that is frequently communicated to the innocent and transmitted to the offspring for generations, eats away the membranes, nose, eyes, scalp, and organs of generation, and putrefying the body with disease as loathsome as the leprosy and as painful as flames of fire and sting of scorpion.

Yet this, horrible as it is, does not do justice to the results of this crime against purity.

Physicians have advised, preachers have advocated, and commentators interpreted the Bible to sanction, the beginning of this sin in whose train follows, as a just punishment, some, if not to the fullest extent, all the results indicated.

We touch not now upon the result of the future. The present is horrible beyond description. And yet this is the "pleasure" that satan-deceived mortals follow to their ruin; sin that is fascinatingly delineated in novels, and lightly paraded in plays, and carelessly published in dailies, slyly

winked at by ministers, ignorantly sanctioned by physicians.

Strange to say, the mention of it, with a view to exposing it, fills some people with horror, and two have actually written to us to send no more copies of our paper to them. This is not strange; and we only wonder that in the corrupt state of social and moral affairs we do not receive a hundred orders to not send our paper to them.

HEREDITARY TENDENCIES OF ALCOHOL AND TOBACCO
—THOUGHTS FOR FATHERS.

CONTINUED.

Liquor and tobacco foster those elements of depraved manhood which women have most to dread. They strengthen the chain of sensuality which has bound womanhood and degraded her offspring since Adam fell, and which will be the last to break. Will you hear testimony? "I warn you as you hope for a clean, healthy, enjoyable married existence, to avoid marrying a man who comes to you exuding from his breath, his clothes, his body, his very soul, the dirty effluvia of tobacco—the excreted essence of his selfish, unnatural, perverted desires. * * * There is allied to, and ingrained with liquor and tobacco, an overgrown, perverted amativeness, exercised not in the pure social companionship of sister, mother, or a dearer one, but in the dark ruts of disease and pollution, and with those 'whose feet take hold on hell.' * * * Tea, coffee, tobacco, alcohol, are all stimulating or narcotic. * * * I here lay it down as an undeniable law that a man or woman, living as men and women usually live, eating what they eat, drinking what they drink, can not possibly live a pure life. * * * O, women, be guided by these facts, etchings from the records of ages, and let your decision be, FREEDOM FROM TOBACCO AND ALCOHOLIC LIQUORS, OR NO HUSBANDS." This from a learned, God-fearing, medical writer, and the capitals are his.

The key-note of the whole matter is sounded in this sentence of a noted medical woman: "Of all the legacies to which a child has the right, and of which the world has most need to-day, in her children, purity is the chief. Look to it fathers and mothers; cleanse ye the fountain, and the stream will be pure." But, O mothers, if you are to cleanse this fountain, your hands must be *free* as well as pure.

If you are to be the artist of grand souls, you must be emancipated from servile conditions. You would command me to silence here, perhaps but the blood of murdered souls is crying to me from abysses of darkness and defilement, "Speak, speak!" It has been well said, "in maternity alone can the conditions important to maternity be experienced and revealed." There are immunities

and privacies requisite to ideal maternity whose propriety is emphasized by the habit of instinct-led creatures,—beasts, who have never broken the laws of their being—and some savage human kind who shame civilized man. It is further recognized in the wonderful, earthly genesis of Him who was "Born of a Virgin." We have never regarded the significant details of the "immaculate conception," in which womanhood was joined to Godhead—the highest and the purest—Divine holiness and womanly innocence, while no earthly passion touched "that holy thing."

While the mother presides in priestly office over the sacred flame of a newly-kindled life, no footfall of carnality should pollute the temple. And purity and privilege you can not have in union with one who is himself a slave of appetite. If you can suffer such a one for your *husband* you have no right to give to your children such a *father*. If you never thought of these things before, think, and pray, and persuade, and act, now. Mothers, if you have sons, and would have them fit to be fathers, you must save them from the tobacco habit; for it leads to depths too foul to look upon. Dr. J. C. Jackson says he does not believe there is a boy fourteen years old in the United States, who uses tobacco habitually in any form, who is not a slave to the foul and destructive practices of self abuse.

If this vice be so disastrous, what can be said of the infinitely more damning drink-habit? "For, tobacco and alcoholic liquors are as closely and harmoniously connected as day and night."

In a most valuable letter to the writer, Mrs. G. B. Kirby, author of "Transmission," says the following:

"Certainly the mother can not do everything. If her husband uses much tobacco, all the children may inherit a tendency to deafness, which in middle age becomes confirmed. Take the tendency to drink. The most temperate women are liable to let this pass to the children. I know a lady of rarely noble character, temperate in all things, whose husband had left off drinking for a year, in order to secure her hand, and continued temperate until after the birth of the first child—a boy, when he relapsed and went on regular 'tears.' The second child, also a boy, was born under these unfortunate auspices. The first has been a model man, high-toned, talented, a devoted son to his widowed mother, and a father to his brother, who could not restrain his desire for liquor. Of course it made it worse for the younger, that his mother, (before his birth), had to see the father drunk, and take care of him after his spree."

[To be continued.]

**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.

JANUARY 1, 1888.

No. 5.

WE have said Rev. Mr. Malthus was the best-abused philanthropist while living and the most misrepresented man dead. One of the malicious lies circulated about this zealous advocate of self-control is that he was the father of eleven daughters, when, as a fact, he had but three children only, one of whom is now living (a daughter). How the world loves to criticise and not always truthfully.

CHRISTMAS TIME.

This beneficent season is again with us. Never gayer, never happier. It may be the mild atmosphere, the bright sunshine, the unusual good feeling that prevails, and it may be that our cycle is near its completion—near enough for us to catch a glimpse of our second childhood—or all these causes combined. Be it what it may, it is many years since we have entered so heartily into the joy of our children or been thrilled with such youthful enthusiasm over our lovely and useful gifts. It is like the lifting of a burden from the shoulders, a release from the bondage of care and toil, the opening of a long-closed window to let the sunshine in. It may be a brief respite, but it is ours and will furnish a lovely picture for mem-

ory's gallery. Would that all hearts could enjoy these seasons of refreshment, these flashes of light from the heavenly kingdom. Friends and readers, we wish you all this blessing. May the New Year be specially happy and the abundance of peace and joy crowd from your sensorium all sense of material pain and sorrow.

MILTON M. WARD.

Since our last issue this good friend of social purity has passed to a higher life. Our venerable neighbor, friend and helper has addressed all the wraps for the monthly issue of THE ALPHA for several years. His last earthly thought was for this work. "Who will prepare the wraps this month?" he asked. When told the work was already done he looked pleased and satisfied and passed out of this world without a care. This could not be called death. He had no pain or sickness. He talked less and less, felt weaker and slept more. On the night of December 5th he awakened in a brighter world. Without a struggle or a sigh his soul passed on to a higher life to join his loved ones who have gone before. Thus ended a life of honor, peace, harmony and love to God and mankind, aged nearly 82 years. While we bid him God-speed and rejoice in the joy of his translation we shall miss him more and more when we need wise counsel or a helping hand. Blessed be his memory. There are none to fill his place. He has left a legacy of good will and kindness for all that knew him.

C. B. W.

MRS. MARGARET SHEPARD.

This interesting young woman is a converted nun, and has come out of the Catholic Church to do effectual work in social purity and in rescuing her unfortunate sisters from the awful abyss of vice that consumes so many of our brightest and best. She has "a home" for this class in Chelsea, Mass., whose doors are open day and night to all stranded women that claim her care. Of a modest, gentle presence she is perfectly fearless in her utterances and is no respecter of persons. She claims a consecrated life, and does obediently whatever a divine voice and leading suggests. Her labors are very heavy. One Sunday, December 11th, she held four meetings, three of which were for colored people, two for mixed audiences and

one for women only. At this last-named meeting Dr. Winslow assisted and occupied part of the time with an address on the responsibilities of womanhood and motherhood, showing their power over the destiny of the race. Mrs. Shepard related some of the thrilling scenes she has passed through and urged these women to organize and do the same work among their own color. She has promised to visit us again in February.

"DRESS."

NEW YORK, December 19, 1887.

DEAR FRIEND: On page 5 of ALPHA sent me to-night is a criticism which I consider unjust. First I am not at fault that more rich than poor women have taken hold of this reform. All are invited and I refer the writer to page 178 of the September number of *Dress*.

Again unless in Julian Hawthorne's story, and I do not know about it there, as I do not at this moment remember there is certainly no matter of course about wine. I am opposed to it, and do not hold myself responsible for one or two recipes which got into our columns including wine, when I did not have control of that department.

I am a temperance woman and I am devoted to the interests of working women, and all criticism to the contrary is unjust and I believe undeserved. Cordially,
ANNIE JENNESS MILLER.

Mrs. Anna Jenness Miller replies to our correspondent's criticism on this publication for admitting receipts containing brandy and wine into its columns, and for catering to rich and fashionable people. We cannot judge ourselves about this matter, as we have not seen a number of *Dress* since last June. But we felt confidence in the accuracy of our friend's remarks and know him to be a radical and enthusiastic reformer, and would be shocked that a dress reform publication should advocate the use of wine or brandy in any form in a family. We gladly publish Mrs. Miller's note of correction and explanation, as we, too, would regret anything in *Dress* that would seem to pander to a perverted appetite. About her patrons being rich and fashionable, we quite like the idea, for they need reform in dress as well as in their diet. All unhygienic habits are to be deprecated, and we want *Dress* to be a standard-bearer of every principle that can advance the best interests of women.

THE ANARCHISTS AGAIN.

DANVILLE, N. Y.

MY DEAR MRS. WINSLOW: To say that I am astonished and grieved at the tone of your article on the Anarchists but mildly expresses my feelings. I am astounded and cut to the heart. For one with your love of justice and human rights to take such ground can only be explained by supposing that she is wholly uninformed or grossly misinformed on the subject. I send you a paper to-day, in which I noticed one item that will be of special interest to you, and which casts a gleam of light on the dark hatred of policemen towards reformers like August Spies, to me of hallowed memory. You are quite at liberty to print this if you choose.

Yours sorrowfully,

CELLA B. WHITEHEAD.

OUR comments on anarchy in December ALPHA seems to have caused some misunderstanding

among friends, as Mrs. Whitehead's note will testify. One other subscriber has raised a similar remonstrance, and yet we fail to see why.

The word anarchist means "without order, without government, without rule; in a state of confusion." This class of foreigners are incendiary in speech, violent in acts, and manufacture the most destructive and violent explosives. They were malcontents in their own country—some of them exiles.

This violent demoralizing conduct is not heaven's wise methods of righting wrongs. If wronged they have redress under our beneficent institutions. The *Nangatuck Agitator*, Connecticut, the paper sent by Mrs. W., boldly asserts that these seven men did not have a fair trial, that they were falsely accused and unjustly sentenced. If this be so, our courts have committed an awful crime—one that calls for the sternest condemnation. Of the truth of this we know nothing, but we have reason to believe that they manufacture and use bombs, fuses, dynamite and nitro-glycerine, and that their language and methods are correspondingly violent. Further, that their incendiary style has had a most demoralizing influence upon the artisans and workmen of our own country that has not improved the quality of their work nor the integrity of their character, and it has come to pass that employers need protection against the failures of the employed. We had an experience in point the past fall. Wishing to repair our house we engaged a plumber, a stone-cutter—who was to lay tile as well—a carpenter, a painter and a paperhanger, all of whom pledged themselves to fill their respective contracts at their own price. The job, if each had done his part, would have been completed in two weeks. At the end of ten weeks each of these men had broken his promise, and one of them brought suit for pay for material that was not furnished and work that was not done. The spirit manifested was anarchy simon-pure. The magistrate readily decided that the demand was unjust, but the hindrance, the noise, dirt and ill-feeling generated, who could compensate therefor? We know of many similar experiences, and like ourselves others have said rather than drag through another trial of this kind we will let our houses go unrepaired and suffer the discomfort rather than

become a party to such a manifestation of dishonesty and untruthfulness.

We repeat that labor and skill have suffered injustice and wrongs from capital, but we never could see how two wrongs could make one right. All these men have the ballot-box, at which to express their wishes, they have the right to nominate their own candidates. They should discriminate as to the rectitude, the ability and reliability of their candidates, and propose none that do not possess these qualities in their unions and leagues. If they set their standard high, and showed themselves loyal to principles, it is in their power to make demagogues at a discount, and noisy office-seekers realize that honor, brotherhood and integrity are qualities that pay. Capitalists must learn that bone and muscle backed by manhood cannot be run and driven like a Corliss engine. Man and womanhood must be revered even though toiling for bread. Poor, unskilful workers had better turn their attention to self-improvement and raise the quality of their work and the dignity of their characters as a sure method of securing employment and good wages. Horace Greeley was right, "There is always room up higher." This is a much safer method than incendiary speech and acts, than botchy work and broken contracts. Try it.

Our soul abhors capital punishment as did our honored sire. Murder is murder, whether committed by a drunken idiot, an anarchist or a sheriff. We feel and know there are more effectual methods of restraining malefactors and doing them good, without outraging all the better feelings of the human heart, falling below the standard of our civilization and intelligence. We know we will always lift our voice and hand in defence of the abused and ill-treated, against injustice and fraud. But we cannot feel any sympathy with anarchy, disorder and violence. Let ignorance be instructed and vice *restrained* by the strong arm of the law, but not murdered or unjustly treated.

C. B. W.

THE ALPHA will accept its New Year's gift in every sender of new subscribers. Be generous.

Begin the New Year by procuring a new subscriber for THE ALPHA.

THE SHAKERS.

A correspondent was much interested by an article in a recent number of *The Christian Register*, on the community called the Shakers, in which their integrity, their industry and the sanctity of their lives were set forth—being an enthusiast on the subject of race culture, and anxious to see our principles practically demonstrated, thought "this is the people to do this work." They are pure, hygienic, devout, unselfish, honest and earnest people. They have everything ready in their harmonious lives to do this work, and asks, "will you propose it?" We sent the letter with our endorsement to our friend, A. G. Hollister, and here is his reply:

MOUNT LEBANON, COLUMBIA CO., N. Y.,
December 21, 1887.

C. B. WINSLOW:

DEAR FRIEND: Thanks for your kind wishes expressed in your favor of the 16th. I am well and hope you are also, and that you will be long preserved to advocate one, and I think the most important reform, that is now agitating the world.

Your proposition is not new by any means. It is not at all strange that reformers who do not comprehend the nature of our position and the requirements thereof, should sometimes take it into their heads that we are favorably conditioned for improving the race by natural generation, especially those who suppose (as your correspondent seems to imply) that our principal motive in retiring from the world is to avoid being annoyed with its evils, whereas it is the evils inside, "the foes of our own household" or hearts that most annoyed us, and these, of course, in retiring from the world, we took with us, though not to retain them, but to be purged of them, which we found it impossible to do in the ways of the world, even the least of them.

Now to go back to these ways, particularly to generation, which is the deepest, strongest and root of all others, and take our foes all back into partnership, and our last state, as says the Divine Teacher, would be worse than the first.

We believe it is quite true, as your correspondent suggests, that children well born, could be trained for the higher life with far less trouble and anxiety. And since human beings possess social sympathies which link every individual to other individuals, and in their final result causes each to be affected, more or less, by every other one, it is a matter of vital interest to all that every child be well born.

But to us it is plain as daylight that we cannot

undertake that business without excluding ourselves from that higher life which we have covenanted with God and with each other to live; also from that "inheritance with the saints in light," which has been offered us on condition of our forsaking those very practices of the world in which their strongest affections are anchored like the roots of a tree in the earth.

All the faith people have in Shaker's power to benefit the world more than others, I think comes from their bearing fruit from a higher order of life. There are but two lives appointed for human beings: one earthly, or "earthy," and natural in the first Adam, the other heavenly or divinely spiritual in Christ. The intellectual life, including its various subdivisions, is merely a modification of the earthy. As the natural, derived from this world, is self-operating and self-propagating, and is the first received, it is plain we must lose it to gain the heavenly. Hence, the Divine Teacher says, "He that will save his life, shall lose it," by natural limitation, since it is but mortal; "but he that will lose his life (or lay down his life) for my sake and the gospel, shall keep it unto life eternal," or divine; or "He that will lose his life shall find it. (See Matt. 16, 25; also X, 39; and John 12, 25, and parallel texts in Mark and Luke.)

But no one can lose it while engaged propagating it, and consequently one cannot rise to the divine life until he ceases from that work. On the same principle, if one has risen to the higher life, he cannot return to the lower and bear the fruit, which is the exclusive product of the lower, without losing the higher.

It may be asked if none are spiritual but those who abstain from propagation? Answer: There are different spirits, and different kinds and degrees of spirits. Thus, we say, "animal spirit," "earthly, natural spirit;" bright or dark, jovial, gay, or sorrowful spirit; airy, light, or heavy, pure or impure, ignorant or intellectual, or intelligent spirit, or divine, celestial spirit, and many more. Earthbound men and women, or those who propagate, may possess very refined, spiritually susceptible and aspiring minds; or they may be amphibious; *i. e.*, part of the time down in the waters of multiplication, and part of the time soaring on wings of intellectual fancy and delving in thought in the realms of ideas, spiritual ideas perhaps, but it is of the natural spirit.

They can have no more than transient gleams of the divine, if even that, until they rise above and become dead to physical propagation. I use divine here in the sense of that life which is found only in Christ, of which Jesus was the true and perfect manifestor. He taught from experience, and "has left us an example that we should walk in his steps," if we would be his disciples. I dare

affirm that no mortal being ever felt the least desire, attraction, or movement of the generative nature, for the same was for the time being dead in them or her, or was in allegiance, while under a full inspiration of that divine life.

It cannot be reasonably supposed that acts condemned as unclean and unholy, and excluded from the precincts of the sanctuary under the law could become holy to a purer and more spiritual presence under the gospel. When Moses was preparing the people to assemble at the mount, to hear the promulgation of the law, he said "Come not at your wives." When Abiathar, the priest, gave the holy bread of the tabernacle, (unlawful for any but priests to eat,) to David and his hungry followers, he says, "If the young men have kept themselves from women." Also when a child was born, the woman was required to offer a sin offering, not because there could be any sin in merely bringing forth, but it was fruit and proof of a previous act which was at least mixed with evil, the legally sanctioned. Though the Hebrews esteemed it good to have children, and many of them, the act by which they were procured was not considered an unmixed good. Hence the Psalmist says "I was shapen in iniquity (lawlessness), and in sin did my mother conceive me." And I have no doubt in my mind that the law excluding women from the second court of the temple, had for its object the prevention of such an act so near the temple service, or the possible arousing or reminding of the sexual passion in the worship, by the mingling of the sexes. People may reject this as peculiar to Eastern modes of education and thinking. We believe it is the protest of the divine spirit in man, or of the reflected light of that spirit, against that infusion of lust which came by transgressing the original command of God and the law of nature, viz: Procreation only in its proper time and season, and only for offspring, under such conditions as would be proper for offspring to result. All the works of that nature are pronounced unclean under the law, and one of the causes for which Ezekiel denounces the judgments of God on the Jews, is for their not making distinction between clean and unclean things of the law. (Ezekiel XXII, 28; Lev. X, 10; and chapter XV.) Some will say the law was abrogated by Christ's coming, which is true, in relation to those who put on Christ, for in them generation ceases, as I have already proved, and it is proved by Jesus' example, if by nothing else. But to those who continue in generation, the law continues in force. But aside from scripture evidence, which we quote only as a witness, we know by our own experience and the testimony of acquaintances, that the divine life and spirit is remote from all thoughts of sex or its uses. Also that one great step toward its attainment is to banish all

thoughts of that kind. We find by experience that one is diametrically opposite to the other, and I think it was one of my greatest annoyances of my early warfare until I became emancipated from the unwelcome intrusion of thoughts and sensations of that kind, their ubiquitous presence, because so blindly and subtly infused and so closely interwoven apparently with all the tissues of my outer being. But thank God, I have long enjoyed a degree of freedom, except when duty seemed to require attention in that direction—as in writing or conversing for the instruction of others.

I have read of people that in a season of religious awakening were free from all temptations or thoughts of the kind, people who slept with their wives and never thought of touching them for weeks during the height of a revival, but when the revival ended, their temptations returned. This accords with my own experience before I gained the victory. Again it is said in some neighborhoods, "Farewell to religion when the young people get to loving (*i. e.* courting) one another. I know by experience that the awakening and reciprocation of the youthful passions between the sexes, when free from all supposed unworthy motives except that of possession and enjoyment of an exclusive affection, such as leads to courtship, deadens all religious concern, by absorbing the life and interest in that which is foreign to religion; and where the ultimate object is propagation, I suppose it must be more so.

Here is where the amphibious comes in. We read in Rev. XVI.: "And I saw three unclean spirits like frogs, &c. They are spirits of demons, working signs (Gr.), and they go forth to the kings of the earth to gather them to the battle of the great day of God.

Preachers and leading men of the church lay their plans to get up a revival to bring souls into the church. Some are awakened, convicted of their sins, and feel for a time the necessity of leading a new life. So long as the extra exertion is kept up and their thoughts exercised upon religion, their temptations are fewer, or weaker, and they get on well. Their teachers assure them that they are the elect, born of God, and have received the witness of the Spirit, &c. But when the extra exertion stops, they fall back into their old ways or worse ones. Are they not elected, have they not received the witness of the spirit that Christ died for their sins, that they might escape punishment therefor? Why should these give up their carnal pleasures, while they carry a first class ticket in their pockets? Perhaps they once stood for a few hours or days, if not more, on the dry land of holiness to the Lord, that forms the ground of their

confidence, although now they are swallowed up in the delights of sense, swim in them, preacher and laity, amphibious these, and will they not oppose every increase of light which disturbs their carnal security, or indolent ease, oppose Almighty God.

ignorantly of course, because they have chosen to worship the beast in human nature, supposing it to be a manifestation of God, having greater authority to them than the purity that is in Christ, or than the record of his teaching. Is it not universal in its sway over men's minds? Do not all the government and people of the world acknowledge its potency—its necessity to their well-being and continuance—guard it with special provisions? Do they not worship it by returning its works and the affections that grow out of it holy. While the pure virgin life and testimony of Jesus Christ finds support only among a little handful, a small remnant of Shakers, who are pleading hard to be heard in defense of his doctrine of purity, to professors of his name who laud him in words but deny him in works. And even *we* are solicited by them to come down from the cross of Christ, from that "Life which giveth light to the world," and try our luck at propagating animal life, as if there were not too many engaged in that work already.

Do not judge me as intending to be sarcastic, for this is solemn and earnest reality to us, every word of it. Neither include yourself in this class, for I think your aim and that of a few others is quality, not numbers. But our quality by nature it is not above ordinary. It is the fruits of the higher life we aim to live which inspires such confidence. If we could do what some people think we could and fancy that we ought to—we would be no different from other people. I say some people because that is the sense of many who visit us—ministers and laity. A woman attended our meeting here last summer—editor of a religious paper and a worthy character without doubt. I conversed with her the next day or two after, desirous to learn her impressions from that visit. She said in substance she could not help but think while in meeting how much more appropriate spheres, those young people she saw there, would be in, raising families.

To say nothing of the impropriety of such thoughts in a season of worship, it seems to be the sense of many otherwise intelligent people who visit us—particularly such as consider themselves teachers of religion. They seem to begrudge youthful beauty and talent to the service of the pure kingdom which Christ came to establish on earth. I say if innocence and purity is beautiful in young people or old, why not preserve it to them forever, since only such can follow the

Lamb or abide his presence, or to be subjects of the kingdom of Heaven. I told that woman that perhaps not were than half of those (she so coveted) or maybe less than that, more fit to be parents, (aside from any demand on their consciences to live a different life.) She admitted it.

A few years ago J. Hacker, editor and proprietor of a paper, in which he attacked the abuses and hypocrisy of people high and low, seemed to have a similar idea to your correspondent. He held a lengthy controversy with Elder F. W. Evans, endeavoring to convince him that it was Shaker's duty to set the world an example of orderly generation. The result was he finally owned that Shakers are right in holding firmly to their position of total abstinence. He became convinced, and honorably acknowledged it.

The Oneida Perfectionists had intellectual culture and communal life, with isolation from the world and other advantages possessed by Shakers, minus Shaker continence, which allowed them to try an experiment in the raising of children. Whether the world has profited thereby, I do not know. I have no reason to think that Shakers could do as well as they in that line. Indeed, I know they could not, because they have an inward principle of conviction which forbids the thought of such a thing. They would be no longer Shakers, but worldlings, or blasted fruit, as much below the order of the world, as they have been raised above.

I believe the first Quakers came as near primitive Christianity as any people can, and not adopt the continent life which Jesus lived and taught. They were careful to guard their young people and instruct them in the value and importance of self-restraint and chastity, except when offspring were desired. And yet the world is quite as much in need of a continued series of the same experiments as if none had ever been made, and it always will need the same so long as men propagate. We consider our work to be far more important and beneficial to humanity than any possible gain by earthly generation, though people, *i. e.*, many of them, fail to perceive it. Though a few, I believe, have a just appreciation of our true position. Were it generally known and appreciated for what it really is, I doubt not but our members would shortly increase a thousand-fold. Shakers are called to be a royal priesthood, ministering in the living Temple of Jehovah—the law of whose precincts all round about is “holiness unto Jehovah forever.” A holiness as high above all sexual passions, instincts, and even thoughts, as the Empyrean heavens are above the earth. We do not ask people to believe it, because we say so. We can afford to wait until through the process of their own spiritual unfoldment, they, too, shall know

it. I claim that we are light bearers, simply in advance, upon the same road that all must travel in this or the spirit world to reach that perfection which alone can satisfy immortal aspirations, and which they were created to gain.

All that our friend says about need of retiring from the sensuous world, to enable them to live purer, truer, and more Christ-like lives, enlists our sympathy. But like ecclesiastics and other recluses, he and his sect make a great mistake in attributing uncleanness and iniquity to the legitimate exercise of the procreative function. The awful sin and consequences of the violation of chastity, and the desecration of a high, holy office to sensual pleasures and uncleanness cannot be too severely decried, nor its disastrous consequences exaggerated. The results are too common in our midst. But the legitimate exercise of all the functions of our being can bring only the peaceable fruits of righteousness. Children brought forth under such conditions must be blessings, and only blessings, and in their harmonious perfection a psalm of praise continually. Such offspring must enhance the spiritual life and perfection of their parents in love and praise for the possession of such treasures given of the Lord, because generated in holiness. It is time that Jewish superstitions about the impurity of women gave place to the well-demonstrated truth that they are by a large majority more spiritual, more unselfish, purer in heart, and higher in aspiration than the average man. Motherhood under righteous conditions is a crown of glory and honor, and if left free to seek motherhood, after providing sanctity of heart and health of body, the race would make rapid strides out of its present wretchedness in crime, and woman, so far from being excluded from the inner courts of the temple, will become ministering priestesses, as they are fast becoming in our day, in their capacity of teachers and preachers. “Call not that which God has made common or unclean. Holiness means wholeness.”—Ed.

An instance is given of a drunken father who frequently returned home to his wife in an intoxicated condition. When her child was born soon after, it had a drunken stare, and was found to be an idiot.

If a woman can overlook such vices in lover or husband at least she must not dare to blast the lives of unborn generations by giving them such fathers.

MOTHERS' DEPARTMENT.

THE KING'S TREASURE.

KATE M. MILLS.

Mrs. Martin lived in a pretty cottage in Gloucestershire, with her little daughter Annie, a sweet child of thirteen. Annie had just left school, and was soon to leave her quiet country home, to go to service in London, where her aunt had found her a place as nursery maid. Annie, though sad at the thought of leaving her good mother, was full of hope and expectation of the pleasure she would have in seeing the fine houses, the bright shops and busy street of the great city, and was never tired of telling her mother what she would buy for her when she had earned her wages.

But Mrs. Martin was sad at the prospect of losing her child. She knew how full of sin and trouble the great world is, and she would sigh when she listened to the little maid's careless prattle, and go away and ask God in secret to guard the heart of her innocent daughter from all harm and wickedness; and would pray that the Great Father would give her wisdom to counsel her child aright.

One night as she lay thinking of all these things she fell asleep and dreamed this dream:

In a far country their lived a wise and mighty king, who had countless treasures of gold and precious stones, and what he valued more than the gold or the pearls or the diamonds was a rare and beautiful essence that delighted the heart and gladdened the spirit of the children of men.

Now it happened that this great and wise king had an enemy, who had gathered great hosts in the field and threatened to overrun the country and kill the subjects of the mighty monarch.

About the treasures of gold and precious stones the king took little thought, for he buried them beneath the walls of his castle, and set strong men on the battlements to guard them. But for the safety of his costly essence he was sore perplexed.

But when the enemy was within a day's march of his capital a happy thought occurred to him.

A herald was sent through the length and breadth of the land to summon all the maidens of his dominions to appear before him at the break of day on the following morning.

Now when the appointed time was come, and all the young girls stood in crowds beneath the windows of his palace, the king arrayed in his robes of state came forth from the gates and addressed them. He told them that he had a priceless essence, which he valued more than any earthly possession. This he desired to conceal from the enemy, which was drawing near the city, and he asked them whether they were willing to help him in this emergency. "I propose," he said, "to divide this

essence among you, giving to each maiden one drop, which she must conceal about her person. I will not say that so divided the odor will be so faint as to bring no danger to its possessor, but I do say that the danger will be slight, for with the drop I shall bestow two guardian angels, which invisible to the eyes of man, will be ready at the first call to protect the favored possessor of the ethereal perfume."

When the girls heard the king's voice, and saw his bright benevolent smile, all fear vanished from them, and they gladly accepted the trusts.

Now, I dare say you have noticed that dreams often break off just at the most interesting part, and so it happened with Mrs. Martin's, for a large gnat that had been buzzing about the room all night settled upon her hand, as it rested outside the coverlet, and stung it so sharply that she waked with a little cry of pain, and so lost the end of her dream.

But Mrs. Martin was not one of those people who ask help and when it comes are too blind with astonishment and fright to see it. So she thought of her dream, and from it got the wisdom and counsel she had prayed for.

And this is how it served her. The dream had come to her on Saturday night, and on Sunday afternoon, when Annie had returned from Sunday-school, and taken off her hat and cape, her mother called her to her side, and putting her arm about her waist, told her the story that had come to her while she slept. "And do you know what it means, dear child?"

"No, mother I do not think I do."

"Well dear, I will try and make it clear. You must know Annie, now that you are to leave me soon to go into the world, where you will often have no other protector than your own good sense and right feeling, that it has pleased our Heavenly Father to make in woman's body the shrine, where in the fulness of time, a human soul is clothed with its envelope of flesh. This is the treasure, the drop of ethereal essence, which the Great King summons all maidens in his dominions to guard for him from the enemy. The knowledge that her body has been chosen by the Most High, to be the guard-room of an immortal spirit must consecrate every maiden to the service of the king. You can understand that if you had lived in that far off land, and heard the voice of your sovereign, and seen his kind smile, as he dropped the sweet perfume into your bosom, you would have died rather than go where the enemy could seize you, and rob you of the royal gift."

"Yes, mother, I would have hidden in a cave, or gone into the mountains where the enemy would never find me."

"I am sure you would. And now you must re-

member that although you have not seen Him, that it is true that the King of Kings, has placed with his own royal hand a casket in your body, which you are bound to guard, that it may be ready to receive the body of a little child into whom the Lord will breathe the breath of life which we may like to a rare and precious perfume. And it is true, and no mere story, that in the world you will meet with men and women who are enemies of your King, and they will try to rob you of that which you are trusted with. They will leave no stone unturned to get your treasure from you, and though you cannot hide in caves or run to the mountains, you can defeat them and be loyal and brave if you will listen to the two invisible guards, which you remember were given to the maidens who received the drop of essence."

"Have I two guards mother?"

"Yes my child, all women have them and young girls have them too, only sometimes they do not know anything about these guardian angels, so that they do not call them to their aid when the enemy approaches, and they are found sleeping. But you must not forget that they are always near if you will only call them. Their names are Prudence and Vigilance. Vigilance means watchfulness. If you were in a city that had an enemy without the gate, would you not watch lest he came and caught you unprepared?"

"Yes mother."

"Well dear the world is such a city. You know that Prudence means taking care. If then you take care of your money you will be less likely to be robbed of your treasure by the enemy when he offers you gold, because you will not want it so much that you feel obliged to listen to him. Then if you are prudent or take care when strange men and women or strange boys and girls of whom you know very little, invite you to go for a walk with them, or tempt you to stay in the streets at night, you will remember that you have the King's treasure in your keeping and refuse to listen to them lest they take from you that with which you have been intrusted."

If people offer you money for doing very little or for doing nothing, you must call to your angel Prudence. You are old enough to know that all men have to work very hard for money. You have seen your father and brothers, you have seen me and your sisters constantly at work, so that you know money does not come by doing nothing or very little. So when men or women, girls or boys offer you money, or what costs money, and tell you that you can get it for doing nothing or very little, remember the treasure that the King has concealed in your body and run away, not to the mountains, but to the friends or people with whom

you live. The enemy will not follow you into your mistress's house. I do not think I need tell you how great an honor the Great Father has conferred upon you in making you a woman, and trusting you to keep the holy shrine which will one day, if He pleases, hold an immortal soul. I am sure you have only to know the truth, which I have told you, to feel that no honor could be greater, and I am sure that you will resolve to be a true and faithful guardian of this most precious of all earthly possessions.

CORRESPONDENCE.

PROVIDENCE, R. I., *October 7, 1887.*

DEAR DR. WINSLOW: I wish it was in my power to positively foretell that THE ALPHA would live and gain its cause. That it is needed is unquestionable. But we must remember these spiritual forces come under the same laws as natural laws. It takes longer to move a large body than a small one. The force has to move a great way before it results in motion of the whole mass. Remember too that nothing is wasted; the effort once put forth some result must follow. In most reforms, as far as I have noticed it, is almost invariably those first movers to fall—not fail, but simply fall short; and those who do come profit by their advance and go further. It is not invariable, perhaps, but a very general law. In a cause like yours, as difficult as it is grand, a hundred papers might start and die before it is accomplished. But time and distance are nothing to an immortal soul. We can look forward with absolute certainty to the blessed end, and rejoice in being the indispensable beginners, even though some other hand must end the work and see the victory. They could not do it without the fore-running sacrifice. So do not let it discourage you that THE ALPHA fares so hardly; foundations are laid in the ground you know. This work is only dawning, and in proportion to its greatness will take long to accomplish. But accomplished it will be, and your name will never be forgotten. I hope you won't think me discouraging; THE ALPHA may hold its own to the end. We can but do our best and trust God for the rest.

Yours sincerely,
C. P.

We appreciate the teachings of the ALPHA, and have been pleased to see its improvement year by year. We hope, and feel confident, that others better able will help you in your good work.

Wishing you the best of success we remain,
Yours truly,
HELEN & ALEXIUS L. B.

MY DEAR MRS. WINSLOW: Please find enclosed one dollar which I meant to send long ago, for the ALPHA. It is grand and strong, and I wish my little mite were a thousand times as much. It is hard climbing the hill, but the angels will help you. The selections an admirable We read every number and keep them choice as gold. You ought to be at the Congress. I am on the local committee but am too hard worked to do much. My health is better than when I wrote but life gives me too much to do for my strength.

My husband appreciates your paper and it is doing him good. He reads it to me, talks over the articles and is a thorough convert to your doctrine. I must close, a thousand duties press.

Your friend,
H. M. P.

HOW TO GET WELL AND KEEP WELL.

Without Medication,

THE LAWS OF LIFE,

A FAMILY HEALTH JOURNAL.

HEALTH.

Makes plain the way to health by nature's methods. It teaches how to prevent sickness and how to live to a happy old age.

Only \$1.00 a year, or less than two cents a week.

Invaluable as a Family Guide in Sickness or Health. Specimen copies free.

Address:
The Sanatorium Publishing Co., Dansville, N. Y.

Bound Volumes of The Alpha.

Several volumes of THE ALPHA, bound in a substantial manner, are for sale at this office. Some, containing volumes XI and XII bound together, price \$3.00, and some containing volumes X, XI, and XII, price \$4.00.

LIST OF BOOKS

Published by the Moral Education Society, and for sale at the office of

THE ALPHA,

No. 1 Grant Place,

Washington, D. C.

"Yes or No."

BY ROSE W. BRYAN.
Price 10 cents.

To the Studious and Thoughtful About Our Sexual Nature.

BY N. E. BOYD.
Price 10 cents.

The Importance of Knowledge Concerning the Sexual Nature.

A Suggestive Essay.
BY GERTRUDE HITZ.
Price, 25 cents

What We Have to Do.

BY ELIZABETH KINGSBURY.
Price, 30 cents

The Duties of the Medical Profession Concerning Prostitution and its Allied Vices.

BY FREDERIC HENRY GERRISH.
Price 25 cents.

A New Tract—A New Sermon from an Old Text.

"Increase, multiply, and replenish the earth."
By Parson Jonesbee.
Price 5 cents.

Parental Legacies.

By Caroline B. Winslow, M. D.
Price 5 cents.

A Higher View of Life.

By B. F. Fetherolf.
Price 5 cents

The Relation of the Maternal Function to the Woman Intellect.

BY AUGUSTA COOPER BRISTOL.
Price 10 cents.

Pre-natal Culture.

BY A. E. NEWTON.
This pamphlet of 67 pages contains scientific suggestions to parents relative to systematic methods of moulding the character of children before birth
Price 25 cents.

The Mystery and Hitherto and Beyond.

Two essays read before the Washington Moral Education Society.
BY MRS. EVELEEN L. MASON.
These essays are the result of ten years' study of the religions of all nations and all ages, and show how constant has been the effort to recognize the feminine element in religious worship, and just as they have succeeded has civilization advanced, and each time the aggressive force of man has crushed the idea, humanity has fallen back into darkness and barbarism.
Price 15 cents. For sale at the office of THE ALPHA, 1 Grant Place, Washington, D. C.

Heredity.

BY MRS. MARY L. GRIFFITH.
Price 5 cents.

Suggestions to Mothers; or, What Children Should Know.

Price 10 cents.

The Tobacco Vice, with Suggestions How to Overcome.

BY HANNAH McL. SHEPARD.
Price 10 cents.

A Private Letter to Parents, Physicians and Men Principals of Schools.

Send a 3-cent stamp.
BY SAXON.
A physiological treatise on sexual ethisc and eusration of the spermatic secretions.

Disinherited Childhood.

BY
MAY WRIGHT SEWALL.
Price 10 cents.

The Relation of the Sexes.

BY FREDERICK A. HINCKLEY.
Price 10 cents.

The New Power for the New Age.

BY MRS. E. L. MASON.
Price 10 cents

Marriage—Its Duties and Dangers.

BY MRS. HARRIETTE R. SHATTUCK.
Price 10 cents.

Forewarned and Forearmed.

BY MRS. GEORGIANA KIRBY.
Price 5 cents.

Black Sheep.

By
C. B. W.
Price 5 cents

'The Lost Name.

"Our Mother who sitt'n Heaven."
BY EVELEEN L. MASON.
Price 10 cents

Ante-Natal Infanticide.

BY MRS. MARY L. GRIFFITH
Price 5 cents.

"In Clouds of Smoke."

BY D. S. LAMB, M. D.
Price 10 cents.

FOR SALE.

For Girls.

BY MRS. SHEPHERD.
A SPECIAL PHYSIOLOGY.
It is clean, sweet and practical. Every girl should read it and own it.
Price \$1.00.

FOR BOYS.

A SPECIAL PHYSIOLOGY.
Scientific, pure, clear, and uncomplicated in style. A book that every parent as well as every boy needs and must have.
Price \$2.00

The Better Way.

An Appeal to men in behalf of Human Culture through a wiser parentage.
BY
A. E. NEWTON.
Price 25 cents.

Father's Advice to Every Boy and Mother's Advice to Every Girl.

BY MRS. DR. E. P. MILLER.
Price 10 cents each.

Vital Forces.

BY DR. E. P. MILLER.
Price 30 cents.

Chronic and Nervous Diseases of Women.

BY DR. ROSCH.
Price 25 cents.

Tokology,

A BOOK FOR EVERY WOMAN.
BY ALICE B. STOCKHAM, M. D.
Teaches Positively Painless Pregnancy and Parturition.
Gives certain cure for Dyspepsia, Neuralgia, Constipation, Headache, Change of Life, &c.
TEN EDITIONS SOLD FIRST YEAR.
"I find more needed information in its pages than ever before in one book."—Mary A. Livermore.
"The very best book that can be put into the hands of a girl or woman."—E. M. Hale, M. D.
Postpaid, Cloth, \$2.00
Full Morocco, \$2.50 } AGENTS.
Very Best Terms to }

TYPE WRITER RIBBON GIVEN AWAY to introduce. Send postage and Address "MODERN OFFICE," Columbus, Ohio.

STOP TO THINK!

If you are a wage-earner, why your labor affords you only a bare subsistence?
If you are a farmer, why your crops afford you so little income?
If you are a merchant, why your business does not improve?
THE ANSWERS ARE IMPORTANT.
They can be found in

OUR COUNTRY,

An ably-edited Weekly Paper, devoted to the advocacy of the Rights of the many as against the Privileges of the few.

Every issue contains interesting matter relative to the popular topics of the day

FOR THE FARM AND WORKSHOP.

\$1 50 per year. 75c. for six months.

SAMPLES FREE.

Address "OUR COUNTRY,"
P. O. Box 610. 318 Broadway, N. Y.

SHORTHAND FREE.

Ten Lessons in Shorthand by Mail Free of Charge. Send for first lesson and begin study at once. Ad. Will J. Hudson, Columbus, Ohio.

JOIN A READING CIRCLE,

And Pursue a Sympathetic Course of
HOME STUDY

In any of fifty different subjects, under eminent College Professors, leading to High School and College Diplomas and regular Collegiate Degrees, at a nominal cost (only \$1.00 per year). Full information of courses, professors, terms, &c., given in the

UNION READING CIRCLE,

A large 16 page literary journal sample copy of which and application form for membership will be sent to any address on receipt of ten cents in postage. Address,

THE READING CIRCLE ASSOCIATION

147 Thoop Street, Chicago, Ill.

N. B.—Situations to teach free to members and subscribers. Agents wanted.

THE WAYSIDE, a new quarterly, devoted to physical and social culture, and temperance. Terms 25 cents a year. Sample copy free. Liberal premium to canvassers. H. A. Mumaw, M. D., publisher, Nappanee, Ind.

TEMPERANCE ENVELOPES, white or amber Twenty-five, 10 cents; seventy-five, 25 cents. Address: THE WAYSIDE, Nappanee, Ind.

FIREMIDE READINGS, the BEST home reading. By mail, paper, 30 cents; cloth, 50 cents. Agents wanted. H. A. Mumaw, M. D., publisher, Nappanee, Ind.



ALPHA RIBBED UNION UNDER GARMENTS.

Originated, Patented and Manufactured by

MRS. SUSAN T. CONVERSE,

WOBURN, MASS.

For circular and samples, send with address two-cent postage stamp.

SHORTHAND MACHINE Given away to introduce. For particulars enclose postage. Hudson Shorthand College, Columbus, O.