

The Alpha.

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

VOL. XIII.

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HOW WE WON WEALTH AND INDEPENDENCE.

These were happy months for the young Sutions and confident anticipations, and busy thoughts of ways and means did much to banish the lingering sadness caused by the great loss they had sustained. All were actively employed with the work of the present and with plans for the future. All were full of hope and full of trust in themselves and their wise and prudent sister. Mr. Jackson had brought the business of house-hiring to a successful issue, with greater speed, than usually waits upon the transactions of lawyers. The builders painters and white-washers were making satisfactory progress, the orders for fittings, furniture and upholstery had been given, and all things promised to be in readiness for the opening of the "Co-operative Home Association" at the commencement of the London season. Advertisements had been inserted in several daily newspapers, and in a few old fashioned country weeklies. The old lawyer had entered heartily into the undertaking, and was probably not the less enthusiastic that he had constituted himself a silent guardian of the young girl, whose pluck and determination had somewhat startled him at the outset. With an acuteness that did honour to his head, while it proved his heart too big for petty jealousy, he enlisted the sympathies of a young literary friend, whose rising reputation caused him to be much sought after in fashionable circles, by introducing him one evening, into the midst of the busy sisters. What handsome young man, conscious of the growing power which talent gives, would find it disagreeable to use his gifts in the service of charming girls, though his only reward should be smiling thanks and kindly welcome? The immediate result of the friendly bachelor's diplomacy was that three brightly-written sketches, treating in various ways of a "new departure in housekeeping" were sent and accepted by as many popular monthly periodicals. Letters of enquiry came by every post asking for particulars of the new venture, desiring terms, bespeaking rooms, while yet the house was in the dust and disorder of preparation. Mrs. Norris had consented to advance the period of her engagement, and had taken up her abode with the sisters in their old home, that she might attend to the correspondence thus unex-

pectedly brought forth. Grail found this lady's business knowledge of great service in these early days. She instructed her apt pupil in the mysteries of trade discount, introduced her to wholesale firms, helped her to contract for provisions of all kinds, and proved in a hundred ways that she had not been a book-keeper in a city house of business, for nothing. Grail would have been in high spirits but for the heavy sense of responsibility and the constant need of attention to the matter in hand; as it was she was bright, and as gay as a lark on a clear summer's day; "work is the breath of life when there is health and strength," she would say when quiet, patient Mrs. Norris, whom a life of conscious failure had rendered timid and anxious, would counsel a little more rest. Her sisters shared her elation in their several fashions, and passed many hours each day in active preparation for their coming duties. Nothing that was to be employed in any part of the fitting, furnishing or decoration of their new house escaped their attention. The magic of property possessed their souls. They enquired diligently of the workmen till they learned the proper method to be employed in cleansing and preserving the various materials used. Then they experimented, rubbed and polished till they had satisfied themselves that the knowledge they had obtained was the best to be got. Sometimes their zeal outran their discretion, and arnica bandages had to be applied to weary joints. When it was discovered that Grail was attending the cooking-classes at South Kensington there was an imperious demand for a furniture polisher. "You know, Grail," said Elsie, "we have tried seven different polishers on the furniture and none of them are satisfactory, now if we know the right way to clean and keep clean mahogany, we shall save the expenses of the man, over and over again in time, temper and general satisfaction. Just let us tell Smith that we want that old side-board polished, and that he must send some one to do it here because we can not have it moved, and I'll promise to make the man tell me all about cleaning furniture while he is doing it, with the aid of some wine and a piece of Johanna's famous cake."

"Briber and corrupter let it be as you say."

Great was the joy and gratulation of the future

housemaids when Elsie announced that the great secret of keeping polished wood bright and clean, in smutty London, was simply to wash it well and often in tepid water and rub it perfectly dry with soft dusters. By the time the house was finished its young managers were as well instructed in the mysteries of the useful craft of housewifery as are the staid and experienced domestics employed in noblemen's families. They had left nothing to chance and the inspiration of the moment, but had taken pains to learn their business thoroughly, and they felt that time and habit would give them skill and quickness to perfect in practice the knowledge they had gone to experts to acquire. Fortunately they did not belong to the thoughtless multitude of women who believe that any one can sweep a room, nurse a baby, and make a pudding. They realized that knowledge and training were at least as necessary for the proper conduct of domestic labors as for hospital nursing. They were all desirous of raising domestic management to the rank of a recognized profession, and they did their best to supply the wanting opportunities for a regular apprenticeship. The only instruction of their wise mother rendered the task far easier to them than it would have been to the majority of modern ladies. Grail, who intended to preside in the kitchens, had supplemented a not inconsiderable knowledge of German, American and French methods of preparing food, with a six weeks' course at South Kensington, fearing to undertake the management of an English cuisine without first receiving instruction from an English cook. On the eve of the great day that was to see the Co-operative Home Association opened for the reception of boarders, Mr. Jackson called with his young friend Mr. Allwyn, about five o'clock in the afternoon. "I thought you would forgive our curiosity," he said in answer to Grail's greeting, "but we want to see the whole house now that the arrangements are complete before the rooms are occupied. Shall we trespass on your time too much?"

"Certainly not, I shall be proud to show you everything, and I am very much gratified by the very kind interest you take in our work. I only wish I could do more to prove how thankful I am to you both for the kind help you have given us. If you will come this way, we will go down stairs and begin at the basement! This is the drawing and recreation room," said their young hostess, when they had descended the wide staircase and gone to the end of a long, well-lighted corridor. "I had it placed at the end of the block that it might be lighted from two sides of the house, and you see it is fortunate for me that there is no window tax, for I was obliged to have twelve windows before it was lighted to my satisfaction." "It is certainly very well lighted now, and if we had not

to come down stairs, we could not have guessed that this was in the basement; but are you not afraid of burglars with so many convenient openings?"

"Pray do not let Mrs. Norris hear you make such a suggestion, or she will have a nervous fever for this is her especial domain. But I do not think there is much fear for I have had shutters with bells made to all the windows, and there will be plenty of men on the premises." While this conversation was going on between Mr. Jackson and Grail Mr. Allwyn had been taking in the arrangement of the room with a somewhat minute scrutiny, and now exclaimed, "I am not at all given to flattery, Miss Sutton, so you will please to consider that I speak the sober truth when I say I never saw a room so prettily and simply furnished in my life. You must permit me to congratulate you on your good taste and remarkable eye for color. I am generally reckoned pretty good at such things myself, as indeed I ought to be, for I spent three or four years in an artist's studio, before I threw away the brush for the pen, but I could not have got together such harmonies of color in twelve months, out of the ordinary upholsterer's shop."

"I am so glad you like it, but I cannot take the credit of it for myself from an artist's point of view, though I may from that of a business woman, perhaps. I will tell you how it happens that the room is so pretty. I was looking at some furniture one day at a certain large shop where I found from a casual remark that a few of the best firms employ color experts, whose business it is to study the effect of various combinations of colors. By some questioning I contrived to get the private address of one of these professional advisers. I wrote to him, told him I was about to decorate and furnish a large house, and asked him whether he could give me the benefit of a device, and if so, what would be his fee. I soon had a letter saying that could be arranged, as an exceptional thing, though it was not in the ordinary course of his business, if it suited me to make my purchases at the houses of the firm by which he was employed, and as I was very well satisfied with the goods I had seen at this establishment, I agreed to do so. Now, Mr. Jackson, you must not ask me how much this whim cost, because I assure you I saved the fee over and over again in time, temper, and present satisfaction, besides getting one or two wrinkles as to trade discounts on wholesale purchases which saved me many pounds, and enabled me to indulge in parquet flooring in all the sitting-rooms throughout the house. Moreover, I managed to persuade my color artist to come here after business hours and see the builder about the color of the paint, cornices, tiles for the fire-places, etc., for a very reasonable sum, so that from the linoleum

on the floors to the tea-cups in the cupboards harmony of color reigns supreme; and you may praise the taste displayed without making me the least vain, since I candidly confess that though I appreciate beautiful colors, I possess no great discriminations in selecting them." "Then," said Mr. Jackson, "it proves that you have common sense and business faculty to have employed another to do for you what you felt you could not do well yourself."

"Oh! I must not take too much credit to myself even there. I was born in New York, you know, and the American air is good for developing a genius for business."

PRE-NATAL CULTURE

In answer to my question about a beautiful young girl who was evidently of a type superior to both parents, the mother volunteered the following impressive history:

"In my early married life," she said "my husband and I learned from Dr. Cowan's 'Science of a New Life,' how to live in holy relations, after God's ordinance. My husband lovingly consented to let me live apart from him during the time I carried this little daughter under my heart, and also while I was nursing her. Those were the happiest days of my life. Every day before my child was born, I could have hugged myself with delight at the prospect of becoming a mother. My husband and I were never so tenderly, so harmoniously, or so happily related to each other and I never loved him more deeply than during those blessed months. I was surrounded by all beautiful things, and one picture of a lovely face was especially in my thought. My daughter looks more like that picture than she does like either of us. From the time she was born she was like an exquisite rosebud—the flower of pure, sanctified, happy love. She never cried at night, was never fretful or nervous, but was all smiles and winning baby ways, filling our hearts and home with perpetual gladness. To this day, and she is now fourteen years old, I have never had the slightest difficulty in bringing her up. She turns naturally to the right, and I never knew her to be cross or impatient or hard to manage. She has given me only comfort, and I realize from an experience of just the opposite nature that the reason of all this is simply because my little girl had her birth-right.

"A few years later I was again about to become a mother, but with what different feelings! My husband had become contaminated with the popular idea that even more and frequent relations were permissible during pregnancy. I was powerless against this wicked sophistry, and was obliged to yield to his constant desires. But how I suffered

and cried; how wretched I was—how nervous and almost despairing! Worst of all, I felt my love and trusting faith turning to dread and repulsion.

"My little boy, on whom my husband set high hopes, was born after nine of the most unhappy, distressing months of my life, a sickly, nervous, fretting child—myself in miniature, and after five years of life that was predestined by all the circumstances to be just what it was, after giving us only anxiety and care, he died, leaving us sadder and wiser.

"I have demonstrated to my own abundant satisfaction that there is but one right, God-given way to beget and rear children, and I know that I am only one of many who can corroborate this testimony."

Among the Jews a severe penalty is exacted if there is unchastity, very properly so termed, on the part of husband or wife during pregnancy, and the ancient order of Zarathustrians make it one of their laws that the maternal period should be kept sacred. The Faithists of the present day, their successors, inculcate the same law, but they are the only religious sect who attempts to teach this indispensable condition to right generation, and redemption of the human race. E. E.

QUEEN OF MERCHANTS—MARGARET BOUCICAUT, FOUNDER OF THE BON MARCHE.

BY CAROLINE M. BAKER.

The recent death of Madame Boucicaut ends a unique career. One reads of such in fairy tales.

Margareite Guerin was the daughter of poor peasants, near the village of Verjux, in Eastern France. She was a young washerwoman when she met Aristide Boucicaut a traveling peddler. They were married and drove about in his cart selling linen and knick-knacks at country fairs. Practicing the little French economies, they at length saved a small sum. They came to Paris and invested their few hundred francs in a boutique or small variety shop, on the corner of the Rue du Bac and Rue de Levres. It was in the vicinity of high-walled convents, mansions of the nobility, and palaces of church dignitaries. Madame Boucicaut, in wifely bourgeois fashion, shared the labor and interest of the business. She kept the books and made change behind the desk, while the husband measured ribbon and cut calico. They were the originators of the happy system of "fixed" prices in Paris.

Business increased. One by one they bought the adjacent shops. When Mons. Boucicaut died, ten years ago, he left Madame the proprietor of a business yielding an income of from 60,000 to 200,000 francs a day.

Every American who has lived in Paris recalls the Bon Marche—the paradise of stores. It now

covers an immense block, and has a staff of clerks numbering the inhabitants of a large town. Few, however, dream that amidst its magnificent additions are still preserved the humble walls which were the scene of the founder's *debut* forty years ago.

There is no pleasanter place to buy. Housefurnishings, dresses, ribbons, laces, feathers, flowers—everything is ready to the hand. And there will be something to suit the purse of the humblest as well as the richest. If one has a common nose, a handkerchief at eight sous is found; but for the aristocratic nose there are handkerchiefs in variety for eighty francs and more. The clerks make no distinction as regards the visitor's rank. To all they are invariably courteous—from the factotum who checks your umbrella, and the young demoiselle who fits you to the "smallest size" slippers to the twenty-five "inspecteurs" or general superintendents, with their white cravats.

But it is not necessary to buy. One may come to look. It is an artistic place. A stroll through is like looking into a huge kaleidoscope. Every turn reveals some new surprise of color. In the second story, yet central, is a library for reading, writing, resting, or rendezvous.

Another pleasant feature is the buffet. Cakes, with wines or sirups, are served. The idea seems to be that they support one in buying a while longer. However, one can always return what one has bought, in flush of gratitude, and at the same time get more cake and wine. The leading privilege of the store is that any article which causes regret may be exchanged or returned. A lady having bought material for a blue gown went into mourning soon after. Two years elapsed. The stuff became old fashioned. She took it back, and the money was returned without demur. An American gentleman bought some Turkish rugs, which he exchanged in six months for dining-room chairs.

Madame Boucicaut lived with the utmost simplicity and retirement. After the deaths of her husband and her only son the employees became her children. Her chief interest was to invest her income for their best permanent good.

Each one was given a share in the business and allowed to invest his savings in it with interest at six per cent. Pensions were given to those who had served more than twelve years. Great kitchens and dining-rooms were built in the upper story of the building, where the employees have their meals without expense. One hundred and twenty-five young women who serve in the store are lodged in Madame's hotel opposite. Instructions in languages were provided at Madame's expense. Many of the men become excellent interpreters. It is not rare to find a clerk who is proficient in English, German, French, Italian, and Spanish; while the

store is proud of its brass band of sixty pieces, one of the finest in Paris.

A doctor visits the store every day to examine cases of sickness. If serious, the patient is taken to the private infirmary of the Bon Marche. It was never Madame Boucicaut's custom to dismiss, as useless, old and infirm employees who once served her well. She still found light employment for them. The deaf old woman in white cap and fichu, who cuts "etiquettes"—or price-tags—with a pair of shears, is not as quick as a machine, but she has the happiness of feeling that she is still of use in the great business she loves; and the business has a touch of grace imparted by her satisfaction.

Madame Boucicaut had just established a fund to support superannuated and disabled clerks of the Bon Marche, to which she donated 1,000,000 francs from her purse, and 4,000,000 francs worth of property.

Outside Paris her charities were legion. A late act of benevolence was a gift of 600,000 francs to build a bridge over the river Saone at her birth-place. It will enable the farmers of the community to carry their crops to market by a direct route.

Madame Boucicaut died last month at her villa in Cannes, after most acute suffering from asthma. Her funeral took place at the Church of St. Thomas Aquinas in Paris. The entire force of the Bon Marche were present, with a concourse of friends, dependents, and delegations from the benevolent societies of France. The procession to the Cemetery of Montparnasse was imposing.

The widow leaves none but distant relatives. Her will is the most remarkable and satisfactory ever made by a wealthy Parisian proprietor. It contains the following dispositions of her 60,000,000 francs:

Seventeen millions are divided among the 3,207 employees of the Bon Marche, in sums varying from 1,000 to 10,000 francs, according to their years of service. She also leaves the Bon Marche her chateau and grounds at Fontenay-aux-Roses, valued at a million and a half, with half a million in cash to support it, as a convalescent home for invalid employees.

Sums varying from one to five hundred thousand francs are left to a dozen benevolent societies and schools. The five orders founded by Baron Taylor, to wit, the associations of artists, of musicians, of dramatists, of inventors, and of educational workers, are each left 100,000 francs. Homes for old women are endowed; and the poor of each of the twenty arrondissements of Paris are to have some thousands. M. Pasteur and the Archbishop of Paris have legacies of 100,000 and 300,000, respectively. All the religious sects in Paris are remembered. Her pictures are given to the museums of

the Louvre and the Luxembourg; and her linen and silverware to a home of education for poor girls. Numberless small legacies swell the list. All that remains is to build and endow a hospital in Paris.

There is already a plan on foot to erect in the park opposite the Bon Marche a monument to the memory of the greatest philanthropist of the age.

A LETTER TO GIRLS.

DR. WINSLOW: Thinking the enclosed might be worthy of a wider circulation than at first intended, I send it for publication.

E. R. S.

MRS. SHEPHERD.

KIND MADAM: Having read your catalogues on "books for girls," and wishing to know how to keep from having children without injury, we thought we would write to you for such information, hoping you will tender it to us. We are girls, aged eighteen and twenty-one years, and don't wish to marry in ignorance. What is the cheapest you can let us have a book for? Please let us know as soon as convenient and oblige.

DEAR GIRLS: It is not so much to be regretted if you should happen to marry in ignorance. Say to your husbands that you are ignorant, and ask them to assist you in investigating these subjects.

But do not make the very common mistake of supposing that men are competent to decide alone—that because some man says a thing is so, therefore it must be so.

Hear patiently and kindly what men have to say; learn how things look from a man's standpoint; then examine what God has to say about it. God's word is all around us, in the Bible and out of it. Plant yourselves on the determination to be satisfied with nothing short of *what is right*. Do not be put off with expediency. Let "Not man's will, but God's will" be your motto.

Next compare your husband's views with what God says, and if you find any differences point them out lovingly and carefully and in that spirit which shows you are not looking for your own ease, but that you only wish to know and do the right. It may take a long time, but you will win your case in the end.

The only method I can conscientiously recommend to keep from having children you will find given in my two books—"For Girls" and "For Boys." The same ground is taken by several other writers. There is "The Science of a New Life," by John Cowan, M. D.; "Vital Force," by E. P. Miller, M. D., and others.

Owing to this being a transition age, when people in general have not reached the highest truth, it would be well for you to purchase first a book

called "Chastity," by Dio Lewis, M. D. It is excellent as a stepping stone, preparing the way to receive the higher law. It contains the next best method of regulating the birth of children. It is not a certain preventive; sometimes it fails. Under the best of circumstances it has some objections. People should never rest satisfied with it, but wives may use this book as an educational instrument. It will do the unmarried no harm to read it, but great good.

The main object to aim at is, not that people should not have children, but that they should be born in the best way to be endowed with good constitutions and all other talents. No one should seek in marriage a life of ease and idleness, but to do good and to so live that the world shall be the better for their having lived in it.

THE RELATION BETWEEN STIMULANTS AND IMPURITY.

Many people believe that alcohol, tobacco, opium, etc., *cause* impurity, and that immorality will cease by legislating them out of the world. Too many loving friends of men guilty of vices and crimes seek to condone their offenses by charging them upon the wine cup and the cigar. Too many men are ready to hide behind the excuse thus offered, accepting it as a cloak for their sins. Too many reformers forget that "out of the heart," not out of the whisky bottle, proceed murders and other evil deeds.

The cry is "tobacco is ruining the people, beer is destroying the nation," but few think to go deeper and inquire, What is the cause of the beer and the tobacco? What is the secret of that hold which stimulants, of one kind or another, have over men in all climates, ages, and lands; of opium over the Chinese, soma-juice over the Hindoos, the common fly toad-stool (*agaricus maculatus*) over the Kamtschatkans, koumis or fermented mare's milk over the Tartars; hasheesh over the Turks, sorghum beer over the Ashantees, hemlock over the Guatamala Indians, arsenic over the Swiss high-landers, fox-glove tea over the Syrian druses, cinnebar and acetate of copper over Spanish-American miners, cocoa (fermented maize) over the Peruvian mountaineer, hock over the Rhineland peasant, tea and coffee over the ordinary temperance advocate?

Stimulants and narcotics are evils that should be annihilated, but the battle must be fought on other grounds than as the cause of crime. True, many isolated cases occur where, seemingly, intoxicants were the direct incentive to wrong, but a closer view might reveal a different, hidden motive power; even granted otherwise, they are exceptions and do not account for the clamoring universal appetite.

We do not hesitate to express a belief that it is impurity which *causes* stimulants, not stimulants, vice. Impurity is first of the heart, will, and imagination before it defiles the body. Impure thinking leads to vicious acting, which in turn produces exhaustion both of vital substance (seminal losses) and nervous force. The victim is tired, worn out; the marriage vow does not make the losses less exhaustive. The next wish is to eat or drink something that will restore lost vigor in the shortest possible time. Men have noticed that tobacco, wine, coffee, &c., make them *feel* better quickly; hence infer they *are* better. A further reflection, but one too seldom given, would show the mistake. Instead of retaining this sudden accession of apparent strength it is very soon followed by a still worse exhaustion than it was taken to relieve.

For example, the smoker in attempting to break off the habit learns the extent of his exhaustion.

The lesson that stimulation is not recuperation is overlooked and the mistake is repeated. Stimulants are again resorted to in order to relieve the exhaustion caused by the first stimulant, and after a time still stronger articles than the first are taken; thus tobacco is followed by beer or wine, and coffee by opium. What the depleted body needs is rest and nourishment, not the further excitement induced by stimulants and narcotics, and which act like the whip to the tired horse; it makes him go, but does not increase his flesh and nerve force.

The explanation of these deceptive effects is found in the fact that stimulants are poisons, and the system so rebels at their presence that, no matter how fatigued, all of its latent energy is roused to drive out the destructive intruder. The heart beats harder, the blood moves faster to hurry the poison to the nearest excretories, and this furious action is mistaken for strength; but it is in reality a fever. In intermittent fevers patients often rise, walk, or ride, while the attack is on, when they are too weak to sit up during the interval; this does not prove they were stronger, but only stimulated by the fever.

It is quite possible, though probably not as easy, for the people to be pure hearted while using poisonous substances, but it is not well for them in other ways. Their muscular strength and brain power are frittered away in the debilitating efforts of nature to rid itself of the poison. Even seminal emissions and loss of virility may ensue in extreme cases, not as a cause, but as a result.

We may reasonably consider that impure thinking leading to sexual exhaustion is the real secret of the world's intemperance. As Ellice Hopkins says, "intemperance may be said to be a disease at the extremities of our life; this deeper evil is no disease of the extremities, but a disease of the very

heart of our life, poisoning life at its source." Bitters and other medicines having alcohol for a basis are given by the doctors, or are self-prescribed for sexual weakness. Men reason that what the doctors give to cure disease will prevent it, so they drink to relieve weakness. When reformers raise a hue and cry against alcohol the victims of sexual exhaustion merely exchange it for some other stimulant equally destructive—morphine, chloral, absinthe; many seek in tea, coffee, beef, and oysters the object others find in drugs.

The successful temperance crusade will strike at the root of the evil by teaching *conservation of force and sexual continence*, basing such instruction on the solid scientific truth, *continence except for procreation*. When men learn how to avoid exhaustion they will have no use for stimulants, and the saloon and drugstore will become obsolete through lack of patrons.

ANTI-DRUG.

WHAT SHALL THE HARVEST BE?

A SHEAF OR TWO.

The following are extracts from letters received recently, written by laborers in the vineyard.

E. R. SHEPHERD.

"I think you are almost a prophetess. You said my children would be punished in some way for disobedience, and repent. It was not two days after you penned these words till the punishment came by the death of an infant son of my son and daughter-in-law. One of my neighbors told me she said she believed it was to teach her a lesson; she had been too stubborn with me. I had warned her as soon as she came into the family that sexual intercourse during pregnancy and nursing was weakening to the offspring and liable to produce death of mother or child. But she took her own way for it and said she would not believe me till she proved it; and, to escape, I suppose, the possibility of full proof, began to wean the babe soon after it was born (a poor, little, sickly thing) and gave it cow's milk in defiance of my advice; the neighbor women say it killed the baby."

"One of the very first families I labored with on ALPHA doctrine were widely divided in opinion. The persecuted one has since passed away. The other day her daughter, one of the persecutors, came to me, saying, 'Mrs. Z., have you any of those papers now you used to have? I did not believe the ALPHA then, but I do now, and am convinced it is the paper to have in every household.' I lent her some on condition she would find others to lend them to as soon as she had read them."

Under circumstances not necessary to further specify the following came during the preparation

of "For Boys." Full of interest every way, the chief interest centers around the encouragement it gives to parents and guardians to speak the truth, and fear not, to their charges. It shows the good one ALPHA woman did by starting the first boy right:

"DEAR LITTLE MOTHER: I'm ashamed of this letter, but it is all I have to give. My experience has been very limited and I haven't recorded an idea that will be of any value. But I am glad you and others are not so. Yours,

"CLARENCE."

"The letter inclosed is written to you through me. He is one of my boys; that is, he is by living with us one winter term of school; then married a girl that lived with me some two years. I gave her all my experiences, books to read, &c.; but it took five years to convert them to total continence. Now they are happy in it and gaining strength of body and mind, but mourn over past ignorance. They have an orphan girl, taken when only three, the first year of their wedded life. Have had three different boys in the family; have one whose mother is wise enough to know it is good training he will get there. Each boy, man, or girl who works for them gets taught the truth of sexual science. They made a great mistake at first by trusting their two little girls, aged four and one year, with a boy whom I had warned them of. He polluted both before they found it out. They did not turn him away, but gave him good instruction. Yours, Mrs. A."

A COMMUNICATION.

MY DEAR DR. WINSLOW: It has been so long since I have written you, but I have read THE ALPHA and blessed you deep down in my heart, and willed that the power that is in Christ may be renewed day by day in your mind and soul; that the cause you so truly advocate may continually grow and spread. THE ALPHA doctrine is God's truth to man, and that truth is growing in its advocates as those grand old masters become known and understood. They have known the secret of mental power to be the knowledge of the conservation of the sex element—the sacred ability to retain all life forces for brain food and strength. The human body, to be a fit temple, can not afford to waste what God has given for the perpetuation of the race, and for the creation of thought worthy the great object of life. As modern mental science teaches, "mind is everything," so to nurture and cherish mind is our highest duty and pleasure. When this is understood as it is it can not help at some time to be realized by the many. Such publications as the staunch ALPHA can not but be well sustained.

But I am not writing what I intended to you. I have been wanting to write to get what you think about this "Women's Council." Evidently there is a seething mass of mind ready to bloom forth into bud and blossom, but the difficulty may be in the adaptation of the soil in which it is about to be transplanted. We may have grand women who thoroughly understand what is needed in the great tree of humanity that it may flourish to the utmost. We hope and pray that those in charge are not wanting in any way to make the meeting a beautiful success. Miss Willard has the hearts of the people, and the ability to advise as to what is practical. She has enough of the mother in her character to avoid the political field, further than the recognition of citizenship and individuality. If these enable her to help cleanse the impurities of the Government, there is plenty to keep her busy; meanwhile she keeps herself above the rubbish and fermentation that accompanies masculine politics.

The wheels within the wheel are the silent powers which need cleansing and oiling that the whole machinery be perfectly in order.

This inside machinery is the moral and religious element, insufficient to make its power felt on the body politic, and the Christian religion is dead as an influence in power for good. Our missionaries sent abroad have to carry the burden of the immorality that the Government permits, and are rejected because of it, showing that the teaching of Christ needs to permeate our own Government.

In this month's "Sentinel," published in London, Eng., is a strong notice in the way of an article headed "The necessity of moral legislators in the United States."

We might retort that they had better look at home, but the pill is for us to swallow, notwithstanding; and it is such pills we women must stir ourselves to look after.

DOROTHEA S. HALL.

* Line upon line, precept upon precept. Too much truth all at once has the same effect as none at all. Milk for babes, but not a whole bucketful at a time, please.

Those who practice license within the marriage relation and under cover of its sanctity have no moral right to cast stones at those who commit the same offense without concealments.

It is time that the continence demanded of the unmarried should be considered equally a virtue with the married. This will give a standard from which none need vary and will place them upon an equal footing as regards the purity of their lives.

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

Subscription and Advertising Rates.

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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.

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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:

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

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

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

THE ALPHA.

VOL. XIII.

MARCH 1, 1888.

No. 7.

SUBSCRIBE for THE ALPHA. \$1 per year.

THE INTERNATIONAL CONFERENCE.

The interest in the approaching jubilee of women is steadily increasing. There will be such an outpouring as the world has never known. It will be an epoch in the annals of women and the nations. Ample and complete preparations are going forward commensurate with the size and importance of the gathering. The preparations call for great expenditures. Let the friends that have money not withhold their hand, but contribute generously and relieve the anxiety of the officers and executive committee of the National Suffrage Association, who assume the entertainment of all accredited delegates.

OUR impetuous young friend, J. C. McCormick, has spoken his mind (in another column) in defense of the Caldwell Brothers and is rather severe upon their opponent. We sincerely regret the course taken by the Rev. Mr. Kent, but there are some very good men that attain their majority in progressive thought, as well as in physical growth, at a comparatively early age. Such men have no capacity for further mental or spiritual advance-

ment. Like the majority of mankind they cannot endure "the pain of new issues." They must enter a new life before they can receive greater reformatory thoughts. We must be patient and tender with them. Having done what they could with their own talent, they have no capacity for making it produce other fire. It is a pity, for all the advancement we can make in this world will enlarge our capacity for happiness in the next, or we will have to wait for one another.

THE Hartwell W. C. T. U. held its fortnightly meeting at No. 1 Grant Place, Monday evening, February 20th. Mrs. Mary Faucett, superintendent of Mothers' Meetings, presided. The plan of work was laid out and a committee appointed to secure a suitable place to hold Mothers' Meetings. Speakers were proposed and in the necessary arrangements strong interest was manifested.

Miss Chase, superintendent of Soldiers' and Sailors' Department, gave an interesting report of the prosperity of the Soldiers' and Sailors' Home on Missouri avenue. This institution has been generously supported, and has sheltered and benefited many army and navy men.

Miss Lewis then surprised the meeting by presenting to the Union a life-sized crayon portrait of Mrs. Hartwell. It was a great joy to look upon the loved features of one that has been four years at rest in Heaven. The picture was executed by her son, George Hartwell, and faithfully has he executed his labor of love. It was pronounced a correct and faithful likeness. The badge of white ribbon is pinned upon her breast.

The doxology was sung before adjourning.

PHYSICAL CULTURE.—"For Home and School, Scientific and Practical." By D. L. Dowd, professor of vocal and physical culture. 80 illustrations. 300 pp., 12 mo, extra clo., price \$1.50. New York: Fowler & Wells Co., publishers, 775 Broadway.

THIS book is intensely interesting in style, as well as wise and practical in suggestion.

In the preface the author says: "I have long felt there was a growing demand for a more intelligent and practical method of teaching physical culture than has hitherto been presented. A method that would not only develop muscles for muscles' sake, but for health's sake and for the sake of intellect, morality, and beauty.

"This valuable and much needed treatise can

braces scientific physical culture in its entirety, commencing with the undisputed fact that the human mechanism is without question the most perfect, the most beautiful of all animal creation, and then acquainting the reader step by step with the knowledge of how to care for and promote longevity, and to prevent early decline, embracing the following subjects: The value of and necessity for breathing pure air, and the fatal and deadly effects of inhaling foul air; the good and the bad results to be gained from participating in various exercises, such as rowing, horseback riding, walking, etc.; the injurious effects from the use of heavy weights, benefits to be derived from the use of light weights, and athletic sports in general."

We commend it to all our readers, especially to the young and those approaching maturity.

SOMETIME.

EB E. J. T. L.

Sometime we'll tell her the good she has done,
Sometime we'll help her, now toiling alone,
Sometime we'll tell her the love she has won,
Sometime we'll bless her and call her our own.

Sometime—tread softly, speak gently and low,
God in His mercy His Comforter sent;
Late, ah, too late for her loneliest woe,
Come help, love and blessing which "sometime" were meant.

Yes; do not put off a deed of kindness or a word of commendation for any working, waiting soul. Make haste to give it. If you can lend a helping hand to an earnest toiler offer it before it is too late. Enrich your own soul by prompt, generous deeds while you are cheering the hearts that have need of cheer. Help on God's work, and workers they need help and do it in season to be a help. Time flies, so do opportunities, and may never return. All regrets will be vain and all good intentions void, so do not wait for "sometime." Tell it and do it *now*.

We ask this boon for others with a full and grateful heart, for recently many whom we love and whose good opinions we prize, have sent us words of cheer and something more, and some whose faces we have not seen have done likewise in recitals of incidents of the beautiful growth of seeds sown long ago. All of which has helped to us strong and hopeful and willing to wear the make livery of a toiler and reformer to the end.

THE WOMAN'S JUBILEE.

The International Conference of Women, to be held in Washington March 25th to April 1st, grows in magnitude and importance. Railroads have offered reduced rates to delegates, and the ocean steamers have made the most advantageous terms ever offered. Everything looks promising. The expenditure will be very great, as the National Woman's Suffrage Association assume the responsibility of the entertainment during the council of all foreign and American delegates. We expect our friends to assist to the extent of their ability.

The programme is, as far as completed:

Monday, March 26, 10 a. m. : Formal opening of the Council. Invocation—Rev. A. B. Blackwell. Address—Elizabeth Cady Stanton. Statement of object of the Council—Susan B. Anthony. Discussion and appointment of Committee on Permanent Organization.

Monday, 7:45 p. m. : Education—Mrs. May Wright Sewall, "Higher Education;" Pundita Ramabai, "Women of India;" Mrs. Sarah B. Cooper, "Kindergartens." Discussion—Mrs. Louisa Reed Stowell (Michigan University); Prof. Rena A. Michaels, dean of Woman's College, Evanston, Ill.; Alexandra Gripenberg, of Finland; Mrs. Mary B. Willard.

Tuesday, March 27, 10 a. m., Miss H. R. Shattuck, presiding: Philanthropies—"Women's Auxiliary of Unitarian Society," Mrs. D. H. Richardson; "Ladies of the Grand Army Republic," Mrs. Laura McNeir (president); "Prison Reform Work of St. Lazare (Paris), Madame Isabelle Bagelot; "Woman's National Indian Association," Mrs. Amelia B. Quinton (president); "Society of the Red Cross," Miss Clara Barton (president); "Hospitals Managed By and For Women," Ednah D. Cheney, president N. E. Hospital for Women and Children.

Tuesday, 7:45 p. m. : Temperance—Frances E. Willard (president of N. W. C. T. U.), "Woman and Temperance;" Mrs. H. Whitall Smith, "The World's W. C. T. U.; its Object and its Plans;" Dr. Mary Weeks Burnett, "The National Temperance Hospital;" Mrs. J. K. Barney, "Prison and Police Matron Work;" Mrs. M. B. Carse, "The Temperance Temple." Discussion—Mrs. E. L. Saxon, Mrs. Clara Hoffman, Mrs. Caroline Buell.

Wednesday, March 28, 10 a. m., Mrs. Laura M. Johns presiding: Industries—Mrs. Mary A. Livermore, "Women's Industrial Gains During the Last Half Century;" Mrs. M. A. Worden, "Women in the Grange;" Mrs. Hulda B. Loud, "Women in the K. of L.;" Mrs. Frank Leslie, "Women, Self-support." Discussion—Mrs. M. L. Barry (K. of L.), Mrs. Clara B. Colby, Mrs. Frances Ellen Harper.

Wednesday, 7:45 p. m.; Professions—"Teaching," Prof. Rena A. Michaels, dean of Woman's College of Northwestern University; "Journalism," Mary Allen West and Laura C. Holloway; "Publishing Company," Mrs. M. B. Carse; "Medicine," (not yet decided); "Law," Mrs. Ada Bittenbender; "Ministry," Rev. Olympia Brown; "International Press Association," Martha R. Field, New Orleans.

Thursday, March 29, 10 a. m., Mrs. Clara B. Colby presiding: Organization—Mrs. Julia Ward Howe, Miss Mary E. Eastman, Miss Alexander Gripenberg, Mrs. Abby Morton Diaz. "Women's Educational and Industrial Unions."

Thursday, 7:45 p. m.: Legal Conditions—Mrs. L. Devereux Blake, Miss Helen Taylor, Mrs. J. Ellen Foster, (yet uncertain). Paper by Miss Alice Fletcher. Discussion—Mrs. Lucy Stone and others.

Friday, March 30, 10 a. m., Mrs. E. Boynton Harbert presiding: Women Alone—"Moral Education," Mrs. Elizabeth Lisle Saxon, of Tennessee. Discussion—Mrs. C. M. S. Frazier, delegate of National Moral Education Society; Dr. Caroline B. Winslow, president of District of Columbia Moral Education Society; Mrs. Lucinda B. Chandler, Mrs. H. R. Shattuck, Mrs. Clara B. Hoffman, Miss Frances E. Willard, Zerelda G. Wallace. "Dress"—Mrs. Annie Jenness Miller.

Friday, 7:45 p. m.: Political Conditions—Mrs. M. McClellan Brown, Mrs. Isabella Beecher Hooker, Madame Clara Neumann. Discussion—Mrs. Matilda Joslyn Gage, Frances E. Willard, Mrs. H. Robinson, Mrs. Mary Livermore, Mrs. Laura M. Johns.

Saturday, March 31, 10 a. m., Elizabeth Cady Stanton presiding: Pioneer's Conference—Elizabeth Cady Stanton, Lucy Stone, Mrs. Frederick Douglass, Matilda Joslyn Gage, Susan B. Anthony, Mrs. Robert Purvis, Antoinette Brown Blackwell, and others.

Saturday, 7:45 p. m.: Political Conditions (continued)—Miss Helen Taylor, Miss Helen M. Gougar.

Sunday, April 1, 2:30 p. m., Susan B. Anthony presiding: Religious Symposium—Rev. Antoinette B. Blackwell, Mrs. Julia Ward Howe, Mrs. Isabella Beecher Hooker, Mrs. Matilda Joslyn Gage, Mrs. Mary A. Livermore, Mrs. Elizabeth Cady Stanton, Miss Frances Willard, Mrs. E. Boynton Harbert, Mrs. Zerelda G. Wallace.

Sunday, 7:45 p. m.: Close of the Council—Rev. Olympia Brown, Mrs. Zerelda G. Wallace, "Moral Force of the Ballot." Closing Address—Mrs. Cady Stanton.

MOTHERS' DEPARTMENT.

"JOIN HANDS."

"Oh! Granny, Aunt Ethel says she has found some celestial spectacles, what does she mean?" cried Minna Winfield, as she came running into the veranda, where her grandmother sat knitting.

"You had better ask her yourself, my dear; I am no guesser of riddles, and here she comes."

"Aunt Ethel, Aunt Ethel, let me see the spectacles you have found. But how could you find spectacles between the leaves of those dingy old volumes? and I am sure you have not been out of the library since breakfast." And Minna heaved a sigh of perplexity.

"Oh! you don't know what I could find among my books. And there are all sorts of glasses besides those enclosed in gold rims, such as Granny wears."

"Now Aunt Ethel don't tease, but tell me what I want to know, like a dear good Aunty."

"But it is such a long story, and begins ever so far back, when I was a little girl, not much older than you."

"Do tell me please, I do love stories, especially when they are true."

"Well then, 'once upon a time,' when I was living in England, I was taken by some friends, to visit a great glass building, that had been designed by Sir William Paxton, for the International Exhibition of 1851. This building had been removed from the site it originally occupied, to Sydenham, and was known by the name of the Crystal Palace. When the sun shines upon the roof, which like the rest of the building, is made entirely of glass and iron, and is reflected from every pane like a glittering diamond, you think that it well deserves its name, for it is so beautiful that you imagine the fairies must have built it, and half expect to see some fairy beings floating out of the windows into the lovely country that surrounds it. At least this is what I half expected to see, as the train rushed along, and gave me glimpses, in the distance of the scintillating domes.

Inside the Palace, up the center, there was, at the time of which I speak, a long piece of artificial water, with lilies, and other aquatic plants spreading over its surface rare tropical vegetation rearing its tall, graceful foliage high above on every side. Sometimes the curly pate and brown shoulders of a negro might be seen rising above the water-lilies, as their owner moved here and there caring for the beautiful water plants.

But what we have particularly to notice in the Palace, is no lovely object, though very wonderful and full of the fascination that clings to the mysterious.

In an open space, up beyond the artificial water, stands a large, handsomely mounted electric battery, inclosed in a square. At each corner of the square there is a bright metal post, with a round ball-like top. The man in charge of the battery invites the passers-by to place their hands upon the connecting balls and to join hands, like children playing "round the mulberry-bush." Some respond to this appeal and there are four strong-looking men at the four corners, each one with one hand on the metal ball, and the other hand in the grasp of a neighbor, who again gives his hand to another, and so on, till the chain is complete. As I always wanted to understand, or at least take part in, whatever was going on, I petitioned to be allowed to join in the chain. As I was a small child, I was put into the middle of a group between two of the posts, for as I discovered afterwards, the farther you stood from the metal posts, the less effect the electric current had upon your nervous system.

When all hands were joined, and every one was ready, the man in charge of the battery, set the electric current free. Then there were sundry cries of "Oh!" "Gracious," "Lor'!" "Mercy," and every one in the circle felt a shock through the system, and a tingling, pricking, sensation through the body. But what astonished me most of all was that we could not drop each other's hands. We were all bound together in a magic chain. It was no use crying out or dancing about. We were caught in a trap. The men at the corners were bound to the posts and could not let go. Every one was chained to his neighbor. The man who superintended the battery was the magician by whose will we were bound."

"But the spectacles Aunt Ethel, you are not telling me about those."

"That day, so long ago, at the Crystal Palace, standing in the circle with my hands in the hands of strangers, who I never saw before and shall never see again, I made the glasses for my celestial spectacles. To-day I found the rims, and fitted them onto my nose, in the library."

"O, I don't understand the least what you mean, and I do not think you ever were quite such a tease before."

"It is not my fault that you do not understand, Minna darling, and I do not intend to tease. Have I not waited from childhood to maturity for the rims to fit the glasses that were made that day round the magic magnetic battery at the Crystal Palace, far away on the other side of the world. Perhaps you too will have a little while to wait before you can get a glimpse through the celestial glasses. But I will try to give you a hint. It was the magnetic current, that was passed from the battery, to the four men at the four corners, that bound the people that were in the circle to one

another. Now some philosophers tell us that at the center of the universe there is a big magnet. From this magnet streams a constant current.

When we went into the Palace the battery stood in the center of the square, but we did not feel its influence till we told the superintendent of the battery that we desired to experience its effects. Then something else was necessary. Some one had to be found fearless enough to put out the hand and grasp the metal ball. Now although the superintendent invited the company to take hold and assured us all there was nothing to fear, it was some time before any one ventured. Again, it was necessary to join hands. Those who stood round, but who did not join hands, did not feel any shock.

Supposing at the center of the universe there was a big magnet, charged quite full of love and blessedness. Suppose that from this magnet streamed Life, Health, Beauty, every good and perfect gift, and we wanted to flood the earth with its influence, what should we have to do, to judge from the analogy of my Crystal Palace battery?

Why first we must listen to the invitation of the Manager, then we must lay hold of the posts, and if we want every one to get the influence of the magnetic fluid, we must get every one to give his hand to his neighbor. And if they once give the hand the magnetic fluid will never let them let go again."

"But is there such a magnet Aunt Ethel?"

"So my celestial spectacles tell me." E. K.

FEBRUARY 28th, 1884.

Mrs. S. : I am glad you are writing a book "For Boys." They need it, and I believe there are lots of boys whom it will save. I do not think knowledge of the truth will save all to whom it is taught, for some will choose evil, knowing the good; but there are many that need only to know the truth about themselves in order to be led in the path that leads unto life.

I have been a boy and know some of a boy's temptations. I know what it is to grow to maturity with no knowledge of my body or its laws except what I guessed at, picked up from foul sources, or learned by experience, and sometimes very bitter experience at that. I can testify to the pollution that exists among boys, and know that very seldom do their elders teach them what they need to know in order to live pure lives. Boys learn self-abuse from each other and infer from all the talk they hear among men that abuse is necessary to the development of their powers and the preservation of their health.

Purity of thought, speech, and action does not come to boys as freely as the air they breathe, and they need the truth brought from all possible sources. I think boys will stand the truth. Teach

them, though it may be in advance of the times, to be pure in all their faculties, to honor their own bodies and to keep them holy; teach them to honor the other sex and to reverence the holy name of "woman;" teach them to love God and keep His commandments.

I have an eighteen-year-old brother, now grown to be a tall and noble boy, warned by my mistakes and schooled by past ignorance. As soon as he was of suitable age I wrote him of the laws that govern his body, of the failings to which he was liable, of the results sure to follow the violation of natural laws; and inclosed my address card, asking him to return the card to me if he was willing to promise to keep his body from defilement. In due time the card came back; in a boy's plain, firm hand he had written over his signature, 'I will be a man.' I reverently thank God I have been the means of helping to make him a man; that I was impelled to point out to him the way.

I have a boy of my own now and two little girls. It thrills me with wonder and great joy to know that they are a part of my own being. I think the best I can do for them is to love them with an absorbing love, and this will teach me what to do in their training. But we want all the help that your love and wisdom can give to our boys and our girls as a means of keeping purity.

I advise early rising, as well on Sunday as on other days; urge constant employment, either of work or play. The Sabbath, especially, see to it that its hours are rightly employed, for I know that the lazy Sunday hours are promotive of the lazy sins. The will of the boy is to be trained to overcome his temptations. There are so many boys with shallow wills that I could not trust their resolve to do well would be carried out. I am to teach self-control in all things and try to build up nature strong enough to say no to temptation.

I regard the primal duty of parents to be this: To see to it that their children are well born; to see that their own lives are chaste and continent, so that the small lives can come into the world with no inherited evil propensities. To do this we must study to be "perfect even as our Father which is in heaven is perfect."

The second duty I would enjoin upon parents is to make the surroundings of their children safe. To see that the help employed are trusty and their influence good; the impure influence of one servant may undo years of careful training.

The third essential is to keep careful watch over the children. When they are little they must be strictly held to right habits; then when older they may be taught the principles and the rewards of virtue, and the punishments of vice.

The greatest evil to be feared for children is self-abuse; it is the sin they have the strongest

tendency toward as they enter the world. Parents are to blame. I once heard a wise teacher say that in order to rightly train a girl the beginning needed to be with the girl's grandmother. Boys are the complements of girls, so the same rule applies. The habits and tendencies of boys are in the same direction as the sins and weaknesses of their parents.

C. D. W.

"CHRISTIAN LIFE."

DEAR DR. WINSLOW: My wife and I have just been reading the February ALPHA, and our hearts have been gladdened by the many good things contained in it. We rejoice that women are more and more realizing the extent of the degradation to which the carnal passions of the so-called lords of creation have subjected them, and are ready to cry out firmly against the vile cruelties practiced in the marriage-bed—destined to remain the abiding place of lust so long as the old ideas, sanctioned by religionists and indorsed by Christian teachers, regarding the relations of man and wife remain in vogue. Thank God for the dawning of a better day! May the Ruler of all bless each one of the earnest souls who is, by voice and pen, pointing out the way in which the moral redemption of the race is to be found. As a channel for the communication of the thoughts of the right-thinking ones who yearn for humanity's advancement, THE ALPHA is worth each month many, many times its weight in gold; but I make a weak comparison when I place beside the moral worth and power of THE ALPHA something which has merely material value.

It is with the deepest sorrow that I learn of the difficulties which have come in the way of the noble Caldwells in their crusade against impurity. With all my heart I pray that matters may so shape themselves that "Christian Life" can be issued in the future with regularity, and that the earnest friends of humanity who conduct the publication may never be reduced to pecuniary straits. My wife and I long to have money to freely bestow upon them as an aid in their sublimely unselfish, holy, vital work.

As to the individual who has raised objections to "Christian Life," who can find in it nothing to commend and very much to condemn, I fear my indignation at his attitude is so great as to preclude any possibility of my calmly speaking of his error. This man, of course, claims to be leading a sanctified existence, to be walking through life clothed in the beauteous robes of holiness; but notwithstanding his claim and his belief, I feel that his wish for prayers that he may be "overflowed with the holy light, and thus be prepared to do the Master's work wisely and well" is, in view of his treatment of the founders of "Christi-

Life," the veriest mockery. No sane man, who is at the same time filled with a true Christian spirit, could for a moment entertain the idea that there has been anything printed in the columns of "Christian Life" which could be considered objectionable in the sight of such Christians as are Christians in very truth and not alone in name. I know it is our duty to be patient even with such a man as the Rev. Kent, who exasperatingly stands in the way of the onward march of moral and spiritual progress, but I can not refrain from declaring that there arises in my heart an earnest disposition to denounce him as an enemy to all true holiness (which has as its foundation a pure heart), a wolf in sheep's clothing. Mr. Caldwell dares to disagree with him in his belief as to the proper mode of action with a view to the moral uplifting of the race; the tolerant (?) Mr. Kent denounces him as unspiritual. Mr. Caldwell dares to interpret Bible passages in a way not in accord with the interpretations of the Rev. Kent; hence, in Mr. Kent's mind, his ideas are unscriptural. The "explanation" of Mr. Kent would have contained a little more of at least the semblance of reasoning had he endeavored to set forth, wherein, in his opinion, Mr. Caldwell teaches dangerous things; but this he has lamentably failed to do. It is quite probable that some of the friends of whom the reverend gentleman speaks as having had "painful apprehensions" besought him to hasten to prevent the issue of so pernicious a publication as "Christian Life" from the same establishment in which is prepared the spotless "Banner of Holiness." These good friends were doubtless of the male persuasion, who were roused to strong resentment by having brought to their notice teachings which unequivocally condemn practices in which they find delight. Holy men of this stamp are blessed with logical (?) minds. To them sexual intercourse for sensual gratification is, among unmarried persons, a heinous crime, but sexual intercourse between husbands and wives, prompted by no higher desire than to satisfy the cravings of lust, is a holy thing.

This communication may have a flavor of harshness, but harsh words must needs be directed against the human being who uses his influence to thwart a holy movement, which has as its unselfish, Christly aim the benefiting and ennobling of the human race.

The right is marching on! The Rev. Kents may shriek "unclean, unspiritual, anti-scriptural," to their hearts' content; the slothful slaves of lust may mutter sullenly against the introduction of ideas the adoption of which into actual practice must take from them opportunities for fleshly self-indulgence; the ignorant or downright wicked physician (disgracing deeply a beneficent calling) may prate of the "imperative nature" of the

sexual passion. Notwithstanding these things, the doctrine of continence, except for the God-ordained purpose of procreation, is constantly becoming more widely disseminated, more firmly believed in. No power on earth can beat back the valiant army which is now marching forward, ever gaining recruits from among the thoughtless and indifferent, who are brought to realize fully the vital importance of personal purity, with a determination to rescue the world from the baleful power of lust. This moral crusade, in which THE ALPHA is a powerful weapon, THE ALPHA's editor a mighty soldier, can not meet with failure. The spirit of God is in it; His mighty hand directs it; upon it rests the shining seal of Omnipotent approval. And so we believe that, despite the mighty obstacles in the way, the purification of the sons of men shall finally be effected. We who believe have but to labor—to labor and to wait.

Very sincerely your friend,

J. C. McCORMICK, JR.

SELF-CONTROL.

An expert and experienced official in an insane asylum said to us, a little time since, that these institutions are filled with people who have given up to their feelings and that no one is quite safe from an insane asylum who allows himself to give up to his feelings. The importance of this fact is altogether too little appreciated, especially by teachers. We are always talking about the negative virtues of discipline, but we rarely speak of the positive virtues. We discipline the schools to keep the children from mischief, to maintain good order, to have things quiet, to enable the children to study. We say, and say rightly, that there can not be a good school without good discipline. We do not, however, emphasize as we should the fact that the discipline of the school, when rightly done, is as vital to the future good of the child as the lessons he learns.

Discipline of the right kind is as good mental training as arithmetic. It is not of the right kind unless it requires intellectual effort, mental conquests. The experienced expert, referred to above, was led to make the remark to us by seeing a girl give way to the "sulks." "That makes insane women," she remarked, and told the story of a woman in an asylum who used to sulk until she became desperate, and the expert said, "You must stop it. You must control yourself." To which the insane woman replied, "The time to say that was when I was a girl. I never controlled myself when I was well, and now I can not." The teacher has a wider responsibility, a weightier disciplinary duty than she suspects. The pupils

are not only to be controlled, but they must be taught to control themselves, absolutely, honestly, completely.—*Journal of Education.*

THE PARTY OF THE FUTURE.

The following able paper was read by W. F. Singleton, of Evansville, chairman Cook County committee, before a county prohibition conference, held in this city on December 7.—[ED. "LEVER":

This conference of county workers was called to consider a plan for increasing the Prohibition party vote of Cook County.

To do this we must get the attention of the people and convince them that prohibition is right and practicable, and the policy of license radically wrong; that it is anti-Christian and demoralizing, and will, if continued, destroy our institutions and overwhelm us in ruin.

That, considered as a matter of revenue, it is wasteful and ruinous, because it takes ten dollars from the people for every one that it pays back, while it constantly diminishes their power of production, and at the same time, by increasing crime, it continually increases the expense of administration.

If we can impress these truths upon our people the majority will work and vote with us.

How to do this is the problem.

Before entering into the consideration of a definite plan, permit me a few words on the significance of our great movement.

We mean to overthrow the saloon and the liquor traffic.

Yes, and more than that.

There are other giant evils confronting us and many great wrongs to be righted.

In all our cities and large towns the social evil is recognized, tolerated, and virtually licensed by a system of periodical fines. The same is true as to the gambling hells. In the same cities hundreds of thousands of little children are kept from schools and educated upon the streets to vice because of the drunken habits of their parents.

Our politics are debased and demoralized by the legion of purchasable voters turned out by the two hundred thousand saloons in the land.

All the efforts for good made by Christians and philanthropists are to a great extent neutralized by this system of license.

Our warfare is against the entire system of license, direct and indirect.

Because it is at variance with the material and moral well-being of our people, and utterly hostile to a Christian civilization.

Two conflicting theories or policies of government now claim our suffrages.

One is based on the old heathen idea of toleration of these great evils, to which modern

statesmanship has added the policy of making them the source of a perpetual revenue to the state—a refinement of iniquity to which the old heathen never attained.

Our National and most of our State governments and both the old political parties are now based upon this policy.

The other, that which we represent, aims at the prohibition and extirpation of these great evils, and the basing of our governments—National, State, and municipal—upon the fatherhood of God and the brotherhood of man, which comprehends exact justice and equal rights to all without distinction of sex, race, or previous condition of servitude.

Our party means the largest liberty to the individual consistent with his duty to his fellow men.

It antagonizes the lawless idea of liberty which is really license.

There are great wrongs to be righted as well as great evils to be overthrown, and of these the greatest is the unjust withholding of the right of suffrage of from one half of our fellow-citizens.

This Government is avowedly based upon the consent of the governed. They bear the burdens imposed, and are subject to the penalty of laws enacted without their consent.

What is suffrage but the authoritative and formal expression of the consent of the governed?

It is also an individual right, necessary to the protection of all other rights.

A right which the citizen carries with him into government, and not as some antiquated authorities have held, one conferred upon him by the Government.

There are also the wrongs of which the wage-workers complain, which must be righted when we can do it as a sober nation.

There are also great economic wrongs resulting from the unequal imposition of burdens under our tariff and revenue laws. All these the Prohibition party, the party of the future and of reform, must give earnest consideration.

It is, however, useless to try to right these wrongs until the liquor traffic has been put under foot.

Because, while the purchasable saloon vote exists it will be used to defeat an honest verdict by the people. We must first of all unite the people against the monster and tyrant. Then the way will be clear for all other reforms.

The overthrow of the license system and the extirpation of the evils which it fosters is a necessary preliminary to all other reforms.

Through what agency can we reach this most important result?

Political action is necessary, for the laws must be enacted and enforced against a powerful opposition.

It is manifestly impossible for the old parties, or either of them, grounded as they are upon the license system, and dominated as they have been for years by the liquor league, to enact and enforce laws for the overthrow of that system.

The work must be done, then, by the party organized to do it, and that party must of necessity antagonize both the old license parties. We must show the people that the leaders of those old parties have bargained to betray the manhood and womanhood of the nation into perpetual bondage to the liquor traffic, and are by reason of this treachery utterly unworthy of confidence and support.

We must also show the people that these old parties, though powerful for evil, are utterly impotent to accomplish any industrial, economic, or moral reform.

We must show them the necessity for breaking up these useless old party machines that the good material in them may be used in the building of a party committed to the reforms needed to-day.

If you ask, "Can we do this?" I answer, unhesitatingly, yes. But we must go about it in a spirit of self-devotion and consecration.

We must deem no possible sacrifice of time and money too great. God, by giving to us an appreciation of the magnitude and tremendous importance of this work has placed upon us a great responsibility. He has given us the light with which the surrounding darkness must be illuminated.

Let us, then, prove equal to this responsibility. Let us determine to win a victory right here—to keep this battle up until we can point the world to Chicago as a great city where civil liberty reigns and whence license has been banished.

If the battle is fought all along the line in this spirit we will soon be able to present our nation to the world freed from these great evils and the exponent of a truly Christian civilization.

CORRESPONDENCE.

SWANTON, N. H., Feb. 28, 1898.

DEAR DR. WINNLOW: This is certainly the work God intended you to do—this work which God certainly calculated you to do. THE ALPHA, for a reform paper or specialist, has been remarkably free from what is termed "crankism," and the woman back of it has been admired for her thoroughness of principle and well-balanced brain where her cardinal doctrine has been doubted as feasible, and this by men, and it has been the strongest argument in favor of the reform you have advocated.

The "anition, anarchism, socialism" trinity have always had a effect on my mind bordering on the "dreadful," and the only way I can ever free myself from its "dabanchery," for it is nothing else, is to look up to that something that is greater and "higher than I," and there is a great deal of food for reflection in the fact that infidelity is the "lock of Agas" of the above trinity. As Talmage

said recently on infidelity, "there is always a screw loose in each brain."

God bless THE ALPHA and its editor.

Loyalty,
—Bitter Sweet," and author of "Among the Fallen."

Sorry to hear of the ill luck of Christian Life.

FEBRUARY 13TH, 1898.

DEAR DR. WINNLOW: I am glad if you find my article of value. My heart is with you in this vital work, and I wish I might be of service to it. What a world of holy happiness this would be if THE ALPHA's teachings prevailed! These young women would not say:

I am afraid to marry, there are such dreadful revelations of misery from those who are already married," as they often declare.

It was only the other day that this thought came to me. All children that are rightly born are servants—redeemers. To redeem means to regain possession, and these do recover that divine ego—the lost Eden—which is the birthright of every human being. I see the same idea in your last issue. Affirm it often. It is the foundation stone of your beautiful structure.

E. F. E.

HARTFORD, Jan. 11th, 1898.

DEAR DR. W.: I want to thank you for expressing your excellent ideas on anarchy. The trouble with the anarchists seems to be that they come from the despotisms of the Old World, and they think this Government should be blown up the same as those under which they were brought up. But this is not Russia, and bombshells and dynamite are not applicable here, if they are there. I believe the chief sources of anarchy's inspiration are the flesh pots of Egypt and the beer pots of Germany. Cut off animal food and alcoholic drinks and you draw the fangs of anarchy.

I am always glad to hear you speak a good word for that excellent little paper of the Caldwell Brothers. It, as well as THE ALPHA, ought to go into all the homes of the land. Always wishing you the best of success in your good work.

Yours sincerely,

FRANCES ELLEN BURN,
798 Main Street.

When I look around the world and see so much unaffection, physically and morally, I pity and cry, "God bless THE ALPHA, its editor, and all who work for it."

Yours truly,

L. H.

FORT LEWIS, Feb. 13, 1898.

I have taken your paper two years, and send each copy to some friend or relative with a mental wish that it may give her strength to resist in some measure the servitude to which most women are subjected. Under the existing order of things, your paper is not conducive to happiness in families. The "lords of creation" do not like to be told they are in error, or that they abuse their wives when they give them the position of mistress and kitchen maid. They would much rather the old time opinion would prove that they support their wives, notwithstanding the latter work more hours out of the twenty four than they do. However, the seed is being sown, and I can see already that it is springing up and in time may bear fruit, even in this remote corner of the world. There is a strong prejudice in this section against woman's rights as it is generally understood. I am the only woman within miles of here that will come out and own such principles; consequently am disliked by the men, and have not been able to induce one of the women to take THE ALPHA.

Yours,

C. B.

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