

The Alpha.

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

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"HOW WE WON WEALTH AND INDEPENDENCE."

BY R. ELIZABETH KINGSBURY.

[Continued.]

"May I ask how much you intend to ask for such a room as this?"

"Well that will depend upon the floor. On this floor and the next I shall expect to get two guineas a room, for they are large and well furnished, and that will be very cheap for this neighborhood when the quality of the furniture, style of house, and attendance is taken into consideration. Of course the food will be paid for separately."

"I should think so. Why my dear young lady you would easily get two and a half guineas a week for such accommodation and arrangement as these."

"Yes I think from inquiries that I have made that I should, and, though I am desirous of making money fast, I do not want speed at the price of certainty. Then you see I want to make this a home rather than a boarding-house; and if people do not see some decided, and even striking, advantage in remaining with us, they will only make this a resting place in life's journey, not a home. Reasonable terms, and cookery and attendance such as it would be impossible to get for the same cost under the separate system of housekeeping, will prove, I trust, powerful advocates in my favor. There is another thing which prevents my asking a high rent for the rooms. As this is to be a home, at least for myself and sisters, and not an hotel or boarding-house, there must be rules, for the general comfort of the inmates to which those living here would have to conform. This may seem to some a disadvantage only to be counterbalanced by undeniable advantages."

"What are the rules, if I may ask."

"There is the one against smoking. Then all payments must be made in advance. A week's notice or a week's payment must be given on leaving the rooms. And on my part I shall give a week's notice or sacrifice a week's rent, if I find it necessary to get rid of a boarder. Then again as I do not intend that my sisters shall spend all their time in money-making, I shall be compelled to have specified meal times."

"That is so in boarding-houses too?"

"True but not so in chambers which perhaps this house will most resemble."

"And at what time do you propose feeding your folk?"

"You know we all think that the house will be chiefly used by gentlemen employed away from home during the day, by ladies whose daughters are attending the colleges, lectures and classes, and by widows and middle-aged women of limited means. Now we think we should meet the wants of the people pretty well by serving breakfast every morning at any time between eight o'clock and half-past ten, lucheon between one and three P. M., and dinner between six and eight in the evening. No other meals would be served at all, but if you will look into this cabinet you will see that I have made arrangements whereby any hungry occupier could cater for himself, if needs be, in the interval. This little cooking apparatus will boil a kettle or an egg in a few minutes, so that a cup of tea, cakes, sandwiches, cold tongue, ham, fruit, butter or anything else that his requirements might lead him to provide, could always be at hand, together with a goblet of water, glasses, plates, etc., etc. There is one more rule, namely, that the attendants are employed for the benefit of all, to keep all things in order, and to attend to the rooms and the service of the table, but are on no account to be employed as personal attendants by any of the inmates. Keys of rooms and messages may be left with the attendant of the flat. Letters placed in the hall post-box will be taken to the post-office at five o'clock, but no other service of a personal and private character will be rendered."

"There is nothing that reasonable boarders could complain of in any of these rules."

"I am glad you think so; nevertheless I am convinced they are necessary, for I have often observed in hotels and in private lodging that people must pay for the services of one attendant more than they need, because instead of giving their orders once for all, at a stated place, or at a stated time, they ring the bell fifty times a day to ask for something, or get some information that might have been obtained with half the trouble and loss of time by the exercise of a little forethought."

"That is very true. But how are you going to make your boarders understand your rules?"

"Oh I have had them printed and framed. If you will come into one of the bed-rooms I will show them to you. They hang in a little niche near the window and Mrs. Norris has strict injunctions to call the attention of any one hiring the rooms to them. She also incloses a copy of the rules with the terms and tariff to any one writing for information."

"Oh this is really a capital room, I do love a large sleeping apartment, and you must let me compliment you in following the French fashion somewhat, and making your bed-room into a very cozy and comfortable lounge. That sofa and writing table, with that arm-chair would enrapture any ease-loving bachelor into taking up permanent quarters here, I am sure."

"Yes it looks comfortable, does it not; and you see there is a nice large wardrobe, and a capacious chest of drawers, besides this large cupboard made in the wall. The cupboards I owe to the intelligence of the builder, and with this portière drawn across the recess they rather add to, than take from, the appearance of the room I think, and they will be so convenient for the people to stow their portmanteaus and boxes."

"I quite agree with you they are quite pretty, owing to the tasteful design of the cupboard door, and the arrangement of the curtain. What made you think of contriving such enticing bed-rooms?"

"You see I am very curious to get people to *live* here. How many people, ladies especially, like to keep one room tidy for the reception of chance guests, so that a room in which they can work and read without fear of interruption is a great luxury to them; and I think they will find in this room a very agreeable second apartment."

"I think they will indeed, for you have evidently brought large ideas from your big country as to what size a room should be. Your sitting rooms are more than twice the size of ordinary bachelor apartments, and I think three bed-rooms of the usual London dimensions could easily be got into this one."

"I am very glad you like the size of the room, but I hope you do not think them extravagantly commodious. I hate pokey little bed-rooms so much, especially in a smoky atmosphere like London possesses, where what air there is does not seem fit to breathe."

"I think you mean to give very good value for your money, though I will not go so far as to say the accommodation is extravagant."

"Look at this wash-stand, then you will have seen all that is to be seen here. I must point out every labor-saving contrivance or you will think I am going to kill my sisters with hard work. Please notice that the stands are fixed into the wall with a waste-pipe beneath, so that there will be no water to carry away. To avoid the risk of hair, hard paper or other material being thrown from the utensils down this pipe, Elsie has contrived an implement of fine wire, attached to a long handle, similar to the fly-catcher of insect collectors, with a little tin pail that hooks on and off to catch the

dripping. I will show it to you when we come to examine the housemaid's cupboard under the stairs. This collector is passed quickly through the water that is to be thrown down the waste-pipe, and so removes anything likely to stop the drain. Hot and cold water is laid on to each bed-room, so that people can supply themselves without waiting for the housemaid's assistance. Have you noticed that there are iron bedsteads, spring mattresses, no feather-beds, no valence round the bed to prevent the free circulation of air, and to hide the dust or hinder the housemaid, warm colored linoleum and rug instead of carpets, and no woollen hangings of any kind used anywhere, if we accept the portières?"

"No I am afraid we had not observed all these things, thank you for calling our attention to them. We men are not very quick to notice details, though we see directly whether the general effect is pleasing."

"There are on this floor seven sitting rooms and ten bed-rooms, one bath-room, and Elsie's room. For this is Elsie's flat. She will share her room, out of working hours, with Lottie, whom you remember will be down in the basement during the business part of the day. If you will come upstairs I will show you Mary's flat. We can't expect all our boarders to be rich enough to pay four guineas a week for their rooms so we have fitted four bed-rooms and four sitting-rooms on this floor like those you have just seen, and ten rooms like this one, which you see is arranged after the continental style, modified to suit English ideas, as a sitting-room and bed-room combined. By dropping this curtain you shut off the view of the bed, and the washing-stand and toilet table are inclosed in this piece of furniture, which I have no doubt you would have taken for a wardrobe. The plate-glass door-front will serve as a cheval glass, and as I could not afford wardrobes for these combination-rooms, I have had the cupboard in the wall greatly enlarged, so that I think the inconvenience will be pretty well remedied, as the chest of drawers are large and wide. Do you think people will be comfortable in these rooms?"

"This looks very cozy, yet is large and airy. I see the furniture is of the same kind as those in the rooms we have seen."

"Yes, only here the book-cases and apparent wardrobe are both in one room, and there are more easy-chairs and fewer of other kinds here. I expect the people who take these rooms will generally be out all day. Yet, from the numerous applications we have had, since through your kind efforts our scheme has become known, for these bed and sitting-rooms, I am sure they will meet a real want, though at first we doubted whether they would be much asked for at this rich end of the town, but most of them are already taken."

"You will be really quite a public benefactor, Miss Sutton."

"It is not in this class of house, or in such a rich neighborhood as this that the scheme might be made to work the greatest benefit. It is among

the poorer middle classes, where the wife is overburdened with children and poverty; and slatternly, extravagant, because ignorant housekeeping reigns, that a really national benefit might be conferred by industrious women taking such places in hand. And they might be worked very cheaply too, and yet return a good rate of interest for the money, time and intelligence invested. Do not judge from my charges of the working expenses. I expect I shall get far more than a fair profit, but then I am the first in the field, and this house is unique. There is no competition at present; and I can safely charge for more than I need do to insure myself against loss, and a fair interest. I would gladly have tried the scheme among a class that it would have benefited more. But the risk would have been too great while prejudice remained unshaken by the sight of successful experiment. The work would be too disagreeable for my sisters among quite uneducated people, at present little used to consider the feelings of their attendants. Besides which I could not have had the conscience to make out of the necessities of working folk anything like the profit I mean to get here. If ever I grow rich and my sisters become independent I should like to try the co-operative experiment among those it would benefit most, at present I mean to get money for my own family."

"Have you no scruple about making large profits out of the rich then?"

"Not the slightest. The gain will be great to them, if great to me, too. I take the risk and they get the services of those I care for most on earth. As it happens I believe the work and responsibility will be an unmitigated advantage to us all, notwithstanding I think we may as well get as large a reward as possible for our labor. Does not every intelligent laborer do as much?"

"Oh certainly. But what will be the special advantages which will accrue incidentally to your boarders?"

"Let us reckon that an unmarried woman lives here, and pays for her sitting-room and bedroom four guineas a week, that is £218 8s. a year. If she could get a house in this part of London small enough for her requirements, it would be obliged to contain, to equal the accommodation she would get here, a kitchen, scullery, bath-room, three bed-rooms, store-room and dining-room. That is to say, it must be a seven or eight roomed house. Now I do not think with rent, rates and taxes, such a house could be got, in such a good locality as this, with rooms of this size, for less than eighty pounds a year. She must have two servants, whose food would cost forty pounds and whose wages would amount to thirty-six pounds a year. Then she would need a foot-boy for the coal, boots, knives and windows, say she paid him ten shillings a week and his dinner, which reckoned at sixpence a day would amount to thirty-five pounds, without troubling about the odd shillings and pence. She could not keep her house in habitable repair, pay the interest on the

original outlay for furniture and meet the expenses caused by wear and tear of furniture for less than a hundred a year. This brings her expenses up to £291 per annum, or seventy-two pounds twelve shillings a year more than she would pay here for the same limited accommodation, and I have reckoned her expenses almost below the real cost. Then, against the pleasures of having a house of your own, you must reckon the loss of time caused by the necessity of personal superintendence; and this for a woman following any profession, or giving herself up to any social or philanthropic work, would be a very serious consideration. Then the worry and wear and tear to brain and temper caused by the dishonesty, incompetence, and scarcity of domestics must be taken into account, and I think you will agree with me that whatever profits I can make will be legitimate earnings, and fully counterbalanced by benefits conferred."

"Yes, I acknowledge you have proved your case."

"These three bed-rooms are hired for the season, with the dining-room opposite, by a lady who is coming to-morrow with her daughter. She has taken the third room as a guest-chamber."

(To be continued.)

MENTAL INTEMPERANCE.

[Continued.]

People unconsciously get so mastered by the habit of sending their force or thought away from the body on the thing to be done, or the place they want to be in an hour hence, or a minute hence, that at last they lose the ability to fasten their thought thoroughly on any thing. That means a "scatter-brain," or a brain so fallen into the habit of scattering its force that it can do nothing but scatter. That means a weak intellect—not always because such an intellect as a whole is really weak, but because it has lost the power of bringing its forces together and keeping them together. It is like owning a million of dollars scattered in ten-cent packages all over the world. Of what help to an engineer would be the steam generated in one hundred teapots? There is steam enough in them to move an engine; but how will he concentrate its force, save in one boiler? We can be as to the use we make of our thought, and the power we get out of it, either an hundred teapots, sizzling and fizzling away, and scattered over a whole town; or we can be a boiler, generating the force to do something and move something.

Lack of power to fasten thought on any thing means some of the many shades of insanity. An insane mind is a mind which has lost the power to fasten its thought on any center or thing, or a mind which, having fastened on an idea, has lost the power to get off that idea, subject, or center. Habitually keeping thought or force thrown off on the thing to be done, instead of the thing we are now doing, leads to both forms of mental derangement. A strong mind which can mass its forces, cultivates power to forget, for the time, what may

trouble, through concentrating on what may please and profit it and others. Example: If I grieve day after day over a departed friend, I hurt myself. I expend so much force on tears and sad thoughts, I hurt also my friend; because, in so directing my mind upon him, I send him a current of gloomy thought, which depresses and worries. He in turn, so oppressed, is the more liable to send the same thought to others, and oppress them. It matters not whether the friend so grieved for, and so injured, be in a seen or unseen existence. The results are the same.

If, unconsciously, you cultivate any of these moods which send the spirit or force from the body, you will have, by degrees, less and less of the spirit able to act on the body, and the less of your invisible self you have so to act, the less strength of any sort will you have. A person habitually timid may live with half or more of his real self, and the better half, too, entirely unable to make the body act up to its higher or more courageous resolve or thought, because the body grows and adapts itself in shape and movement and manner of movement in accordance with the order of thought most acting upon it. So a mind having plenty of courage, but which has habitually and ignorantly cultivated timidity, may not at first be able physically to express courage, so great is the power accumulated by the body so trained to the habit of timidity by the mind.

That, also, is a species of mental intemperance which cannot sit still—which keeps feet patting on the floor, or legs swinging, or fingers drumming. You expend thought in these acts; you expend force; you have so much the less force to use. You weaken yourself in every way by these movements, which you may have for years unconsciously cultivated, until it becomes a habit difficult to break off. You are then walking without getting anywhere. You are actually working without accomplishing anything. You will commence the control of your mind, and the preservation of your force for doing something, by keeping your limbs quiet and stopping this waste. You will sleep far better when you have stopped this mental and muscle jiggling: for the mind does carry this pernicious habit to bed with it, and there through long habit keeps the body tossing and turning, so preventing the spirit from detaching most of itself from the body, as the spirit must do to give the body sound, healthy sleep. And, when you have conquered this habit, you have made a great stride toward the power of dismissing any train of thought, or of switching your thought from one train or track to another; for the balanced and powerful mind is a system of departments, and has the power at any time to close one department or workshop, forget all about it temporarily in a few minutes and throw all its force in another, and, when it does this, the department that is closed not only rests, but recuperates and repairs itself.

There are other rests, both for mind and body, besides sleep; and in more advanced and cultivated stages of existence you will rest in change of occu-

pation, and the physical and mental strength you can gain here through cultivating repose, or, in other words, keeping your thought under control, has no limit. As you cultivate this control or repose, you will have continual gain of strength, and if you do not cultivate it you will have continual less: "to him that hath shall be given, and to him that hath not shall be taken away even that which he hath."

PRENTICE MULFORD.

"CHRISTIAN SCIENCE CONSIDERED AS AN AID TO HAPPINESS."

In a recent number of THE ALPHA appeared an article on Christian Science, which drew attention to the fact that believers in the efficacy of mental methods of treatment for the cure of disease, often rush to drug-stores when baby or lap-dog is ill.

Without stopping to remark that this proof of inconsistency can hardly awaken surprise in a society which, nominally believing in the promises of One who commanded his followers to "Take no thought for your life, what ye shall eat neither for the body, what ye shall put on," devotes its time and strength to a struggle for the things that perish, we may pass to the consideration of a higher aspect of the subject and endeavor to see what help Christian science offers for the solution of the perplexing problems of our complicated social life.

Not as a therapeutic agent, but as a system of philosophy, does the teaching of this revived school of thought claim our most earnest and respectful attention.

Action is but the humble follower of thought.

Thought is the commanding, the guiding, the determining power. It is therefore with thought that the far-seeing philanthropist will concern himself, and having got thought right he will leave action to look after itself.

Cause not effect, root rather than branches concern him.

It has been said that a good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit, so that we are not left without guidance when we would form a judgment on this most vital subject of the just claims of any given system of thought.

We ask at once does this school of philosophy, this theology, this system of doctrine, bear good fruits?

Are its followers better citizens or worse for having listened to its teachings, for having thought its thoughts?

Is any new interpretation of the science of life wanted, or is the way of God clear and satisfactory to the mind of man, so that knowing he may walk therein?

Let us look at facts.

We are Christians, and for eighteen hundred years have been building up a world after the Christian model, as taught by the churches.

We will not concern ourselves about the religions and philosophies of other peoples.

What fruits has the system of thought, under which we have been educated, brought forth?

Let me take a few statistics from my own country, as being more familiar to me, and as not differing in any essential particular from those of other nations trained in similar mental methods.

Statistics are noteworthy if we bear in mind that actions are the direct outcome of thought. If we remember, that such a substantial fact as a steam engine could never have come into being but for the thought of man; that paupers, prostitutes, robbers, and ravishers spring from mental attitudes of the human mind; that all educators all reformers set to work on the minds of those they would educate or reform; that apart from mind there is nothing upon which they can work.

In an article entitled "Social Problems and Remedies" written by Archdeacon Farrar, which appeared in the March number of the *Fortnightly Review* we come upon the following statements gathered from statistical tables of recent date.

"In the third week of December 1886 no less than 103,968 paupers were relieved, (in the metropolitan area) and this does not include vagrants and criminals."

"In London there are 60,000 families who live in single rooms, and 30,000 who have no regular homes at all."

"Of criminals 73,000 are yearly arrested. In 1887 the actual prison population was 14,966 and the total number of persons imprisoned was 163,048."

"We spend on drink directly nearly £126,000,000 a year, and indirectly a sum almost inconceivable."

Such is one of the many side lights thrown by contemporary industry upon our civilization. Does Christian Science bring consoling thoughts to us when we stand appalled at such a picture of the greatest, most populous, the richest city in the world, the city too which is not considered last in deeds of charity and open-handed benevolence?

Man strives to penetrate the cause of human misery. He strives to reconcile the picture of wickedness and woe with his faith in the omnipotence of an all-wise and all-loving Creator. He meditates upon the problem of the possible destruction of evil, tries, often in vain, to pierce the mists that veil these mysteries.

These deep and awful questions that have tortured many a weary heart, that have precipitated many an active, but impatient, soul into the abyss of skepticism, these most momentous of all questions are boldly met by Christian Science and fairly answered.

We ask the cause of misery, we are told that it is but an illusion of the senses. The true ego, the divine man is safe in the bosom of all protecting love.

We ask how misery may be destroyed; we learn that as it is the creation of human mind in partial divorced from the Source of Life, and may be destroyed by absorbing the ever present, ever waiting rays of vital force. That as morning mists

vanish before the rising sun, so human misery vanishes before the Sun of Righteousness, which being interpreted is Rightness or Truth.

We long to fight the giant wrongs of social life but feel paralyzed by our weakness; Christian Science shows us the armor and hands us the weapons for the fight.

We tremble before the dark form of Crime and shrink from the contact with the hideous demon—Vice: Christian Science lets the light of truth shine through these monsters, and we see that they are but phantoms; grotesque reflections of distorted minds that have thrown up a barrier between themselves and the purifying presence of the divine effulgence. And for ALPHA students this new-old teaching has an especial value.

We have learned to attach great weight to the mental attitude attending the incarnation of a human soul. Christian Science shows us how and why, the pre-natal influence is of such incalculable importance, in its doctrine of attraction of like to like. But I have said enough to show that the medical aspect of the teachings that are now exciting such widespread interest in America are very far from being the only, or the most valuable, part of this renewed evangel, and I must not further encroach on precious space. E. K.

THE STARTING POINT.

AN ADDRESS BEFORE THE INTERNATIONAL COUNCIL OF WOMEN, BY
DR. CAROLINE B. WINSLOW.

"In the beginning God made the heavens and the earth." We are told "The morning stars sang together for joy" that so much force had been set in motion to rhythmic measure.

The harmony of this wonderful fiat of the Creator still continues. The heavenly bodies continue to revolve without a discord, for they were started on their endless course with most accurate adjustment and the most perfect balance of power. Changes have occurred, but they have been in development and growth. The original adjustment has remained unchanged. This law of development and growth applies to all organizations, simple and complex.

The human race is the latest evolution and the crowning point in the order of creation.

With an organization most complex and perfect, while possessing rudimentary traces of all lower orders of life, we are endowed with a near kinship to Jehovah by the gift of reason, and the power to discriminate and to choose between good and evil; and our capacity for growth is without limit, even to the attainment of Godlike attributes.

We are slowly emerging from a period of childhood—an age of impulse, passion, and appetite, and nearing maturity, where wisdom should guide and knowledge illumine the pathway of life.

As men and women we should be ashamed to cry for toys or sweets with which to gratify our gustatory relish. When we reach our majority in mental and moral growth, we shall be equally ashamed of our greed for gain, our lusts of the flesh, our drunkenness and gluttony. We shall all see more clearly that the important point to make is in the beginning of each new life; that each child to be born starts right, with its dower of

well balanced and harmonized forces, lest we be covered with confusion and humiliation at the inherited imperfections of offspring.

By reason and analogy, the laws of transmission, heredity and pre-natal influence confirm the fact that children are born by our own volition, begotten in our own image, and after our own likeness. Fathers and mothers have the power to produce a higher type, or at least an improved type, of humanity with each generation.

We can no longer take refuge under the plea of ignorance, for these facts are so generally known that even children hold in their hearts and on their lips *blessings* or *maledictions* for their progenitors.

To know to what extent this is true one has only to place themselves in the attitude of a social reformer to become the confidante of many sufferers. My correspondence the past fifteen years has opened to my knowledge the depth of horrors humanity can endure and exist. The awful maledictions they engender make one shudder to contemplate. These confidences make such painful appeals for help and sympathy. I have a package of letters from a young man of talent, good education, and a strong desire to live a pure and useful life. In boyhood he ignorantly ruined his health, and when he resolved to rise above his depressed condition, his own folly, his heredity and environment weighed him down like an incubus.

His appeals are most touching. He says, "If you can not help me, what am I to do? My mother cursed me with illegitimacy and hereditary insanity. I have only left the alternative of *suicide* or the *mad house*." What an awful charge against the memory of any mother—an inheritance of lust, insanity, and suicide! Is there a mother within the sound of my voice that would not rather the rocks should fall and hide her than bear such a reproach from the blighted life of her child?

In the associations represented in this International Council all have been organized with more or less wisdom; each has achieved a measure of success, yet none have been wholly successful. How soon each society reaches its limitations and halts before what seem to be impassable barriers! How many, inspired with hope and enthusiasm, have with spent force become conscious of having *accomplished* but little good with a great outlay of effort and treasure! In early life I had many such *ventures*. I know them well. I did not reach down to the bottom fact of human irregularities and weakness. I did not begin at the beginning and "start right."

Many of you may have had similar experiences. One of the original Ohio Temperance Crusaders told me that, after ten years of prayer and the most strenuous effort, the society to which she belonged had reformed just enough drunkards to show that some could be saved, but the number was exceedingly small and increase of drunkenness is enormous.

A similar experience is the result of what is called "Rescue Work." While all wrong-doers, all weak and sinful ones, should receive a helping hand and be given opportunities to rise higher, *let us* cease this surface work, pruning, patching, and reforming, and look deeper into the origin of evil. Let us spend the best of our strength in preventing vice and suffering. The future of our race lies in your hands. O woman! it

is for you to mold the new life into forms of vigor and grace. This can be done by self-purification, high thinking, and upright living. The laws of transmission are not difficult to understand or to obey. We possess the legacies of past ages, the developments of modern science, and the increase of mental and spiritual force for aids. It is very possible to utilize these acquisitions, and, with a little common sense, apply them to the most momentous, and by far the most important, act of life—the begetting and creating of new forms of intelligence.

You hold the power to cast each new conception in angelic mold as nearly as self-culture and self-discipline can make yourselves angelic. Children thus born are only blessings. In after-life they wrestle successfully with temptations. They do not anticipate insanity or suicide, nor curse their existence or the memory of their parents. So it becomes of the first importance that you strive to make the "starting point" of such child's life harmonious and beautiful—beginning its education and discipline while you have complete control of its existence—endowing it with physical and mental strength—preparing it to be *well born*.

Marriage is called a sacred institution. I agree it should be sacred and holy, *but is it?* If so, why are the fruits of marriage so defective? Why are the children of religious, intelligent citizens often reckless and unprincipled persons? The records of our free lodging houses, almshouses, police stations, jails and penitentiaries have on their list the names of descendants of our best citizens—persons that have received good education, with moral and religious instruction. They are often members of the liberal professions—doctors, lawyers, ministers, artists, professors, and military men. Many of our poor, debased sisterhood are religiously educated. They are familiar with Sunday-school hymns and church catechism, showing they sprang from apparently well-regulated families.

Why, then, are they leading such shameful lives? May it not be because of the habitual violation of the laws of chastity and continence within the pale of marriage, putting that which is sacred and holy to unclean uses?

It is the testimony of Dr. Sanger, as well as the keepers of brothels and houses of assignation, that these dens of infamy do not look for their support from young and unmarried men, but from men that have sworn (before God) allegiance to *one woman*. These men are often fathers as well as husbands.

The U. S. Census of 1880 presents this appalling summary. In the ten years since the census of 1870, the population of our country had increased thirty per cent., but the defective class had increased one hundred and fifty-five per cent (155). The insane, idiotic, blind, deaf mutes, prisoners and paupers are enumerated as defectives.

In the mind of every responsible person, how to stem the tide of evil with which the world is flooded must take first rank. Day by day evil strengthens and multiplies till the heart sickens with dread of the future, and we long to shed a ray of hope and light on those that grope in darkness on this important subject.

Does not our present bewilderment prove that, when wrong customs and habits are of long standing, patching and reforming are of little or no service? They call for revolutionary measures. We must begin and *start right*.

So clearly is the only method so papably a duty that we can no longer close our eyes and ears to this necessity. We must respond *now*. We must forsake the pursuit of pleasure, the indulgence of appetite and vanity, and make a revolutionary movement for God and humanity. Hear only the call of *duty*, and duty will soon lead pleasure a willing captive; this now delusive and volatile maid will become duty's most faithful ally, and she will work for the best interests of humanity. Greater and more permanent joys shall be ours, keener and more pleasant delights.

This is the mission of moral education. What you sow that shall you reap. If you sow the seed of selfishness and discord and lust in the most impressible stages of life, these conditions become incorporated into the innermost being of the child you carry under your heart. Your children are cast in your own likeness, and reflect your conditions at the time of conception and during the nine month of gestation. This knowledge largely increases the responsibility of parentage, and addresses itself especially to the moral preceptions of woman, teaching her what a high and holy calling is hers.

In order to fulfill this high mission, women must become the companions and comrades of their brothers and husbands, not servants to minister to their caprice or appetites. If you would be most useful, you must occupy a higher plane, and the power will be given you to lift those with whom you dwell to your side.

With freedom of thought and freedom of action you must take the lead in high thinking and *pure living*. You must attend conscientiously to the pre-natal as well as post-natal education of children. You must instruct your sons and daughters in physiology, the good uses to which these functions must be applied. You must teach the joy of obedience to procreative law, and the awful penalties that follow violations. These duties are due to yourselves, your children, society, and, above all, to your God, that he be no longer dishonored in marriage. With Gerrit Smith we exclaim: "Heaven speed the day when man shall be expected to blush as quick and as deep as woman at any degree of impurity—when the churches, public opinion, the schools, and the whole world shall demand the same mental and moral character, the mental and moral strength, beauty, and delicacy for man as for woman, for woman as for man. There is but one standard of morality for both man and woman, and as long as a different standard is tolerated, both sexes will be perverse and corrupt." In that day it will not be difficult to find the right "starting point" in life for each child.

LUST VS. NATURAL APPETITE.

A brother charged us with not making distinction between lust and natural appetite. We wrote to a friend on the subject, and the reply is so pointed and clear that we must give our readers the benefit of perusing it.

"As to the dear brother who claims you do not discriminate between natural appetite and lust: it would seem that when Christ said, 'Whosoever of you looketh upon a woman to lust after her, hath committed adultery with her already in his heart,' if one had spiritual discernment, there would be a clear understanding of what lust implies, which is

in the broadest sense just this: 'Whosoever looketh upon any person, place or, thing, for selfish gratification, is lustful, hence an adulterer, a sinner in God's sight.' For argument's sake, detach the word sexual appetite and say appetite for food, drink, literature, property, etc., what is the Christian standard? What kind and quantity of food, or drink, or literature, or property, will enable us to best glorify God? Does a man or woman glorify God in eating and drinking only that which is healthful in kind and quantity? Yes. Does a man glorify God in the proper possession and use of pure literature and property? Yes, if he desires them and will use them to glorify God. Does a man glorify God when he secures a wife to gratify his sexual appetite? Never. If he has lived a pure life separately hitherto, just so soon as he begins to hold sexual commerce he finds himself exhausted in vitality, he is growing weaker physically by each such act. Does he glorify God by killing himself and his wife? Nay, verily he does not.

"God never makes any half hinges, as Joseph Cook has so faithfully said.

"If he gave us the sex appetite, then most assuredly he must have made a provision for its gratification, else he would not be true to himself as the author of our being, and I would not serve such a Creator.

"Most unquestionably the sex appetite is an abnormal development, for which God is not in any sense responsible—or rather, the sex appetite as developed in sensuality is an abnormal development.

"The sex appetite for pure, loving, intimate companionship is not an abnormal development, neither as developed in a pure parentage is it such; but, beyond this, it most assuredly is, and no man or woman knows, in the highest sense, the true meaning of the word sex-love until selfishness and sensuality have died out of their souls.

Just as sin entered the world will it depart.

It came in from selfishness through sensuality; it must thus make its exit by the death of selfishness and sensuality.

When we shall arrive at the standard where a man will look upon a woman with an intense desire to bless her, rather than to gratify his sensuality, then he will have reached the true standard, and thus also a woman.

"Thus also outside of the sex line the true Christian standard is the same. When any person looks upon another with intense desire to bless that one, for Christ's sake, and for its own sake as one of God's creatures, then and only then is he prompted by the true spirit of Christian love.

"When any person sits down to the sober earnest questioning of himself as to whether the feeding of his sex appetite in any manner makes him in any sense more of a man either physically, mentally, or spiritually, I believe if he has common sense and will make an honest concession as to his conclusions he would decide with you as to the truth."—*Christian Life*. L.

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

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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

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A lady physician of Michigan writes: "I fully realize the work you have undertaken and the necessity there is for such work. How a true physician can see the subject in any other light is past my comprehension. There is more sickness, sorrow, degradation, poverty, and unhappiness from the abuse of the sexual relation than all other causes combined, and we are a lost people unless a reform sets in, and we turn our faces toward a purer life in this respect. I have but little patience with physicians who will not give the cause of social purity their most earnest support. I loan all my ALPHAS and what other literature I have on the same subject, and try to open the eyes of the blind to the best of my ability. J. P. G."

"AMERICAN COURT GOSSIP; OR, LIFE AT THE NATIONAL CAPITAL," by Mrs. E. N. Chapin, Marshalltown, Iowa, is the title of a very interesting book, which contains a running description of Washington and the many interesting political and society events that have agitated our people for the past ten years. Mrs. Chapin proves herself a keen and critical onlooker and a faithful and mostly impartial chronicler of events, and a correct reader of character and motives that find expression in argument, maneuver, and intrigue in the running of modern political machinery. It is well worth perusal, especially by those who wish to refer to dates and incidents in society and government. The book is not in the least verbose. The wonder is that so much can be condensed into such a small space.

DIED suddenly March 2nd, Rev. Silas B. Best, at Morganstown, Pa. Mr. Best was a minister of the Methodist Church. For a few years, owing to failing health, Mr. Best had devoted himself to rural and literary labors, being editor of *The Home Monthly*, published in the interest of religion, home life, and general intelligence, in the rural district where he resided. Mr. Best was a pure-minded, brave Christian gentleman, and a great friend to social purity, which he never omitted an opportunity to promote. For more than three years every issue of his paper has contained kind words of THE ALPHA, with a résumé of its objects and aims, which we have greatly prized. We feel that another friend of our cause has been called up higher because especially prepared for translation, and while we shall miss him and tender our sympathies to his excellent wife and son, yet we know he will still labor to promote the leading objects of his life for those he has left behind. His wife, and son, only fifteen years old, will continue the publication of *The Home Monthly*.

"THE KINDERGARTEN," FOR TEACHERS AND PARENTS; CORA L. STOCKHAM AND EMILY A. KELLOGG, EDITORS. This magazine aims to be the exponent of the most advanced thought in kindergarten work. It will be devoted to the training of young children in both home and school, simplifying and reducing to practice the teachings and methods of the best authorities. Eminent kindergartners will contribute regularly to its pages, demonstrating their methods with faithfulness and simplicity. All kindergartners will appreciate the helpful and inspiring words of experienced teachers, while to those who are new to the work, or are deprived of the advantages of competent training, the magazine will be invaluable. Primary teachers are everywhere adopting kindergarten methods, and to them each number will bring suggestive lessons adapted to daily use. It will meet the wants of all kindergarten primary teachers, mothers and fathers and nurses, and will teach a correct method of giving first impressions to infants. Terms: per year, \$2.00; single copy, 20 cents. Club rates good. Agents wanted. Address: Alice B. Stockham & Co., 161 La Salle St., Chicago, Ill.

Long may it live and prosper.

A good missionary friend, writes: "After this long silence I again write the editor of the voices of 'the miserables' of both sexes. My chief reason for waiting so long has been caused by trying to get paying subscribers for THE ALPHA, and now I do not send you as many as I hoped to, for the

want of wings like an eagle to meet some at the very nick of time to gain their ear and their purse. I miss some, and others with good hearts are without means. Then I have to encourage the fearful to advance, the lustful to desist, the unbelieving to faith, the deluded to righteousness, the idolatrous to realize the finished work of God, that they accept the original order that is to be everlasting, yesterday, to-day, and forever. My last ALPHA was not in the house a whole day before it was flying from house to house; the deep snow could not hinder its mission. But I do not get much money for it. One said, 'I feed my tramps a good warm breakfast before I get my one-fourth cord of wood sawed, then I have to do my own sawing.' I own up to human weakness so hard to overcome. Send April number to the address below, with 'Mental Intemperance' marked, and a package to myself for distribution.

"Plead on, pray on, preach some,
God's work must be done.

"I have a few hard cases on hand, but they are not *hopeless* by any means. I can see weeds come up in many corners of the garden God permits me to till, and some good seed that promises to ripen into corn. But many need constant tending, the ground was so scorched by sensuality. My adopted daughter has just married, but not till the doctrine of continence and chastity was well understood by them both by reading and teaching. I could not rest till I had talked to them in each other's presence, explaining their duty to each other, to their offspring, and to their God. Then the bride-elect said to her betrothed, 'If you are willing to try to live this life, I am yours forever.' My youngest son has also married, being well instructed. He wished me to lend books to and talk freely with his future wife, and even now she comes to me for further instruction, although she lives in the presence of her own mother. My other boy is in training for the same sacred duties."

Could there be better missionary service than this?

THE INTERNATIONAL COUNCIL OF WOMEN.

We suppose our numerous patrons and friends expect THE ALPHA to give a full description and opinion of this momentous gathering of the cultivated and talented women of the present age. But, friends, it really can not be done. It was simply a marvel in magnitude and importance. In significance and moral force it was a vast exhibit of mental brilliancy and harmonious action, the like of which this world has never heard or

seen, and has given a greater impetus to woman's cause than any preceding movement has done. All departments of woman's reformatory and educational work has been elevated in standing, broadened in outlook, and popularized by this splendid body of eighty cultivated and refined women, who came from the north, the south, the east and west, from foreign lands and monarchical governments, to calmly and dispassionately discuss topics of human advancement and human interest, each harmonious with the other, and all enunciating the broadest and most radical theories, with a deep organ-tone of moral sentiment vibrating through every paper that was read and every word that was uttered from the opening sermon of the Rev. Anna B. Shaw to the closing words of the venerable Zerelda Wallace. This ethical sentiment was the divine spirit that harmonized the whole.

The question recognized by the listening as well as speaking multitude as the most important to be considered was heredity and social purity. Rev. Anna Shaw, in enumerating the reformatory theories and labors to be discussed, named suffrage first, next social purity, then temperance, education, etc. At the mention of social purity there was a murmur of applause involuntarily expressed by that earnest and intense audience. The sudden break of the impressive silence was thrilling, not to say startling. The session devoted to social purity, White Cross, and moral education, for woman only, was the largest and most intense audience of the council. The vast auditorium was packed with women from orchestra to third-tier gallery, and hundreds stood patiently and silently through the long session, and many hundreds were unable to obtain an entrance. This vast audience was devoutly and deeply attentive with an expression of religious fervor, that showed how intensely each woman realized her responsibility to humanity through this phase of woman's work. It was a great surprise and satisfaction to witness, a compensation for years of weary waiting, one we shall never forget or cease to value. We only wish the two St. Louis editors whose modesty was so shocked that sexual subjects should occupy the attention of these women that they cried "shameful" and "indecent" could have witnessed the solemn earnestness of that devout assembly; they would have realized that sexual purity was recognized as the most vital and most important question of this age. And the "shame" would be in its neglect, not in a courageous search for knowledge in this heretofore unoccupied field. It would

have struck conviction to their souls to have witnessed the solemn enthusiasm of these inspired women.

Of all the speakers of that memorable day, Mrs. Clara Hoffman, of Kansas City, was the boldest, the freest, the most radical and satisfactory, while Mrs. Chant, of England, Mrs. E. L. Saxon, of Kansas, Anna R. Powell, Frances Willard, and others were all earnest and forcible, even inspirational, in their utterances. We hope to republish some of these addresses for the benefit of ALPHA readers who could not be present. But the whole proceedings were faithfully reported in the *Daily Woman's Tribune*, and are now being put into book form for preservation, although its publication will greatly increase the expense of the council.

This brings us to the financial question. The genius of Miss Anthony and her corps of assistants were equal to the occasion. This intrepid band, with Miss Rachel Foster at their head, devoted one year to perfecting plans for the ways and means of this vast and far-reaching enterprise. They made it a success in every respect. The financial committee report the receipts to be \$11,000, and the expenditures \$10,000.

We make an extract from a private letter from one that wished to be present and was not: "What a glorious holy week, a week that will, I hope and trust, leave a deeper impress upon the history of our race for good than any other eight days have ever accomplished. God grant it. I regretted more and more, as I read the various speeches, not to have been there and had share in the benefits of the occasion. * * * How can man persist in his inattention to do justice to woman in the 'face of such an uprising?' But as Mr. Purvis said: 'You will win.' Of course we shall, and I hope in season for Miss Anthony and Mrs. Stanton 'to enter the kingdom of heaven as enfranchised citizens,' as they devoutly wish to do. In any event, they are already crowned with glory and honor, and have won a place in the warmest corner of every enlightened woman's heart. The first International Council of Women, with all its wonderful achievements, should be a compensating glory for a life of toil and rebuff."

MORAL EDUCATION ASSOCIATION OF MASSACHUSETTS.

The Moral Education Association of Massachusetts continues its active but quiet work in endeavoring to impress its aims upon the public. It works chiefly through meetings held in parlors or vestries, where some paper is read, followed by earnest discussion. Some sixty or seventy meetings

are held in the course of the year in Boston and its vicinity.

Miss Kate C. Phelps, one of the directors, has been very successful in the establishment of two large branches. The one in Dorchester has been in operation for nearly two years, has a membership of about one hundred, and holds fortnightly meetings under the presidency of Miss Phelps.

The Brighton branch is not quite as large, but is equally as interested in its gatherings. Miss Zenah J. Warren is president.

The Central Society holds monthly sessions of the Board. Its work is divided among different committees. The south-end committee, under the chairmanship of Mrs. C. A. Dupee, is holding two series of monthly meetings in the vestry of Rev. Young's church. Mr. Edwin D. Mead, Mrs. A. M. Diaz, Miss A. M. Beecher, are favorite speakers.

The board of directors of the association has again petitioned Congress concerning the "age of consent."

The association has been actively interested in the work of police matrons, and has taken its full part in the labor of petitioning and investigating. Applicants for the position of matron have been carefully examined by a joint committee composed of directors from various societies.

This summer, in the same way of active co-operation, the association has borne its share in the formation of the "Young Travelers' Aid Association," which is designed to meet young girls at the depots, who come to the city in search of work, and carry them to proper lodging-houses.

It is in this manner of co-operation and by semi-public meetings, that the association continues to find constant opportunities for usefulness.

PEOPLE WHO WHINE.

"I think the most miserable men or women in the world are those who get in the habit of whining," said a philosophical gentleman. "They not only make themselves miserable, but every one with whom they come in contact. It's a habit and a very bad one. The worst of it is the whiners do not realize that they are nuisances or that they have fallen into such ways. I think there are more whining women than men, because among the latter sex the snivelers very often run against expressions concerning themselves that open their eyes very suddenly. But when a woman falls into the habit she generally whines all her days."—*Elmira (N. Y.) Gazette*.

He that doeth a base thing in zeal for his friend, burns the golden thread that ties their hearts together.
JEREMY TAYLOR.

MOTHERS' DEPARTMENT.

HOW ETHEL CAME TO US.

A FATHER'S TALK WITH HIS SON.

BY CORA L. STOCKHAM.

Harry, come to me; I have a story to tell you, and I trust you will remember it always, for it relates to your own dear sister, and I want you to follow, and help others to follow, the principle which it reveals.

Our darling Ethel, though but four years old, has had a history. Your older brothers and sister helped to make this story, and understood it when you were as yet too young to know "how Ethel came to us."

One beautiful spring evening your mamma and I took a walk on the shores of our lovely lake. The tender springing grass was even greener and the water of the lake clearer than usual; everything seemed to speak of peace and rest. The great, warm sun was just putting on his night-cap and getting ready to say good-night to a quiet world. The birds were calling to their mates to seek their nests. A quiet breeze was rocking to sleep the crocuses and daffodils. Mamma and I listened to these beautiful soothing lullabies of nature's children, and grew restfully happy. God seemed nearer to us than ever before. We did not try to speak our happiness, as words were meaningless. We thanked God in our hearts for all the blessings which had been bestowed upon us. We sat close to the water's edge, mamma's hand resting in mine, till, presently, lulled by the peacefulness of the hour, she laid her head upon my shoulder, closed her eyes, and slept. Sitting there, I thanked my Heavenly Father for giving me such a devoted wife, such loving children. I felt that every wish was gratified. I prayed for wisdom to do for my children what would make them true, noble, pure, and wise.

Finally, mamma raised her head and said: "I have had a beautiful dream; oh, such a beautiful dream. I was sitting by a brook, where fishes popped up their heads to see what was going on, and where many birds chirped, chattered, and sang. Two little wrens lighted near my feet and took a splash in the water. I called them saucy fellows, but they only looked up in my face, gave another chirp, and splashed their wings in the clear water more vigorously than ever. And, oh, presently I saw beyond the little wrens a blessed, lovely baby standing in the water, her hands stretched out to me, calling, 'Mamma! mamma!' I reached my arms for her and said, 'Yes, darling, mamma will come,' and then I awoke. Papa, let us ask God to give us this sweet baby."

"Why, my dear wife," I answered, you remember that after little Harry came to us, we both said we would not ask for another child. We felt that we already had such rich blessings bestowed upon us through our children we could not ask for more, but would devote what love and wisdom we had to making our little ones better, and through them we hoped to make the world better."

"Yes, yes; I remember; but I'm sure he will gladly grant us this favor, if we joyfully agree to devote our lives to the care and development of the little one."

After reflecting upon the dream and mamma's earnest words, I said: "Dear wife, under the following conditions I will consent to ask the Giver of All for another child-blessing. Let us live for two years in

physical, mental, and spiritual preparation, our thoughts for each other, our children, and our fellow-men being perfectly harmonious. If trials come to us, we will meet them bravely and cheerfully; we will live for others more than for self; lend a helping hand to the poor and the suffering; in fact, live the coming two years in truth, unselfishness, and chastity. Then we may humbly ask that such a sacred trust be given us."

"Husband," said your mamma, with beaming eyes, "with such a reward beyond, the waiting will not be a weary one."

By this time, Harry, the birds had drowsily tucked their heads under their wings; the warm sun had long since covered his ears, closed his eyes, and said "good-night." The gentle breeze had gone to sleep while rocking the flowers and softly breathing their lullaby. Mamma and I went home to see after our own birdies, and were met at the door by every one of you, with a wonderful cheery and loving welcome.

A few months before Ethel's birth I called Carrie, Robert, and Charlie to me and told them of mamma's dream and my promise to her. I asked if they would like to help us live so that we should be worthy of such a gift, and promised that we would in our turn help them to deserve a sweet little sister or brother.

"Yes, yes," they eagerly cried; "oh, won't it be nice to have a little baby all our own, like Johnnie Andrews! We will do anything you ask us. What can we do this very day?" Impulsive Charlie was the spokesman.

"Well, my children, this you may do, not only to-day, but every day. Whenever you are in your mamma's or my presence keep a cheerful countenance; always speak pleasantly. In cases of disagreement try to settle them kindly and wisely, without giving us annoyance in regard to them. Should you feel inclined to speak an unkind or an angry word, stop and think of the little soul you are to help take care of some day, and how needful it is for you to cultivate gentle ways, so that you may be gentle with the baby. I shall expect you to place flowers at your mamma's plate and my own every morning, as long as they are to be found in field or garden, and after Jack Frost has been abroad we will expect bouquets from your own window gardens. It will also be your task to see that choice fruit is on our dinner-table each day during the fruit season. Every evening, after the day's work and play are ended, we will gather about the hearth, and each relate some pleasant and interesting fact we have that day learned about the birds and flowers, or some kindly deed of your playmates. There will be a forfeit for all who fail, and papa and mamma will join in this recital of pleasant facts and good reports. Then we will have a jolly game together, and off to bed in happy mood. You will take better care than ever of your little pets, so that you may have something of your very own to show and teach our little one about when she is old enough to appreciate it.

"Now, my dears, I have given you much to do and remember, but it will not be hard for you. You are already kind to us and to each other, so it will be easy to grow more and more kind and considerate. There, I read your answer in your eyes. You mean to do the best you know how, and mamma and I will help you. We will all work together, that we may deserve this great blessing."

They kept their promise, Harry. Dearest, sweeter children never lived; they earned and helped us to earn the prize which came to us. Our precious Ethel is the joy of our hearts. She is truly God's sunbeam—happy from morning till night. There is no room for clouds in her presence; and what a busy bee she is—never idle; every waking moment full of activity for those who love her. She is our little queen, and with the scepter of love bears rule over her most loyal, tender, loving household subjects.*

A GOOD EXAMPLE OF SELF-DEFENSE.

While the International Council of Women was in session in this city, a young, intelligent woman, a delegate of the Woman's Christian Temperance Union, attended a reception given by one of our leading Senators.

She was there introduced to a physician, a resident of the city, who seemed courteous and attentive, and who asked her to allow him the honor of a call upon her, and as she was a stranger in the city he would like the privilege of escorting her, with two of her lady friends, for a drive about the city, Arlington, etc.

The ladies thanked him for his courtesy and accepted the invitation.

It happened, unfortunately (*for the man*), that at the time appointed the two friends were unable to go, so it left this unprotected man at the mercy of a young woman representing the temperance and White Cross army of earnest workers.

However, the horses scarcely felt the power of locomotion, when this man, who is supposed to adorn the medical profession, began to flatter with silly nonsense this bright, intelligent woman, whose every word and manner indicated the high purpose of her life-work.

At first she paid no attention to his slippery tongue by even a monosyllable; finally his manner became decidedly too familiar, and, without a moment's hesitation, she realized it was her opportunity to act.

Putting her head out of the carriage window, which luckily for her was open, she said, "Driver, stop here a moment." Before her escort could comprehend her movements she sprang out, closed the carriage door, saying: "Driver, here is a quarter for you; you may take the doctor wherever he wishes to go." I will return to my hotel in a street-car.

Who can not imagine the sequence had she lost her opportunity and found herself beyond the city limits, and in the power of this man, whose sense honor was so obtuse?

If this item of fact will serve as a suggestion to any woman who, under various circumstances, finds herself in a like position, I trust she will not hesitate to act promptly, to give a just rebuke to such unwarranted presumption. If this earnest woman, a wife and mother, a worker in one of the grand-

est reforms of the present day, could not be safe in the company of a man who belongs to a noble profession, where, indeed, can a woman find safety? Let every mother, at least, realize the danger to a young unwitting girl in the hands of such a man.

M. E. H.

SELF-DEFENSE.

A bright boy is said to have asked his pastor if he thought it wrong to learn the art of self-defense.

"Certainly not," said the pastor, "I learned it in my youth, and I have found it of great value to me."

"And may I ask what system you learned?" inquired the youth, eagerly.

"Solomon's system, my dear young friend," replied the pastor, smiling. "You will find it laid down in the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I have any knowledge."

Some of Fred Evan's schoolmates said that he had no spirit, because he always spoke pleasantly, no matter how rude his companions were. One day the master heard two boys talking about Fred.

"He's one of your milk-and-water chaps," said one.

"Yes; he shows no spirit at all," said the other.

"I don't agree with you," remarked the master.

"If you mean that he doesn't show the spirit of Satan, you may be right, but to my way of thinking he shows the only spirit which can be called truly noble, and that is the Spirit of Jesus, who, when he was reviled, reviled not again."

Perhaps the boys hadn't thought of it in just that light. Have you?—*S. S. Advocate.*

A POPULAR CLERGYMAN'S TESTIMONY IN FAVOR OF PURITY.

A few years ago a clergyman, who has since been made a bishop, was requested to deliver a lecture on temperance in one of the smaller churches of this city. It so happened that the preliminary services of music and ritual occupied so much time that when the minister at length reached his place at the desk he felt he could not do justice to the sermon he had prepared, in the short space of time left to him that evening.

With this difficulty to overcome, he proposed to take up a portion of what he intended to say, leaving the rest for some other occasion.

Things being this way, the doctor took up the very prevalent sin of profanity, which is so frequent among men of a certain class that it is scarcely observed. Then he went on to speak of the violation of the seventh commandment; and, among other things, he said, "There are more families ruined and separated by the breaking of their marriage vows than by the use of strong drink." His strongest point right here was this, that "Thou shalt not drink strong drink," is not written in the decalogue with the finger of God; but the third commandment, "Thou shalt not take the name of the Lord thy God in vain," and the seventh commandment, "Thou shalt not commit

*The above story is founded on facts; the characters are still living, except the father, who has passed on. I will gladly give their address to any who desire it. Cora L. Stockham, 161 La Salle street, Chicago.

adultery," is on the tablet, engraved by the finger of God, for all generations. It might, perhaps, be urged here that, at the time the law was given, the Jews as a people knew but little of the use of alcoholic drinks. Grapes grew in abundance in the promised land, and wine was not prohibited. I wish I could recall the strong terms in which the doctor spoke of the sin of profanity, breaking the third commandment, and his strong language also in reference to unchastity; but THE ALPHA can fill this part up. Now, my own feelings were grieved somewhat at not more being said against drinking, but in a private note the clergyman defended his position, and particularly as he had not time to go over the whole ground of his prepared lecture.

My own comments are these: If boys and men were taught, in youth, that it is as great a sin to humble a girl or a woman, who is unprotected, to show their power over her weakness, is as great a crime as murder, it would save much wrong-doing. The seventh commandment comes right between the sixth, which says, "Thou shalt not kill," and the eighth, which says, "Thou shalt not steal." The man who disgraces a woman and plants a thorn in her heart which can not be rooted out both kills and steals that which can not enrich him, her peace of mind; but must make him poorer than before, because more despicable a villain and a traitor. "Ye must be born again," should be the next text, born of high and holy principles implanted in early manhood: To treat womankind, under all circumstances, as one would want his mother and his sister to be treated by another.

JANE F. ADAMS.

A SUGGESTION.

A noted Christian scientist claims that the necessity for food and clothing exists only in the mind, as there is in reality no such thing as matter; that humanity might become so spiritual minded as to rise above the belief in these things, and so have no need for these so-called necessities.

Now, the great struggle in this world is for food and clothes, and thousands actually die for want of these things, or because they believe they are necessities; and not only die bodily, but, worse still, sell their souls and steep themselves in sin, to obtain these necessities.

If, then, these so-called necessities are not necessities, what a divine mission is there for this Christian scientist to perform.

The belief that food and clothes are necessary to maintain the earthly body in health and comfort is so universal, so dominant in the minds of both worldly and spiritually minded people, that much good work that might otherwise be done is not done. The Christian churches can not send out as many missionaries as they want to, because there is a lack of means to provide what we believe to be necessities for these missionaries. There are thousands standing ready to give their time and their lives to the uplifting and upholding of humanity all about them, but are hindered because

they believe food and clothing to be actual necessities, and they can not spend all their time helping others, because they must earn these necessities with their own hands.

Think, then, of the incalculable good this Christian scientist might do if she would but demonstrate to the world that the necessity of food and clothing existed only in the mind, as she claims.

And, again, if there exists nothing but spirit, what need has this Christian scientist to charge for her services or her teaching a sum of money so great as to debar all but the few of her teaching? How much nobler to give to all freely, uplifting humanity everywhere.

I do not write this in any unkind, uncharitable mood. I write it only because it seems to me Christian scientists do not act in accordance with their profession. When Christ was upon the earth he went about doing good to all. He imparted the highest spiritual truths to rich and poor alike, and he never charged any one aught for what he did for them. So with the early Christians; they asked only food and clothes and shelter, and gave freely everywhere of what they had freely received. And there has ever been, as there are to-day, people that make no pretensions to great spirituality, who have given themselves and all they possessed to helping humanity, and given freely, without charge. It is right, certainly, that they who serve spiritual things should be served with temporal things, but if the temporal things are not needed, are "not" at all, why withhold the spiritual things from those who have nothing to give?

A. C. F.

AN INTERESTING CORRESPONDENCE.

MARCH 12TH, 1888.

DEAR —: The paper (THE ALPHA) and your letter arrived in due time. You asked me to let you know what I think of the paper.

I can hardly form a judgment simply by reading one copy; I don't think much of this issue. Probably if I knew the plan of the editor better, I would like the paper better. Societies for the encouragement of chastity are as important as societies for the encouragement of temperance or any other good cause. They ought to be encouraged and are growing rapidly. Everything which has the same end in view, if wisely conducted, should receive the sympathy and aid of every good man.

So far as this lady physician is wisely working to this end, I wish her God-speed. My observation of such things, however, as papers of this kind has made me a little skeptical as to the wisdom of giving them encouragement as usually conducted. A woman is generally at the head of them. As a rule, it is a woman who has suffered at the hands of husband or friends and whose views are distorted by her own experience. She has no more idea of plan or principle or reason than the lap-dog she fondles. She looks at the word of God through colored glasses and interprets it by sentiment, not by means of grammar and lexicon. She usually has no common sense, or, if she has, she takes pains to keep all evidence of it out of sight.

Now, I am not saying this about the editor of this paper, for I don't know anything about her. I am only giving my impressions about such enthusiasts in general.

I notice, however, that the paper is a medium for the communications of disappointed, dyspeptic, absurd, silly women, and therefore I fear that this paper may partake somewhat of the same objectionable features that other similar papers have shown. I have my doubts as to the wisdom of parading through a public newspaper the things about domestic life that should remain forever secret and inviolate. Publication by wise physicians of facts that we ought to know about our sexual nature should be made and should be placed in the hands of every parent, of every man and woman; but not in the way, I am disposed to think, that this woman is conducting her enterprise. Ignorance of things so essential to our well being is as hurtful to us as ignorance about any other important parts of our lives. But I prefer to rely on the advice of a good physician, rather than on the twaddle of a silly woman, whose advice generally comes from her own peculiar and unusual experience.

Your affectionate cousin,

MARCH 13, 1888.

DEAR —: Yours of the 12th was received last evening. I confess to a feeling of disappointment that THE ALPHA, which I appreciate so highly and value so much, has found little favor in your eyes. If it will not trouble you too much to do so, I shall be pleased to have you return the paper to me, if you have not mislaid it. I always desire to find as many readers as possible for each issue, as it is my belief that a publication of the kind can not have too wide circulation or too attentive perusal.

You say that if you knew the plan of the editor better you might like the paper better. The editor of THE ALPHA holds to the doctrine that sexual intercourse should be only for the propagation of the species; that aimless indulgence in the sexual act, with no other design than to gratify appetite, is an offense against nature and nature's God. This doctrine would seem reasonable and right to the ordinary man of good sense were it not for the fact that it startles his prejudices and calls a halt to a form of sensual indulgence in which, unfortunately, he has found delight. So he is prompted to assume indifference toward such teachings, or to show to them open hostility. If he be a professor of religion, he is very apt, as I know from experience with some men, to accuse the advocate of continence of infidelity; he is prone to say that the Bible contains no such teachings, and as they are not found in that book, they must of necessity be false. And all the while his appetite, his disinclination to abandon the pleasure which he has found in the sexual act, are urging him to take the stand he does; but this fact he will never admit. Upon the banner which THE ALPHA editor bears is emblazoned "The right of every child to be well born." It is her earnest wish, it is her constant labor, that parents may have their eyes so widened and strengthened by the light of wisdom that this God-given right they will grant. The vital importance of right generation must be brought to the attention of the people; the dreadful crime of becoming parents when impelled by the lusts of the flesh must be in un-

mistakable terms denounced. So truths concerning the power of heredity are published; instances are given of the wonderful results that have been effected through intelligent design on the part of parents; and of physical and moral ruin wrought through the heedlessness and lustfulness of those who have been fathers and mothers. Experiences such as you believe should be forever kept silent are given; wives who have suffered untold wrongs from sensual husbands, mothers whose children have been the offspring of lust because conceived when undesired, sound notes of warning to their sister-women, with the righteous hope that they may be led to demand that right which no man should ever be suffered to take away from them: the right to the control of their own bodies, to say when the responsible duties of motherhood shall be assumed. Why women who have suffered should maintain silence when by speaking they may be the means of causing enlightenment to numbers of their sex, I can not understand, notwithstanding your protestation against "parading through a public newspaper the things about domestic life that should forever remain secret and inviolate."

Are some crimes of such a nature that they should never be attacked? If so, I fail to see how such crimes are ever to be removed from the earth. I hold that Dr. Winslow in THE ALPHA pursues a perfectly reasonable course; I believe that great good is being done by the publication, and with all my heart I wish her success in her work, and I am anxious to do anything and everything I can to aid her, realizing as I do the vital importance of carrying forward the battle against lust, in the marriage-bed as well as in the brothel. I know of a preacher who once said in the pulpit that the great desire of his life was to lead men to properly appreciate the virtues of chastity; his remark would have much pleased me had I not been aware of the fact that within the space of seven years his wife, a delicate woman with little physical power, had borne four children. I could not believe that each one of these children came as a result of intelligent design; I could not refrain from believing that in lust they were brought forth. The good minister would doubtless have said that "the Lord sent them"; and very many good people might have, would have, believed him. But I would not have. Having the knowledge that lust was responsible for the creation of the children, I could not believe that the Lord sent them. Perhaps I may shock you by indulging in personalities, but I would like to ask if you believe Grandmother — was the mother of fifteen children because she longed to endure the pangs of child-birth at least once in two years? I have no desire to speak in abusive terms of our grandfather, who was undoubtedly a sincere and upright man, but I certainly believe that the child-bearing which he forced upon his wife shortened her life by many years. She died at sixty-five, a broken down woman; her husband, with a constitution, if I am not in error, no more rugged by nature than hers, lived to pass the four-score limit. What sane person would dare to assert that "fewer children and better" if made the rule of all parents, would not work wondrous results? And all around us we see women upon whom maternity has been forced; whose lives have been shortened by too rapid child-bearing; who have been made miserable by the carnal demands of their "lords and masters." I can see no better way in which to labor for a needed change than that adopted by Dr.

Winslow in THE ALPHA. Certainly no good can ever be accomplished by the preacher who counsels his hearers to live chaste lives and, through the cover of the marriage relation, himself commit sins against chastity. If sexual intercourse as a means of pleasure is lawful in the marriage relation, if there is a natural demand for it which must be satisfied, who shall say that the same demand does not exist with the unmarried? Marriage causes no physical transformation in men and women, and the laws concerning sexual congress which are laid down for the unmarried should, according to reason and logic, be equally in force with those who are married. At the very root of all reforms lies this one of continence except for procreation; and until it be adopted, the world can make no rapid upward progress; all the preaching and all the praying can nothing avail.

As you say, societies for the encouragement of chastity are important. The need for them would not be so pressing were the Christian church to adopt the right attitude. But while the preachers exhort, in a vague and undefined way, their hearers to lead righteous, pure lives, the preacher who is bold enough to pointedly talk upon the sin of adultery is rarely found. The seventh commandment is studiously avoided by ministers searching for texts, lest false modesty be shocked by the denunciation of sins which our prejudices tell us should be passed by in silence, lest discussion concerning them render us corrupt. I have heard many sermons, but I have listened to but one which warned the people against the ruinous power of lust.

Without wishing to be hypercritical, and with no desire to "bore" you (although I fear the length of this communication will prove wearisome), I would like to say a word concerning your remarks about women who attain prominence as editors or writers, but yet are in your mind sadly lacking in sense and consequently unable to conduct in a sensible manner the work in which they are engaged. I have always been under the impression that the women who waste time with lap-dogs are only found among the idle and worthless class which makes up fashionable society. Women who are animated by high desires, who are earnestly anxious to make better the world, are not at all likely to find pleasure in caressing an insignificant dog for hours at a time. I do not believe Frances E. Willard or Elizabeth Cady Stanton is a possessor of a lap-dog; I believe all the women of our country who are engaged in reformatory work realize the value of time and have no inclination to spend precious hours, or even minutes, in fondling dogs. I am just as willing to trust to the discretion, good sense, and tact of a woman as to that of a man; the "gentler sex" has proven itself capable of success in all the intellectual walks of life, and I see no reason why a woman should not do as good work in the capacity of an editor as a man is likely to do. As the average representation of the word of God, I believe in this woman will show just as much soundness of belief as does the average man; I refuse to believe that there is any peculiarity in her mental composition which renders her less liable than her brother to seize upon the truth.

As you say, it is well to rely on the advice of a good physician. But among physicians of the male persuasion there are so few truly progressive men; the vast majority cling to the old ideas about the sexual nature, and the doctrine of continence meets with a rude reception at their hands; they prefer to prate about "physi-

cal necessity" rather than to embrace the truth. Women physicians, such as Dr. Winslow, having made a study of the human organism, realize the folly of the old ideas and the pernicious effect of sensual indulgence, and, filled with a desire to rescue their sisters from the slavery under which they groan, are safe guides, and they can not become too enthusiastic in my mind; they can not denounce too severely the cruel custom which sanctions the ownership of the wife's body by the husband. If such women voice "silly twaddle," I am so lacking in mental acuteness as to consider "silly twaddle," very sound sense.

Yours truly,

CORRESPONDENCE.

CONCORD, NEW HAMPSHIRE, March 25, 1888.

MY DEAR DR. WINSLOW: Enclosed is one dollar to continue my credit on THE ALPHA books. Your paper on the world's advance thought, are first in importance, as seems to me, among all the American journals of the present hour, and this by no means, is to undervalue many others, devoted, some to peace, some to temperance, others to woman's suffrage and similar enterprises of progress and reform.

THE ALPHA specialties, so far as it has any, are certainly most vital to human interests, so far as human interests can be made to reach here, hereafter, forever. The laws of heredity, the laws and rights of parentage, particularly as relates to motherhood; all that pertains to primary education, prenatal, kindergarten, and family and fireside teachings, where human destinies are mostly determined for all time and all eternity; all these are surely announced, proclaimed, argued and illustrated with an ability and earnestness, not surpassed if equalled, by any journal in the western hemisphere. And so long as such is your mission, and while THE ALPHA thus magnifies its office, you shall have a joyful and glad, though honorable coadjutor in

Ever your faithful friend,

PARKER PILLSBURY.

ILLINOIS, Feb. 4th.

DEAR DR. WINSLOW: Have been thinking every day would bring time to allow me to write a little something of a real encouraging nature; but find the increasing demands of my family are to my utmost strength, and will yet awhile have to content myself with putting in a word here and there in favor of this grand work of going to the depths, as it were; have missed my truth-bearer more than I can tell, and have had no idea of giving it up; so will patiently wait on for the treat before me. Send two dollars this time and only wish were able to help in a more substantial manner. My family of two girls and three boys are all doing nicely and keep well. My eldest, just thirteen yesterday; "our Alpha boy," next youngest, now nearly six years, is holding out perfectly in your grand teachings, and there is that something about him all notice, but few understand, as yet. Our baby, just past one year, is a great pet and remarkable for his good health. How we should love to have you make us a visit some time, and hope you will decide on your next rest to see Chicago as it is. Should love to have a picture of you and would be glad to be directed how to get one. Closing with very best wishes,

Your friend,

Mrs. D. F. J.

AMESBURY, MASS., February 15th, 1888.

DEAR MADAME: My thoughts are filled so full of you and the interest you have in social purity, that I must write you. Your hearty letter sent me with order (which you received from me through Mrs. Smith, of Pa.) did my soul good and gave me courage to forward. God bless you, the work, and all workers in this grand cause. I am so busy I have a fear I can not faithfully do the work I have planned, but I will try. I am distressed for want of money. Our W. C. T. U told me to go ahead, and I have. We have started with seven; hold our next meeting in two weeks, and I want the literature ready then. One of the first ones I spoke to, a Christian who still had blinking eyes at times, came to me two days afterward and asked for another book "A Father's Advice," for he said: "I know another boy who needs it as bad as I do," then, as I had never said a word about his own personal habits, he added with a mixture of shame and affection in face and voice, "Oh, Mrs. H., how did you know what we needed so much?" They are all eager to get to work for each one knows another one who needs the same help. May the good Father furnish me the money needed, for I don't know where to get it. I have begun among these young men because I have known most of them several years in Sabbath-school and Boys' Christian Association. Have fair prospect of starting older young men soon; these are fifteen to nineteen; some of these will reach older ones beside.

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