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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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HONESTY IN THE FAMILY.

BY MAY WRIGHT SEWALL.

We are taught that honesty, if not the foundation of all true morality, is at least an indispensable element in it. Yet are there many reasons for believing that society has up to date attained little more than may be termed a mere material honesty. Doubtless a majority of the members of families belonging to nominally good society may be trusted to tell one another the truth when material things are in question.

In the average American family, husbands tell voluntarily what they have paid or received in the purchase and sale of property. Wives make no attempt to disguise or to conceal their transactions with butcher, baker and grocer; husbands confess the cost of dress-coats, white vests and boots, while few wives prevaricate about millinery and glove bills. But in families where pocket books and expense records are thus free to all hands and open to common inspection, the same frankness does not always characterize the intellectual relations. It is foolishly fancied that differences of opinion upon abstract questions are always a source of pain and sometimes an occasion of discord; and so heads of families make this an excuse for silence concerning their deepest convictions. In these latter days there seems to be a tacit understanding that the division of labor between the sexes assigns to woman a monopoly of devotional duty, and men seem to think they have discharged their duty if they put no hindrances in the way of their wives' church relations, or if they give them such material aid as is involved in their serving as escorts to and from church services, and subscribing according to their financial ability for the support of the churches to which their wives belong. Just this degree of gallantry and liberality is in the lives of many men a substitute for religious belief and a summary of religious practice. Sometimes men add to this the performance of such public ceremonials as are accepted as a proof of Christian faith; for example, they will lead in daily or weekly family worship and participate in church rites. I think there can be no question that at the present that one-fourth of the men nominally identified with the various churches in this country, continue the forms when the spirit is dead to them, because they think a knowledge of their real views will pain or shock their wives and disturb home harmony. They do not consider this attitude dishonest, because they have never told their wives directly that they believe what by indirect testimony they constantly declare. Whatever the motive of this reticence, it is a form, a most insidious form of dishonesty, and its result is to deteriorate the moral quality of all who practice it.

I know many women who could each answer a catechism of a day's length upon her husband's affairs, give an account of his trades, past and prospective; a schedule of his goods, his opinions concerning all his neighbors; his estimate of every neighbor's character and fortune; who could hit all the articles of food gratifying and disagreeable to his palate; but ask them what their husbands believe concerning the Trinity, the nature and mission of Jesus, immortality, hereditary, the extent of parental responsibility for the tendencies of offspring, and nine out of ten of those who were so fluent when their husbands' tastes and opinions on temporary and material concerns were in question, are suddenly dumb, or utter guesses and suppositions only. There is a too general contentment in families with a superficial acquaintance; this is not true of superficial people only, but of thoughtful people. There can be no doubt such contentment prevents the best culture afforded by the domestic relations, and at the same time cuts off at their source the deepest streams of domestic happiness.

Not long ago I was talking with a young friend soon to be married, who had confidentially told me much about her betrothed, his personal graces, his possessions and prospects.

"And what are his religious opinions?" I asked. "I do not know, I never thought to ask him," was the reply. "His family go to the Episcopal church." "What are his opinions about women and her sphere?" "I've never asked him that either; but you need not worry, I know he will always let me do as I please." I hastened to assure my friend that I did not find pleasure in her confidence "that should always do as she pleased," and certainly not in the belief that her husband would "let her."

"But you have certainly discussed THE ALPHA doctrine with your lover; how far along is he in this department of moral education?" Slowly and hesitatingly came the reply, "I do not know, I have never dared to ask him about it for fear he would think it immodest, and partly for fear we should not agree."

This case is typical; it shows fairly the degree and nature of mutual acquaintance between average couples, betrothed or married. Often both parties withhold an expression of their convictions upon the two or three topics of greatest moment, in the hope of thus maintaining harmony; sometimes this is done in cases where those deepest convictions are harmonious, but each ignorantly supposes the opinions which both tacitly profess to be his partner's true opinions. That wife would feel herself wronged where husband would lock his letters, his accounts, and his purse from her scrutiny; how much more deeply wronged is that wife from whose knowledge her husband locks his opinions? Jealousy

and suspicion would grow up in the heart of that husband whose wife should bar him out from her sitting-room, her cellar, her closets. Better bar him out of the whole house than admitting him to that, bar him out of the chambers of her thoughts, her sentiments and her convictions. The deceptions of silence practiced between parents infect the home atmosphere, and indirectly teach children the art of a merely tacit dishonesty. In many families, in the absence of their fathers, children have indulgences which in their fathers' presence they dare not expect. In other families boys share certain indulgences with their fathers which they perfectly understand are not to be mentioned at home.

The worst feature of silent dishonesty, however, is that by it members of families do not so much conceal the worst as the best there is in them. In many families, men give sums to certain charities, or to aid certain reforms or public enterprises, without their wives' knowledge, because they think the object would not call forth their wives' sympathy, or because they think their wives would chide rather than have the money spent on private pleasures than on any impersonal object. Again, wives often scrimp in family expenditures, make here a little margin through table economy; there another little margin by wearing shabby or cheap clothes, that they may give something to a favorite charity or to a reform which lies in the line of some of their unavowed convictions. My personal belief is that in this country more pains is taken by husbands and wives to conceal from one another some new birth of thought, some growth of fine sentiment, some generous act of sacrifice than there is to hide from one another stagnation, meanness and sin.

The numerous effects of this can not be stated on one page of THE ALPHA, but this form of family dishonesty tends to keep marriage on the surface of life, and to limit married thought to the material side of things; it belittles the realm of love, dries its sources, and dwarfs its object; and the disasters entailed by it upon children reared under its influence are nameless and beyond count.

A NEW SERMON FROM AN OLD TEXT.

BY PARSON JONESBE.

Be fruitful, and multiply and replenish the earth, and subdue it. (Genesis I, part of v. 28.)

This command of God to man has been better obeyed than any other He has given. What prayers and tears, what griefs and groans, what sufferings and heartaches have been caused by the breaking of all the rest. Laws have been enacted; prisons have been built; churches have been instituted in the endeavor to make men keep the other commandments: but this one *men* of all religions, and of no religion, pagans, infidels, sensualists, and preachers have, as by common consent, observed without any trouble.

Doctrines of all sorts have been drawn out of the Bible. We have sprinkling, immersing, pouring, dipping, feet-washing. We have trinity and unity. We have universal salvation and partial condemnation, and so on; and, if any subject therein is still overlooked, upon which men can disagree, be sure they will find it out; but the words of our text have never phased them; they have never roused a question.

No one, then, can blame me for choosing this text so popular, so reasonable, so easily kept—at least by men—as the basis of a few remarks.

First, I would call your attention to the fact, that while men have been supposing themselves obedient, at least, to this one commandment, it has been the first part of the clause and that part only that they have kept so well; the latter part of it they have almost wholly ignored. The sensualist who would fain calm his conscience and hide his lust with Bible doctrine; the husband who wishes to compel his reluctant wife to allow him his so-called marital rights; the minister who desires, or thinks he desires to know the exact truth in the matter, each alike says: "Of course I must be right, for doesn't the Bible say, 'Be fruitful, increase and multiply?'" and there they stop as if the remainder of the clause was of no account whatever.

My hearers, let us particularly examine that neglected part of the clause, "replenish the earth and subdue it." To whom was this command first given? To Adam and Eve while they were still in a state of innocence, purity, and perfection. It was also repeated, in substance twice after that, once to Noah, (Gen. ix: 1,) who was, just before the flood, the only man so perfect and upright that he "found grace in the eyes of the Lord," and once to Jacob, (Gen. xxxv: 2,) in fulfilment of a promise made to faithful Abraham, his father, and also in recognition of his own good conduct.

The Hebrew word, replenish, translated means to fill, to make full. Replenish means to fill the earth with beings as perfect as the original pattern. You would not say that a garden which this year had borne luscious fruits would be very much replenished by sowing in it vile weeds the next season; so it was plainly God's primary design that innocence, purity, perfection, should—*could* replenish the earth. While our text was uttered by God but three times in the form of a command, it was spoken in the form of a blessing many times, but always and only to those who had by good conduct merited this favor. Abraham, Joseph, and the Israelites, under Moses, are examples. We have no intimation anywhere in the Bible that it is pleasing to Him that sin, impurity and imperfection should be increased and multiplied. The curse pronounced on wicked Ephraim was, "They shall bear no fruit," (Hosea ix: 16,) and, "Write ye this man childless," was the punishment of Coniah, (Jer., xxii: 30.) The Bible is full of God's denunciations of evil and unrighteousness, and he holds up to view obedience to the principle of heredity, *i. e.*, the power of the parent to transmit to his child certain qualities—a law of His own making—as a means to be taken into consideration in replenishing the earth. "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children," &c., &c. (See Ex., xi: 5-6.) "The fathers have eaten a sour grape, and the children's teeth are set on edge." (Jer., xxxi: 29.) "Do men gather grapes of thorns, or figs of thistles," &c., &c. (Matt., vii: 16-20.)

Do you say that being a fallen race—having sinned in Adam—we cannot interpret the word replenish in that way as applying to ourselves? I reply, then we have no right to the first part of the command for the same reason. If we will claim that "be fruitful and multiply" applies to us as well as to Adam, then, to be consistent, we must finish the sentence and acknowledge that the earth cannot be replenished with imperfect beings, neither will it be subdued by means of such.

The most of us believe in a millennium. The latter part of the Old Testament abounds in glowing, refreshing descriptions of a subdued earth yet to be; when "Every valley shall be exalted and every mountain shall be made low," and "Instead of the thorn shall come up the fir tree." When "the inhabitant shall not say I am sick," for there shall be "health and cure," and "that which was sick" shall be strengthened. (Ezekiel, xxxiv: 16.) "They shall not hurt nor destroy in all my holy mountain," "neither shall they learn war any more," "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Think you God will interpose some sudden mysterious change to bring it about? No, my friends, He has already done all that a God could do. "What could have been done more to my vineyard that I have not done in it?" &c., &c. (Isa., v: 4.) The remainder of the work He has commissioned man to perform, and just so long as we hinder its accomplishment, just so long will it be delayed. "As I live, saith the Lord God, I have no pleasure in the death of the wicked," &c. (Ezekiel, xxxiii: 11.)

Tell me how much are the insane, the idiotic, the nervous weakening, the crippled, the deformed, the consumptive, the epileptic, the paralytic, the deaf and dumb, the bed-ridden scrofulars, doing to subdue the earth? Does some one answer, "These cases are special dispensations of Divine Providence, with which we have nothing to do, and for which we are not responsible"? Ah! that is just where you are mistaken. That I utterly deny. No one has a more reverent belief in an overruling Providence than myself, and at the same time, I affirm that the only way God is responsible for them is in the making of laws. If men obey these laws perfection will result; if men disobey them, the opposite will result, and that each defective, diseased specimen of humanity comes as the result of law disobeyed either by the sufferers or by their ancestors.

Tell me how much are the lazy, the thieving, the quarrelsome, the drunkard, the spendthrift, the ignorant, doing to subdue the earth? Again I hear, "The trouble with these is in the training. Train children rightly and these objectionable habits will cease." Just so. Said the mother of fifteen children to me not long since: "I always had so much work to do to sew and cook for my family, I felt so sick and bad the first half of the nine months (of gestation), so bulky and unwieldy the rest of the time; I was so weak and poorly while nursing them, and just as soon as one was weaned, and often before, I conceived another. I had no time to inform myself, nor heart and strength to train my children as they ought to have been. They had to come up the best way they could." Those children are mediocres—goodish, harmless young folks, with passable manners, and poorly educated. They will move along, following instead of creating circumstances, and never make much impression on the earth.

The pictures painted by David, "As arrows are in the hand of a mighty man; so are children of the youth; happy is the man that hath his quiver full of them;" "Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants round about thy table," have in them no suggestion of the ugliness, inefficiency and disease, that we see in too many families, who have copied after that picture only in size. Yes, a large family well born and well trained is a noble sight, altogether too rare. As "a foolish son is a grief to his father and bitterness to his mother;" as "he that be-

getteth a fool doeth it to his sorrow," and as in the beginning God commanded man to replenish the earth, and gave us the kind of man we were to pattern after, it becomes the most solemn and important question that Christian people can ask: How can I best forward this design? One would suppose that people professing to be regenerated might raise regenerated families, but, alas! we see the deformed, the diseased, and the devilish also, among them. While it is true each individual soul must be "born again," it is in our power to transmit to them perfect bodies, perfect health, and a tendency towards spiritual things, for "the promise is to you and your children." It is true the Holy Spirit is able to subdue bad temper, lust, idleness, selfishness, or any other moral excrement, but there is no need your child should be born with glaring defects; then the Holy Spirit operating on that heart will not need to stop to take away this fault and to cultivate that grace, but can immediately use your child, body and soul, in the glorious service of God's kingdom.

By using the same good sense and assiduity in the bearing and rearing of our children which we exercise in the plant and animal world that we may obtain good crops and fine stock, the human race may be improved. The behest to bring forth and multiply was laid upon other things besides man. (See Gen. i: 20-22.) Yet man prevents many species from multiplying as fast as they would do if left to themselves. He interposes his superior reason, experience and design, and instead of thinking that he runs counter to the Creator's wishes considers it a praiseworthy course. He prohibits mares from foaling that will not bring the best colts, and castrates stallions that have blemishes, allowing only the finest specimens to reproduce themselves. "See," he exclaims, "what fine stock may be produced by running counter to the laws of instinct. Nature produces no such noble animals as can be obtained by scientific means."

Instead of feeling bound to see that plants increase and multiply as God commanded, many species have become extinct or are fast becoming so by our very efforts to get rid of them. And of the kinds we would preserve and improve, how do we proceed to do it? Take the cabbage plant for instance. The gardener does not grow the plants as thick as they can stand, as nature does in her efforts to multiply the cabbage plant. No, he sets them two and three feet apart, perhaps more, apparently wasting that much ground, for he allows not even a weed to come between. But is that vacant ground wasted? No; it is saved. That is the vitality of the soil, the sunlight, and air are saved to feed one plant, which will grow to be larger and sweeter in consequence; whereas if that same vitality, sunlight and air had been divided among a half dozen plants they would have been inferior in quality and size. Any lover of that vegetable will tell you he prefers one large, firm head to six stunted, flimsy ones.

The farmer alternates his crops of grain that the fields may have an opportunity to recuperate and furnish the particular kind of material drawn out of it in producing the previous crop. He gives the material *last* used a rest. Thus corn may follow wheat and potatoes corn.

But when man raises human plants and animals he pursues a different course. He doesn't even seem to know that it is necessary for his seed (he knows it is true for all other seed) to develop well, to ripen within

his sexual organs, but throws it off, in many cases, daily, and even oftener in the shape of immature semen. By his sexual attentions he forces his wife to become a mother just as often as she possibly can, giving her body no rest and recuperation from bearing and nursing.

In other words, he plants his own unripe seed in worn-out ground and makes them grow as thick as they can stand, which is *not* the half as sensible a way as he treats his cabbage plants. "Do men gather grapes of thorns or figs of thistles?" Neither can your wife bring forth giants from bodies weakened with bearing the children you force upon her so rapidly; nor sweet-tempered, obedient, loving hearts, when her spirit is roused to rebellion by your selfish, brutal demands upon her. "A corrupt tree cannot bring forth good fruit." It has been demonstrated that quantity and quality cannot be obtained at the same time in nature. The future will find the same true of mankind, and, also, that while men are to "have dominion over every living thing that moveth upon the earth," they are to rule themselves as well.

At present the great aim of millions of men is sexual bodily enjoyment—a selfish aim. Instead of being "spiritually minded," they are "carnally minded," governed by the "lusts of the flesh" rather than the "fruits of the Spirit incontinent," (2 Tim. iii: 3.) "Lovers of pleasures more than lovers of God." (He who loves God will deny himself in anything to promote the welfare of wife, children, and fellow-men.)

Besides these there are many conscientious men and women who have never given a thoughtful consideration to only the first clause of the text, and suppose themselves in duty bound to have as many children as the "Lord pleases to send." Don't you see He only asks you to have as many as there is a reasonable prospect you can prepare to replenish and subdue the earth? Is the wife overburdened and overtaxed already with children so that she has neither time nor strength to train them right? Is the husband too poor to do a large family justice? Have both or either of them some incurable disease? Then they will be distinctly breaking that commandment by risking the bringing of new lives to an inheritance of sin and misery.

It is a great risk for a person, while suffering from even a temporary illness, to beget a child; it is very probable that the child will have an easy tendency to contract the same disease; if the mother is ill at the time of inception, the child's brain may lack sufficient nourishment during its formation, and so its mind be affected.

My friends, science has revealed to us many of the laws by which humanity may rid their bodies of transmissible diseases, and their spirits of transferable moral evils. Insanity, idiocy, scrofula, laziness, drunkenness, ignorance, etc., etc., are all to be ousted from the face of the earth by the help of science. This branch of science is yet in its infancy. Can't you add something to it? At any rate inform yourself as to what it has already discovered. Some good people are afraid of science because Christ said nothing about it. It is true he said nothing about it, but he used the boats, baskets, nets, clothing and other things that science had helped to construct. His parables were sometimes illustrated by scientific or natural facts. And He uses science still; why the very spread of Christianity was retarded for centuries waiting for science to discover the art of printing. Christ's mission was not to teach us science—that

we can discover for ourselves. His mission was to add that which science could never reveal—religion. We need them both; the one to tell us what right is, the other to say, "Him that knoweth to do good and doeth it not, to him it is sin." Go then to science for answer to such questions as the following:

How may I rid myself of this disease? How may I offset that defect? Whom shall I marry that in temperament and talent so supplement myself as to produce the best offspring? What course shall I pursue in order to beget healthy, sweet-dispositioned, smart or beautiful children? What length of interval should be allowed for the maturity of semen? How long a season of rest does my wife need between children? When it becomes necessary for me to make myself a eunuch (*i. e.*, continent,) for the kingdom of heaven's sake, (*i. e.*, for the good of others,) has nature any helps to make that duty easy, and what are they? What can I do towards ridding the earth of sickness, disease and sin?

Let us all study natural law, scientific facts, philosophic truths and do with them as Christ did—capture them to advance the Father's kingdom and subdue the earth. What can be more self-denying, more unselfish, more Christ-like than—for good cause—to forego the pleasures of the body and of reproduction, and to devote one's energies to the uplifting of the poor, helpless children that are thrown upon a cruel, heartless world by ignorant, brutish parents? Which, think you, is the more pleasing to God, to bring forth children that you cannot endow with perfect bodies, minds and education or to deny yourself and live for those already born?

[Revised and republished by request.]

PARENTAL LEGACIES.

CAROLINE B. WINSLOW, M. D.

The desire for immortality is deeply implanted in the human heart. "If a man die shall he live again" has been the question of humanity through the ages. Equally strong is the desire of leaving behind us, when we go from this life, some monument that shall perpetuate our memory to coming generations. The less ambitious claim a place in the hearts of their descendants; they desire that only any good or noble thing they have lived or wrought, shall be remembered and held in reverence by their children and their children's children. And yet how few consider that the richest legacies that can descend to posterity must come through obedience to laws of hereditary transmission of qualities of blood and brain and heart, making their children rich in health, in perfect physique, in vigor of mind, and, better still, in cleanness of heart and a devout reverence for the written and unwritten laws of God.

Heredity means (according to Webster) descended by inheritance, ancestral, patrimonial, inheritable. But to use a more familiar definition, "The science that treats of the transmission of physical, mental and moral traits to descendants."

Many-sided and perplexing as is a successful study of our subject, with its centuries of accumulated crookedness and mystery, we believe, by patient study, with the aid of inspiration and the light of science, human intelligence and beneficence will be found competent to unravel this tangled mass of evidence and patiently arrange into order, testimony of the most valuable character, and evolve lessons of wisdom that will essentially ad-

vance the interests of the human race. Of course we are only seed sowers, and can only work with the implements and materials produced by our generation. We must begin with those already born and those that will be born in our day. It will be a vast benefit to posterity if we can so enlighten the rising generation that they will realize the necessity of studying their own patrimony, and that of the one they propose selecting for life companionship. If only this is accomplished the tide of human wisdom will have turned its efforts in the right direction, and the opportunity for developing the most sublime traits of human character will be afforded. For I predict our coming heroes will not be battle-stained and blood-stained men with maimed and crippled bodies, but men and women who will be canonized for their self-renunciation and the *wise ordering of their lives for the good of others*, for good works, diligence and skill.

Self-conquest will be an achievement recognized and honored by all men, and will become the power which shall marshal their hosts against such spiritual enemies as tyranny, selfishness, ignorance and lust, such are to be our bloodless battles and our laurel-crowned victories.

With such noble ends to be accomplished we look with great interest and solicitude to this new departure, in social ethics, which penetrates to the height and depth and length and breadth of human capacity, and inquire what are the methods and plans by which such desirable results will be brought about?

If, by familiarity with our inherited traits and an inventory of possibilities, *ought* is discovered that cannot be satisfactorily transmitted to prove a joy and blessing to progeny, individual responsibility will be so patent that an irremediable defeat will settle the question of parentage at once, and an heroic resolution taken that their plague-spot shall die off from the face of the earth and be known no more forever. But if by knowledge of the laws governing development and a wise application of the law of selection, whereby the virtues and defects of contemplated partners may complement each other with the sustaining praise and stimulating joy of establishing a new grade that shall lead to a desirable pedigree, and doing one's best toward redeeming the mistakes and blunders of the past, the results cannot fail of being most happy.

When fathers and mothers become as solicitous for the mental and moral qualities they leave behind them as they do of houses and lands, government bonds, promissory notes, articles of *virtu*, and other worldly and perishable possessions; when they strive to bequeath such priceless treasures as a healthy physique and well developed brain to their heirs, "the last will and testament" of progenitors will be less liable to litigation, legacies will be of more permanent value, and become objects of profound veneration. The spendthrift will not forget the sacredness of his inheritance; the man or woman tempted by appetite will possess a double incentive to resistance. That rich, pure blood, may be transmitted untainted by any voluntary self-indulgence, and what of taint or discord we detect in ourselves will become a life-work to eradicate and conquer by the persevering observance of physical and moral hygiene; that only grace, health, and beauty be handed down to crown with joy the lives of coming ages of men. Then the unfortunate victim of malformation, of feeble intellectual and moral sense, with scrofula, syphilis, or insanity poisoning his blood, will be looked after and

cared for by legal but humane authority, and will not be permitted to transmit his curse to posterity. The restraint imposed by legal enactment, reason and conscience, will be the *tender but effectual* means used to check this class of population. For it will be considered "a *sin to entail crime upon society*, and equally a *sin to make one's house a sepulcher, full of death and blight.*"

There has recently come to our knowledge a family of eight idiots, all grown to men's estate, with stalwart bodies, but not sufficient mental calibre to care for their personal wants any better than in early childhood. Their father and mother are cousins. With the habits common to ignorant people, blood poisoned with whisky and tobacco, the tissues of the body built up on pork and corn; is it surprising that these old people are utterly discouraged in their poverty and the failure of all the objects of life? Would not legislation that would have interfered in preventing the marriage of such persons, or after their marriage, have interposed its beneficent restraints to have prevented these eight crimes from burdening the world have been wise and timely?

"This is the class that are damned into the world, not born." "It becomes the duty of scientists and reformers to see to it that this class of parasites do not drain the life of the parent tree."

Such are the penalties and disappointments that result from a life of ignorant sensuality and irresponsibility in many families. This may be considered an extreme case. But do we not see such results in a degree all around us? How often do we hear of good men, ministers of the Gospel and devout Christians, having wild, vicious sons and unreliable daughters, and how often is the question asked, "Why should such God-fearing families be so afflicted?"

A great stride forward will have been taken when the religious and secular mind shall have been disabused of the popular error that God creates every child that is born, calls him forth into life by the fiat of His will. Here human responsibility is ignored by the masses and Divine Providence becomes the scape-goat for our sins and shortcomings. But this immunity does not extend to the breeding and improving of domestic animals. The farmer and stock-raiser knows to a certainty that if he wishes fine cattle and spirited horses he must be wise in selection, careful to supply nutritious and abundant food and provide *just enough* exercise to insure the health and vigor of the female. Do the majority of men thus provide for their coming child?

This point is aptly illustrated by a correspondent in a recent number of the *Women's Journal*. The writer, a wife and mother, is over-burdened by housekeeping and the care of her little children; her husband stupidly oblivious of the fact. She says: "Once we were riding; at the foot of a hill he told me to get out and walk up as his mare would foal in July. *My baby would be born in August.*"

He remembered to be kind to his horse and care for his colt in embryo. He knew his responsibility there, but he had no thought for his own child. I fear this is not an unusual case, for, alas, it is the experience of many wives. Another one writes: "I have no money only what I can get on the sly." Meaning if she could find small coin in her husband's pocket she would take it, if she thought he would not miss it. His children will inevitably be sly and thievish. But he feels no responsibility in the matter. They are God's children, not his,

It would make a vast difference in that man's conduct, and still more in the character of his children, if he believed himself to be a free moral agent in this matter of generation, and while holding the balance of power is largely responsible for the endowment of his children. "As he sows so shall he reap."

We are told that God wills the salvation of all souls, but he cannot and will not save souls without human help. Nor do for us what it is best that we should do for ourselves.

This knowledge will mark a new era in the history of human progress and reform. Men will select their wives for their vigorous health, their moral and spiritual tendencies by inheritance and the effect of personal habits of life, and the probable result to their children from combination with their own peculiarities; before they dare jeopardize the welfare of offspring, who are so helplessly dependent upon their ancestors not only for the breath of life, but for qualities that will make their lives desirable, not an intolerable burden to themselves and society; that will endow them regally, not impoverish them with discord and disease; crown them with transcendent talent, not blast them with idiocy.

When this great day shall have dawn upon the children of men, the work of the church—Christ's church on earth—will not be the expounding of doctrine, calling upon men to save their souls by sprinkling or emersion, while they despise and neglect their bodies, but shall be the healing of the great leprosiacs of society, the cleansing of sensuous lives, the diminution of criminal classes, the care and education of youth by every elevating and salutary influence. Teachers and preachers must begin by casting out their own selfishness and cultivating virtue and purity in their souls, and so manifest it in their lives that from them will emanate an attractive radiance that will draw the sin-sick and heart weary unto them, to heal and bless. They must recognize physical law to be as divine and immutable as spiritual law, and impress upon the minds they would direct that there can be no *real* virtue except when manifested through a healthy body. Therefore the attainment and preservation of physical health becomes a cardinal virtue. And above all must we steadfastly live our principles of beneficence and purity if we expect to do good to others. Especially must we live lives of sexual holiness and pure continence except for procreation, whether married or single. Sexual abuses are the great sins of our day. The social ulcer, the cancer at the heart that is draining our strength, consuming our life and vital force, defrauding little children and the cause of the increase of crime, disease, premature death and all the sorrows that blast our lives and go to make up its wastes and burdens.

False teachers have proclaimed the doctrine of "physical necessity," have wailed about "sexual starvation" and "over population." Medical teachers and physicians have recommended marriage or concubinage as a specific for sexual diseases. All manner of protections and prevention to conceptions, with fœticide, (which often means suicide,) have been devised. Some have even professed consecration of sexuality, which proves to be another name for sensual indulgence without procreation, but to me they are all false teachers, false prophets, that cry "peace, peace, when there is no peace." They all lead to the same result—disgust, loathing, disease. The desecration of the God-like creative power and sacred sexual functions creates a perfect pan-

demonium in the soul. Of it are born satiety, disgust, jealousies, contentions, nervousness, disease, and death of all that makes life sweet and desirable. Thus is Milton's allegory of the war in Heaven and the fallen angel re-enacted in our hearts and by nearly every family in the land.

In this condition children are too often conceived, added to the rebellion of the wife against the injustice of enforced maternity, and the plotting against, or at least the desire to destroy the embryo. What wonder that we are overrun with criminals of every shade and degree, God's likeness transformed into demoniacal distortions, and the world burdened with the support of jails, penitentiaries, reformatories, insane, deaf, mute, blind and idiot asylums, with a gibbet in every township.

All these disasters follow the desecration and profanation of the most sacred function with which we are crowned. The creative power, in combination with reason, allies us more closely to an Infinite Creator than any other gift. Every infringement of the law of continence for sensual purposes to an enlightened conscience brings its own shame, debasement, and contrition.

Let no one say "this standard is too high;" that "it is not possible of attainment." I assure you it is. Many families are this day trying this method of living. And they report themselves as being happier and healthier, more loving and cheerful than before.

We cannot recognize the necessity of physical expression of the sexual nature save for its legitimate and creative function. Unlike the natural physical instincts which demand food, shelter, warmth and clothing, which are necessary for the renovation of the blood and building up the waste tissues, and the growth and health of our bodies, *this* is under the control of our emotional nature, and should be dominated by our reason and will power, as every expression of it reduces vitality and wastes life force. No man or woman in health and symmetrically developed has any desires, but through the imagination or sympathy. Like the shedding of tears, health or happiness would not be impaired by years of abstinence, but like weeping, indulgence always depresses nervous energy.

This doctrine of continence is the stone which all social reformers have rejected or neglected. I now present it as the chief corner-stone of our new social structure. If accepted it will set the family pedigree and inheritance on a firm enduring base. Storms or floods, winds or flame, nor the power of hell can never prevail against it, for it will stand upon a rock. Security and peace will dwell with wisdom within its borders, and none shall make afraid or soil its pure escutcheon with slander or evil passions. This is really the whole of salvation each soul must work out for himself.

Brothers and sisters, I exhort you to present your bodies holy, acceptable to the Lord, which is your reasonable service.

One thing can be said of fresh cool water when needed by the system, it is most grateful to the sense; when not needed it offers no temptation. So much cannot be said of beverages that intoxicate.—*Fanny B. Johnson.*

"Physical destruction is a crime against all good, and the stamp of ignominy and disgrace rests upon all the ways that lead to it."—*Runnells.*

INSTITUTE OF HEREDITY.

EDITOR OF THE ALPHA: I have just closed a very brief agency in behalf of it. Maine, New Hampshire, and Massachusetts were my field, though I scarcely more than entered either of them.

Comparisons are never in order, or it might be declared, no reform has ever been of such sublime moment as this of heredity, either in magnitude or importance. None ever can be of any greater. Carried to full completion, our earth becomes heaven. Few yet, if any, are able to see, still less to comprehend it. The time to try men's souls, and the souls of women too, and bodies as well, is at hand.

Marriage is to "experience religion" anew. Maternity is to be sanctified in degree, before unknown. Every mother shall be holy as a Virgin Mary. Every child shall be divinely anointed; be begotten, born, and baptized in fountains of pure and divine love.

The family, only type of Eden, saved amid the wreck and ruin of "The Fall," is to be restored, redeemed, exalted, glorified, until a new Jerusalem shall arise, not descend from God out of Heaven as in Patmos visions, but arise and fill the earth. The whole earth and all worlds peopled with intelligences and presided over by providential love and care.

When all this is accomplished, the mission of the *Institute of Heredity* will be completed.

Some thoughtful persons ask me: "When can these things be?"

For which I answer, when can they *begin*? And who shall begin them? For nothing can be ended till it be begun. And who dare begin this sublime *emprise*? How few dare speak of it aloud! How few are capable of speaking of it wisely and well!

One law only can sanctify marriage, and that law is love. And every birth outside of such sanctity is unlawful. Nor can all the courts and churches of a solar system make it otherwise.

And now, who shall commence a millennium such as is thus contemplated? Not complete it, but commence it? No rational, reasonable soul would dare or wish to set the standard lower. The tallest archangel was once a babe. So was the "Christ of God." So is maternity exalted to the right hand of the Creative Majesty in the heaven of heavens! Let all looking to marriage and parentage, hear and understand. Let all who hear, understand. Let there be as many "Institutes of Heredity" as there are marriages and births. Let no minister nor magistrate dare solemnize a marriage not baptized in all the hallowed loves that can be kindled in human souls and spirits. Let woman's maternal function be sacredly, solemnly consecrated to its one only object; ever pure and inviolate as the apple of the Eternal Eye; as the heart's care of the Infinite Love.

Let no new birth be even contemplated till all preparations and waitings and welcomes are making worthy to receive a sovereign of an empire. In one word, let man recall what is meant, and all that is meant by being "created in the image of a God," and not dishonor himself by becoming father of a being of whom the very brutes are sometimes ashamed.

Let man aspire up into the very *Holy of Holies* in his own nature and being, and woman will as surely follow him as all organized existence seeks the solar light.

The meeting of the *Institute of Heredity* last week, though not quite so well attended as a year ago, had yet

many signs of promise. Contrary to all expectation, the faithful secretary, Loring Moody, was able to attend part of the sessions. The capital president, Hon. Daniel Needham, of Massachusetts, opened the morning meeting with an address all aglow with encouragement and hope. The third and last session was continued with unabated interest till between ten and eleven o'clock at night. Among the most interesting exercises of the occasion was a report made by Dr. Foote, of New York, on the present condition and prospect of the cause in his own city of New York and the State at large. It is to be hoped he will give at least the substance of it in his able journal, the *Dr. Foote's Monthly*.

And had I time, or THE ALPHA space for any extended account of the *day's proceedings*, I should certainly pay special attention to the earnest words of wisdom, and tenderness too, of the venerable Mr. Alcott, of Concord, Massachusetts, home of the late Mr. Emerson, and whose departure has left him alone of all his early friends and associates in that memorable town.

But I have trespassed on you as never before, and will hasten to subscribe, begging your pardon.

Yours, for all good word and work,

PARKER PILLSBURY.

CONCORD, N. H., June 7, 1882.

"I WANT TO ANSWER."

MRS. EDITOR: I have just read a piece in the May number of THE ALPHA, headed "Still Unanswered," to which I wish to reply.

I am a strict vegetarian, and have been for the last ten years, and much of that time I have been doing hard manual labor on a farm. The first season I lived on the reform plan, I experienced that "loss of muscular strength," as the writer calls it, but since then I have had no such feelings.

Last season, while in the West, I followed the reaper for nearly four weeks, beside working very hard in the hay-field before harvest began. I could do as much as any of them both in the hay-field and in the harvest-field. I also find that I can stand the cold much better than formerly, and for the last four years I have worn no overcoat at all, and most of the time I have been out in the cold all of the day, and sometimes part of the night.

I will also remark that I have not been sick or had to call for medical help but once for the last ten years, and then only for a day or two, caused by my having the measles. I take no medicine of any kind. I eat no meat, butter or eggs, or animal food of any kind. I use no salt or condiments of any kind. And I always have a relish for my plain food. I eat but two meals per day, and I find it is better for me than three.

My pre-natal conditions were not the best, and I had naturally a weak constitution and before I began the reform plan I was sick about half of my time, but now I enjoy the best of health. I find no trouble in leading a continent life, and I have good control over my body. I have no desire to return to the "fleshpots of Egypt" or the "broth of abominable things." I can give "Interested" the names of many persons who work at hard manual labor and live on the reform plan, and I would also refer them to a book called the "Science of Human Life," by Sylvester Graham and for sale by Fowles & Wells, N. Y.

E. SMITH.

EAST SAGINAW, MICH., box 1549.

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

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

THE ALPHA.

VOL. VII.

JULY 1, 1882.

No. 11

WE WILL send this number to any address postage paid for three cents a copy. Send in your orders; we have a large edition to distribute.

THE CAUSE of woman's suffrage is making rapid strides in New York under the energetic labors of the New York Suffrage Association, Lillie D. Blake, president.

SAID a mother: "There are some theories in THE ALPHA that I cannot reconcile with facts—such as the statement that expectant mothers should have the best conditions provided for them. Now, there is my Charlie. While carrying him our affairs were never in such a disastrous condition. My husband's business was so bad that there was imminent danger of a failure. The business was established by his grandfather, successfully run by its founder and my husband's father, and its failure in our hands was a great responsibility, felt by both of us. We had shortly before purchased a new house and fully expected to see that swept from us in the general ruin of our finances. Yet Charlie is the bravest and most cheerful and mischievous of all my five children. He absolutely knows no fear. How can you account for that?" she asked. "Did you sink under these trials, worry and weep in despair?" I asked. "Why, no," she replied; "I was obliged to keep up to sustain my husband. I exercised all the hope, energy and sympathy I could command, and felt equal to any emergency if the worst should come;" and I replied, "there is your reward for the exercise of mental and moral force. You transmitted that part of you to your

son, to live forever, and taught a lesson for all time." It is not the surroundings and circumstances that make up life, but the spirit and temper in which we meet the inevitable—the trials that seem to be laid on us by human ignorance, malice and selfishness, as well as those called providential. It is self-control and poise that mothers need while moulding character for time and eternity.

Another mother said: "Look at that child," pointing to a black-eyed five-year old boy, small for his age and delicately and compactly built. "He is constantly active, with the agility of a squirrel, mischievous and frolicsome. When I carried him I had great trouble. My husband was out of business, and had a long sickness, a low, nervous fever, from the effects of which he was a long time recovering. My strength was severely taxed in nursing and entertaining him during his convalescence. Would you not expect these unfavorable circumstances to have left their impress on my child?" she inquired.

"How did you bear all this trouble?" I asked. "Did you sink under it?" "Not for a moment. I dare not give way to the heart-ache. I was obliged to sustain my husband. Everything else was swallowed up in that one consideration. I had no time to even think of my situation, and what kind of a child I was forming." "Well," I remarked, "your over-exertion probably robbed the boy of his physical development, which accounts for his size, but you gave him mental and physical activity, with an enduring temperament and a hopeful, cheerful, self-relying spirit. A truly rich endowment.

A feeble, delicate woman, with a devoted, loving husband, who relieved her of all care and responsibility. This quiet, serene life, surrounded by comforts and luxuries to the extent of her husband's means, ministered to by friends that were anxious that nothing should tax either the mind or body of the expectant mother. The mistaken mother received all this care and aid in a most placid and self-indulgent spirit. In this restful condition she gave a fine, vigorous physique to her son. But, alas! she imparted no power of moral resistance, no strength to will and to do that which would make him the worthy son of such a father and mother. All mourn over his unsteady, unthrifty ways. A present plan, a present indulgence is enough to bind him to future good. This illustration may throw some light on the cause of the disappointments so many excellent parents feel in their children, and makes them wonder why their careful training, good example, with educational advantages, are of no avail to make these children a blessing and a joy. Mrs. Kirby would call this failure the result of "unused talent." So sins of omission produce results as disastrous as sins of commission. How plainly these cases mark the necessity for self-knowledge.

THE COMING WOMAN.

Col. J. T. Long, of Kentucky, delivered a suffrage lecture to citizens of Astoria, Oregon, March 16, 1882.

It was very humorous and the arguments conclusive, showing that the *moral strength* of woman shall become a controlling power, when the shackles and social restraints of political inequality are removed from her.

"The woman of the future will be the queen of home, not in theory as now, but in practical fact. *"She may and will own her own home.* It will be her kingdom, where her influence will radiate with the power of unquestioned authority. She will be the slave of no man, the subordinate of no power. Her reign in the realm of home will co-ordinate with the reign of man in the realm of State." "The coming woman will come, but she will not be a Mormon." Has not that the ring of true prophecy? Is not this in part a pre-vision of the good time when men will be men and women will be women, different but equal, no tyrant, no slave, no oppressive ownership nor subordination, but both husband and wife, free to be and to do that which will best fill the sphere of each, and work out in harmony the highest interests of both. In such a happy state both men and women will see more clearly that the true marriage relation is not polygamous nor promiscuous; not dominated by passion or selfishness, or love of power or possession, but clearly recognizing the law of selection and patiently waiting till a suitable mate is found, two wise and God-fearing souls will unite their hands and hearts to build a home beautiful and complete, representing their blended lives, and then rear children that, in fearing God and honoring their parents, shall enrich the State with their virtues and their talents and never depart from the precepts of their blessed parents, nor efface from their hearts the living picture of home and love, purity, health and all the sweet and lasting joys of life. In such a family the sons will not depart from a life of purity any more than the daughters. The virginity of both will be equally sacred, for they will know that any violation of the law of chastity will cast them forth from the Eden of home to become wanderers on earth and be debarred from the joy of a re-united family in Heaven.

Will persons thus happily united, with such aims and aspirations, be likely to seek divorce or variety, try fruit from a forbidden tree, or be deceived by the seductive glitter and show of pleasure and expect happiness to follow? Never. So plainly will the law of marriage be known by him, and so highly will he value its sacred functions, any violation would thrust him out of heaven into hell with all its torments. Such a step would be more than suicidal, it would be damnation—the damnation of a soul searching earth and heaven to recover its lost mate. No, the coming woman will not be a Mormon or a free-lover, nor the coming man either. We believe in this modern prophet, and hope the spirit

will move him to speak again. His words of wisdom shall be for the healing of the nations.

"FOR GIRLS:." A special Physiology. Being a supplement to the study of general physiology. By Mr. E. R. Shepard. Published by Fowler & Wells, 753 Broadway, New York. It is a book we most heartily and unreservedly recommend to parents, guardians, and friends of young girls to put into the hands of their daughters and wards. It fully supplies a long existing need and completes the instruction ordinarily given in physiology of woman in our high schools and seminaries. This book is rendered more valuable and more important, as it treats with perfect freedom and in a wise, chaste, and dignified manner subjects that are entirely neglected by most teachers of popular physiology. Indeed so far has this indelicate delicacy been carried that manakins have been made in Paris for American schools with the reproductive system entirely omitted. Is it not most shocking that we should cultivate in youthful minds the thought that an All-Wise Creator has made any part of our bodies to be dishonored, ashamed of and ignored? The modern physiologist might make improvements on this beautiful structure, but he never has and never will while the sun shines or the earth revolves. Nothing in our whole social fabric reveals the thoroughly corrupt condition of society more than this disposition to ignore and call unclean that upon which He has set the seal of His Creative Wisdom and skill. But this is one of the books that is to help lift us out of this slough of impurity and error. "Let us have more light." But let the light course through the rarified medium of a reverent study of the handiworks of God. Nowhere in all the universe is there such a sublime display of Infinite skill as in the construction of our forms, the beautiful tabernacles in which we dwell while we sojourn here. None but a woman with a crystalline intellect and a pure, loving heart could have written this clean, thoughtful and simply scientific description of our sexual system and our moral obligation to study it thoroughly and guard it from any impurity of thought or act, from injury, through ignorance, abuse or misuse. It is the first book of the kind we have ever met where the writer's mental and moral vision enlarged, *grew* with her theme, until, contrary to all previous instructions and pre-conceived opinions, she marched squarely up to the recognition of God's primal law governing the relation of the sexes, and *simply* and *plainly*, therefore *strongly*, states her convictions and leaves the truth to take root in the heart and purify the lives of her readers. This has won our entire and hearty approval, and enlists us as a champion and friend, to do all in our power for its sale, for the pecuniary compensation of its author, but more for the lasting good of our girls that are to be the teachers, wives, mothers and leaders after we have laid aside our armor and have entered into rest, thus

helping to make the world a little better for our having lived. When writers dare to be *true* to their convictions and publishers have the courage to bring out long-neglected truths, it is a sign that the world moves and we are moving with it.

The publishers call for agents in every town and hamlet in the land. They offer liberal terms to any that will canvass for its sale. We cordially recommend our unemployed and dependant women, young and old, to send for copies and begin this work immediately. One hundred thousand copies should find their way into the hands of as many young women during the year. A new day will dawn upon this republic when women know themselves. Hereafter, from time to time, we shall publish chapters and extracts. Want of space prevents us now. Price, \$1.00. To be had of publishers or their agents and at the office of THE ALPHA, No. 1 Grant Place, Washington, D. C.

A PRIVATE LETTER from Nebraska says:

Within the last month the cause of woman suffrage has seemed to assume new definiteness in Nebraska. There is a more hopeful feeling among all who are interested. I think the result will justify the most sanguine. There are so many women depressed by bodily weakness that they have not been able to even make themselves intelligent on this subject. There are some more fitted by nature than others to take the lead. These must be captains. We who are not so capable will fill the rank and file. Mrs. Colby is working assiduously. Whatever she undertakes she is determined in and will do honor to her convictions. She has superior endowments, good thoughts and clear views as a writer. She is frank, kind, and full of noble impulses, and with all this has a substratum of common sense. After this season she will devote her time to writing. She is now writing up a history of Nebraska.

I hope you will meet Mrs. Brooks. She has given this subject several years of earnest and awakened attention. Dear Mrs. Winslow, you do not know how it pains me to see the health and morals of the youth of this town so neglected. What more could be expected when mothers live such an artificial, metamorphosed life? I have done my duty towards my children thus far, to instill into them the principle of obeying every law of health, so that they now observe them from conscientious motives. You may send Mrs. Colby, at my expense, twenty-five copies of your "extra." Mrs. Colby is travelling so much through the State that she can circulate them more intelligently than I could. With much love, yours, M. P.

HEREDITARY TRANSMISSION.

A woman who loathes or fears her husband will find that the children born to her while living in a chronic state of terror or loathing will inevitably be fretful and troublesome in their infancy, disobedient and unmanageable during adolescence and most likely riotous, treacherous and criminal in their maturity.

A very lovely and high-bred lady, who had the misfortune to have a son hanged for murder, once said to us: "The crime of my boy was the legitimate outgrowth of my own criminal weakness in living with his father, whose violent passions made my life a torture. Too much the slave of my social position to give food for gossip and scandal, by leaving him, even while I hated

him as bitterly as I feared him. For many years previous to his death I never saw him leave the house without an involuntary (mental) prayer that he might not live to return."

For years this poor lady, as shown by her confession to us, was a murderer at heart and transmitted to her child the character that led to his death upon the gallows.

Another woman, educated and well connected, who had brought her husband a large fortune, found him to be so penurious as not to be willing to allow her the necessaries of life, although he spent her money without stint in the gratification of his own tastes and vices. "When I was about to become a mother," said she to us, "my husband refused me money even to provide necessaries incident to my condition, and had I not risen from my bed after he was asleep at night and taken the money I needed by stealth from his pocket-book, my boy would not have had a single garment at his birth." This communication was made to us by a broken-hearted mother whose young son (detected in stealing from his employer) we were endeavoring to save from the legitimate consequences of his crime. This boy, in spite of light, intellect and high culture, had, we afterwards learned, been an inveterate thief from infancy, and could no more withhold his hands from that which pleased him than he could prevent his ears from receiving sweet sounds or his eyes from roving over the scenes that delight them. "Had I known anything of the laws governing hereditary transmission," said the mother, I would have wrapped my baby in swaddling clothes and laid him in a manger, or have taken him to the nearest stream and cast him in, rather than to have stamped upon him, by pre-natal impression, a character that will forever make honest living impossible to him."

A woman of course cannot control the proclivities of a vicious husband, or even her children altogether, from taint inherited from the father, but all women can understand that criminal or dishonorable impulses entertained and unchecked by themselves are likely to be reproduced in their offspring and bring them to grief and shame. We do not believe at this period of the world's history that any intelligent man or woman can seriously doubt that the evil traits of parents are transmitted to their children just as frequently as are their virtues and features. If the distinguishing characteristics of parents are virtuous, as a rule we may look in vain through pauper or criminal lists for their descendants. We have Christ's own words as authority for believing that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The old adage, "blood will tell," is but a more terse rendering of a still older Scriptural warning:

"The sins of the parents shall be visited upon their children unto the third and fourth generation."—*Annie E. McDowell in Sunday Republic.*

CLEANLINESS IN EVERY DEPARTMENT OF LIFE.

To a child the sexual organs are merely those of digestion. All that is disagreeable and instinctively private about the necessary animal discharges naturally clings to these parts of the body. Much of the physical and moral filth that is often attributed to more serious causes, undoubtedly arises from this confusion. In many animals there is a natural tendency to hide the effete matter which their bodies may discharge, and man certainly shares this instinct. But it is not necessarily one of shame, but rather of unconscious respect for others, and in obedience to that deeper universal law which does not allow a particle of created matter to be wasted, but gathers again for future use all that has lived its present purpose. Instead of allowing this instinct to have its natural influence, the child, from earliest infancy, is made to associate something vulgar and shameful with the organs in question. There is no more sense in forcing a child to a disgust for this part of his body than to teach him his nose is a somewhat shameful feature, because the means of occasional unpleasant discharges. Every organ of the body has its especial function, and in itself, is good and clean. Its neglect and abuse are the only true causes for shame.

Two direct, practical helps towards purity in this direction, are: 1st, frequent bathing, and, 2d, clean water-closets.

The parts immediately connected with the discharge of waste matter should be bathed at least once a day. This habit should be as much of an essential routine as the washing of face and hands. The water should always be cold except in cases of extremely delicate children, and there are few who could not bear this if once made a custom. Such bathing, apart from the benefit of general cleanliness, is known to lessen the excitability of the sexual organs, and in time proves of double value. In a moral sense, this daily washing will unconsciously be a purifying discipline, and help in great part to prevent any false prudery. The child will learn by force of habit that to be clean is to be clean everywhere. There are no unclean parts to a pure mind.

Judged by the majority, a water-closet, or whatever arrangement may take its place, is literally a receptacle for all manner of abominations, badly built, ill kept, the nest of poison to both body and mind. Here are thrown dirty clothes, old rags; here are kept the discarded slop-jars, broken boxes, etc.; descending to worse things we find total neglect, cobwebs, dust, and all kinds of filthiness, while the walls (most frequently in our schools) are covered with indecent language and pictures too vulgar and nasty to mention. All this, however, is but the exterior; it is in the more harmful hidden filth that the greatest evil lies. The ordinary "pan closet," now in most common use, is a very poor, unclean arrangement, and the old-fashioned hole in the ground, used almost entirely in all small villages and on farms, should not be tolerated. There are many grumblers and preachers upon this subject of plumbing and drainage; but a few commonplace suggestions will be offered here.

The "Hopper closet" is one of the cheapest and simplest closets, it being merely a funnel with a trap to prevent return of sewer gas. The box should be so arranged as to unbinge easily, so that there can be a frequent and thorough cleaning. The best closets are, probably, the "Dresco," and the "California." These, of course, are much more expensive and complicated in mechanism. Where there is no water supply the best

arrangement is the "earth-closet," which can be kept as clean and inodorous as a water-closet.

Fancy work, lace curtains, and brilliant chromos, are out of place in a water-closet. There should not be anything that is unnecessary, and everything should be simple and clean. It should have plenty of air and sunshine, and as much white about it as possible. Let there be no temptation to loiter. Make the use and cleanliness so emphatic that the one and only purpose cannot be mistaken. In its perfection, a child would go to and leave this place as naturally and forgetfully as he performs the simple office it suggests. If there is an "unconscious influence" about the place, especially if it be bath-room as well, let it be only *cleanliness*. In the case of an out-house, there is much chance for fresh air, and with frequent sweeping and scrubbing the place can be kept very pure. Always to have this spot about the home and school one of *absolute cleanliness*, would have a purifying effect that can be scarcely realized.

Under ordinary circumstances it is easy to understand how children suddenly catching some vulgarized truth upon sexual matters, at once clothe it with impurity and false shame. What has been spoken of in this article merely offers some practical help without any direct teaching. It is a mistaken delicacy which covers holy knowledge with untrue mysteries. Let us be straightforward, clean—honest about these things. Simple and general explanations can be given to the child of the various excretions, and the necessity of their occasional removal; and a clean body always sympathizes a pure soul. Having disassociated as much as possible, the idea of shame, the mother and the teacher need not fear to touch more definitely upon the sexual organs. There is not any danger of destroying a sensitive appreciation of modesty, for truth, pure and wholesome, rightly given and honestly loved, carries with it a sense of responsible power and genuine sacredness which polite ignorance can never have. Such subjects should, of course, be gradually unfolded and proportionately to the child's temperament and understanding. The sunshine of truth is always safest and best for good and wholesome living.

GERTRUDE BLAKE.

This subject has a very important bearing upon the comfort and health of the family; the non-observance of cleanliness in this department of the house gives a very strong bias of disgust if not debasement to the mind of an impressible child, not to mention unhealthfulness. A lady said to us, "I am forty-seven years old and my health suffers to this day from the repulsive closets of my childhood, causing me to defer going to them to the latest possible moment."

We are glad our young friend, as a genuine kindergarten and thorough reformer, has so courageously and clearly presented this subject. Besides the necessity of every closet being kept immaculately white and clean when there is not water supply, all privies and out-houses should have standing conveniently a keg or box of dry earth with a small shovel, and every member of the household should be instructed to throw into the vault a shovel full of the dry earth every time they use it. This will most effectually destroy odors and render the surroundings healthful.

About-water closets we know of none so effective, simple and inexpensive as R. D. O. Smith's odorless water-closets. Have had one in our house five years and have no reason to change our first opinion of its hygienic value.—Ed.

LONGEVITY OF VIRGIN CELIBATES.

EDITOR OF THE ALPHA:—It is with very great pleasure and respect we witness the good work you and co-workers are doing to reform society relative to its social and moral status.

The human family, including all nations, races and tribes, are, and for untold ages have been, in very abnormal conditions relative to the sexual relations of society, as affecting the physical, mental and spiritual conditions of the race; and through the abnormal development of the passional nature, life is not only vastly shortened, but its few fleeting years are loaded with pains, sorrows, and blighted loves, with physical and mental debility and spiritual blindness, in consequence of the enormous expenditure and waste of *vital force* that makes miserable and wretched the so-called living, and prematurely loads the grave with millions born and unborn.

The abnormal passion-fires are transmitted from parents to children, and untold numbers of physically deformed organizations and monstrosities, and idiotic mentalities are foisted upon society, the fruitage of unbridled lust. It is a solemn truth, taught man by the universal laws of nature, manifest in the positive and negative forces of creation, operating in the mineral, vegetable and animal kingdoms combined, that the *use*, and the *only God-ordained use*, of these forces, manifest as sex, is reproduction; and every sexual desire without the pale of this domain, in its normal sphere, *confined to the bounds of generative use*, is a *sore*, an ugly ulcer, on creation's organism.

Man, as the crowning link in God's creative chain, was not equipped with animal emotion and sexual passion to enable him to degenerate his race, and cast its lot below the four-legged brute creation. These conditions of the race are terrible, but abnormal facts—monstrous blotches on creation's face!

Had mankind always strictly lived in harmony with nature's laws as God instituted them, generation had been as innocent and shameless a work as eating or drinking, and when the physical bearing powers of the mammal sex were exhausted of reproductive vitality sexual commerce would necessarily end. Then were man only an animal his heaven would have been perfected. But the human race is possessed of soul-spirit, a spiritual body and its vital force, as well as a physical frame and its vitality. The full development and perfection of man on the physical plane could not fill the demands of his angel nature, hence, had he been true to nature's laws in generation, the period of life in time from the cessation of generation to the death of the

physical body would be normally spent in sexual seclusion and purity, while the twain developed the angel life and lived in Edenic innocence, and thus living, would have taken the Kingdom of Heaven by normal climbing of the ladder of progressive evolution.

The only just foundation for the plan of taking the Kingdom of Heaven "by violence and force," as inaugurated by Jesus Christ, has its claims based on the fact of man's degraded and abnormal generative life and corrupt sexual relation—drunk with abnormal desires. The violence and force of teetotalism from the indulgence of scortatory sexual desire, abnormal animalism appears to be the only alternative left to man to harvest him into the Kingdom of Heaven state, a condition above the worldly, earthly order—man's culminative normal home!

We observe that some of your antipodes in argument relative to the effects of strict virgin celibacy on the health of physical manhood, have asserted that strict virgin celibacy contributes to atrophy of the muscular system, shortens life, and induces mental imbecility, and refer to the Shakers as exhibitions of the fact. The positive opposite of these assertions being the fact, as demonstrated by the experience of the Shaker Order for a period of over one hundred years, we doubt not you are so interested in the cause of truth, as we are, that you will take pleasure in giving to the public the facts we herewith present you, as follows:

On witnessing the discussion between yourself and Dr. Foote, we sent a circular to each one of our seventeen Shaker societies, soliciting a statement from their records of the average age at demise of both sexes, and each sex separately, of all who have deceased in each society since the date of its inauguration. The following is a condensed statement of their report:

In five of the Shaker families in New Lebanon, Columbia county, N. Y., the number of deaths from 1848 to 1850 was 29 persons, and their average age was 70½ years—this included both sexes.

In a list of deaths of 200 persons in the Shaker society of Alfred, York county, Me., 100 of them were over 70 years of age; 37 were from 80 to 90 years; 13 from 90 to 97 years; the average of the 200 is 62 years, 9 months, 6 days, 2 hours. These, the most of them, had been in the society most of their days in time. They lived as do all true Shakers, a virgin celibate life.

In Watervliet society, N. Y., the number of deaths from 1870 to 1880 was 39; the average age was 73 years. This included both sexes, and persons who had been society members most of their lives.

Between 50 and 60 years ago the Shakers abandoned the use of all distilled liquors except a mere trifle in medicines. About 40 years ago they abandoned all fermented liquors except a trifle in medicine, also the general use of tobacco in every form, except to kill sheep ticks. About the same time they abandoned all use of pork, and the consequence of these reforms is, there has been only a very few cases of fevers or cancers during the past 40 years—not a tenth part that there was formerly; in some societies not a case of cancer during the last 40 years.

There are at the present time 14 persons in the New Gloucester, Me., Shaker family who are over 70 years of age, and 7 of these are from 79 to 89 years of age; all have good use of their limbs, able to go out of doors, and most of them do yet a good day's work of choice.

A similar record could be made in several other societies. At Watervliet society, N. Y., there were only 3 deaths during 2 years, in a family numbering from 100 to 120 persons.

Place.	NO. OF DEATHS.		AVERAGE AGE.			
	Years.	Per-sons.	Males.		Females.	
			No.	Yrs.	No.	Yrs.
New Lebanon, N. Y.	102	813	334	59	489	57
Hancock, Mass.	87	268	122	67	146	58
Watervliet, N. Y.	83	309	117	57	192	54
Harvard, Mass.	98	282	98	57	184	59
Shirley, Mass.	80	99	30	63	69	61
Saratoga, N. H.	85	294	101	60	193	54
Enfield, N. H.	87	292	110	48	182	53
Alfred, Me.	92	200	.....	65	.....	60
New Gloucester, Me.	97	192*	.....	65	.....	52
Union Village, Ohio.	77	488	251	53	337	51
North Union, Ohio.	.....	121	66	59	55	45
Whitewater, Ohio.	.....	52	21	66	31	47
Watervliet, Ohio.	.....	81	33	50	48	46
Enfield, Conn.	.....	.....	.....	55	.....	53
Pleasant Hill, Ky.	.....	330	114	56	216	44
South Union, Ky.	.....	271	95	51	176	45
Groveland, N. Y.	.....	28	16	72	12	74

*Of these 38 persons were from 80 to 90 years.

CULLED FROM THE FRENCH REVIEWS.

Le Droit des Femmes chronicles the fact of women having voted in France. It was in a small commune in the suburbs of Montpellier, at Cournonterral, August 8, 1334. Out of one hundred and seventy-five names, thirty-seven were women. Here was universal suffrage, and it was obligatory; either vote or pay a fine. This, too, was under a monarchy.

A large part of the April number of *Le Droit des Femmes* is occupied by a paper on divorce, in which the editor, M. Leon Richer, gives his reasons for differing with M. Naquet, also his own idea of what a divorce law should be. He insists that "Every human being, man or woman, belongs absolutely to him or herself," and that a divorce law should be as a marriage, the persons concerned going before a magistrate, and under certain forms, as in marriage, declaring a divorce; that a divorce should be at the option of the persons themselves; that no law should have power to force two people to live together as man and wife when they desire to separate. He says: "In my opinion the marriage tie should be broken as it is contracted, in the same place, with the same ceremonies, under the same guarantees, with the same solemnity. The two acts are correlative. The divorce should be pronounced at the *mairie*, before the civil officer, in the presence of witnesses. The law has no business to intermeddle with it."

As it now stands—the law of separation—the judge, after hearing the arguments, can order the man and woman to return and live together, if he thinks there is not sufficient cause for separation. This M. Leon Richer rightly considers "a horrible barbarity" as well as an interference with personal liberty, and recites a case in point where the wife was condemned (a proper word that, condemned) to return to her husband and submit to his will.

It is just now announced that a divorce law has passed the French Chamber by a vote of 344 to 143. Now the whole force of those who favor it will have to be given to the task of educating public sentiment, or rather to changing public opinion. France having been for so long Roman Catholic, her people, as a rule, believe in the indissolubility of the marriage tie, even many of

those in favor of divorce are averse to a second marriage of the divorced.

This divorce law I suppose to be the one criticised in the May number of *Le Droit des Femmes*, by its editor, as being entirely inadequate and worse than nothing. Half the number is given to this criticism, and the remaining pages are devoted to a letter on prostitution by M. Charles Lauvety. A letter on the same subject by the same author in the April number has this well-judged remark: "In declaring by law prostitution a crime, whether in England, France or any other Christian country, regulated prostitution would be at once suppressed. Being obliged to respect the law, governments would not longer be allowed to patent this kind of commerce," etc.

A terrible account comes from Lyons of the systematic debauchery of young children from seven to nine years of age. The investigation of the affair is still unfinished, but is most revolting in its details; children of this tender age sacrificed to the fiendishness of brutal men.

A writer in *Le Droit des Femmes* asks, what woman of the middle class would like to go back to the "good old times," when the law ordered what clothing she might wear and when she might visit? She could dress only in a woolen gown, and must visit only on Sunday—the rest of the week she must remain at home.

ERMA A. WOOD.

CO-OPERATION OF THE W. C. T. U.

All reforms seem to be linked together, at first invisibly, but with ties that grow more and more apparent. Every reform seems to be throwing out tendrils to clasp other reforms. As in the vision of Ezekiel, bone is coming to bone and flesh to sinew, and presently a cleansed, complete, and glorified humanity shall rise upon this earth. The great woman question especially seems so complex and comprehensive as to touch humanity at every point. There is not an ill, not a corruption, nor a cruelty upon the earth that is not in some way rooted in with the false relation and condition of women.

Perhaps no two are more intimately connected than the drink evil and the lust evil—the two most cruel oppressors of woman. They mutually produce and nourish each other. Both of them will be felled by the sword which cuts the bondage of womanhood. So we of the temperance army stretch most cordial hands to you who are fighting the monster of carnality. Indeed you have fought our foe, and we find yours is a power behind the throne. All believers in social purity will be glad to know that the workers of the Women's Christian Temperance Unions are turning their attention to the study of "Hereditary Tendencies." A superintendent has been appointed for the National Union, and similar officers for each State are being put in as fast as they can be found. While the "Home Protection" workers are striving to lay hold of the sure strong axe which shall fell this deadly tree, we in this department are digging down to the roots of the foul thing.

This extract from a letter written by a superintendent of hygiene, in one of the State unions, shows how this matter reaches down to the details of life, and how it is bound up with other corruptions.

"I think that our forces antagonistic to lust must be directed towards the evil things that inflame passion in men, and even in women. Alcohol is but one depart-

ment of evil. Tobacco is as bad as alcohol. I know from experience too well, all I say. Large meat eating is another department that pours its freightage into lust's storehouses. Exclusive fine flour for bread is another. Mineral condiments, as cream of tartar, soda, etc., belong there too. Strong coffee and strong tea also. When people are convinced that a simple fare of the unbolted grains—but little meat, or salt, or condiments—gives general health and soundness; when the fruits assume prominence as eatables, and water is the beverage; when the fashions of dress are healthful, modest, and becoming, leaving out present direct incentives to passions, then we may hope for a beginning of government over men's passions. As it is now, both men and women together are hurrying to untimely graves. We need sound physical education through schools, churches, and homes.

"I think women's attention should be called to this vital matter, and they might do much through cookery to cleanse their husbands' systems from those blood-evils that seem to find their only relief in sexual gratifications. I do not think most men mean to be cruel to wives; they think they love them in their indulgence, and do not understand the real cause or cure. I really pity a man who wants to be good and kind, whose passions are inflamed by his mistaken wife's luxurious cake, pies, or meat-dishes, gravies, etc., etc., and I do not blame women for present styles of dress; if women would only see and understand the effects of rich cooking and tempting styles of dress, they would do themselves great good, and relieve men of a large share of present temptation, indulgence, and final corruption."

Replenishing the world should be the end of sexuality, not intoxication of habitual indulgence until every faculty of the mind yields obedience to this overwhelming passion. "To him that overcometh will I give a crown of life," saith the Lord Jesus Christ. Shall we help to sink or to save?

MARY L. GRIFFITH.

MOTHERHOOD.

SIDNEY E. HOLMES.

Child of my love! I never yet
Have looked upon thy face;
I never yet have clasped thee in
A mother's fond embrace;
As yet, close nestling near my heart,
Of my own thou'rt a part.

That heart supplies my life and thine,
Being of mystery!
And with its every throb, I send
Some thought of love to thee.
What are thy dreams, my wondrous guest,
As thus thou broodest in thy nest?

Are they of worlds whose azure streets
So lately thou hast trod?
For thou'rt a spirit—that I know—
Fresh from the hand of God.
Can I forget the awe I felt
When first I knew such with me dwelt—

When first with feeble fluttering,
Thy spirit in me stirred,
A faintly quivering, trembling thing,
Like some sweet frightened bird,

That half reluctantly had come
To seek a new and untried home?

Life is before thee, darling mine,
With all its hopes and fears,
Sad, joyful life—sweet, bitter life—
Laden with smiles and tears;
And what existence holds for thee
Is hidden in futurity.

I often think that thou wilt find
This but a dreary earth;
I sometimes think that thou may'st live
To curse thy very birth;
For thou, a spirit child of mine,
Wilt live, when suns have ceased to shine.

And yet, I do not fear to launch
The precious-freighted bark,
Filled though it be with untold wealth,
Upon Life's waters dark.
I do not fear—God sits above;
He is our Father—He is Love.

Thy mind to rear—I cannot tell—
Perhaps 'twill not be mine;
I do not know—I may yield up
My life to give thee thine.
Just time, perhaps, for one long kiss,
And then I leave thee motherless.

It would be hard, methinks, to go
And leave thee thus alone;
And hard, that thou should'st never know
Thy mother, tender one!
Warm hearts will gird thee round, my dove,
But what can peer a mother's love?

If this be so, remember, love,
When years have passed thee by,
Thy mother breathed for thee a prayer
E'en with her latest sigh;
And oh! may it to her be given
To meet and know her child in Heaven!

I sit and ponder on the guise
In which thou'lt greet the day;
Hast thou thy father's eagle eyes?
Or mine of milder ray?
Hast thou his ample forehead fair?
Hast thou my brown luxurious hair?

Wilt thou present thyself, a son
Of Adam's lordly race?
Or, as a daughter fair of Eve,
Shrinking in pensive grace?
Will men confess thy beauty's power?
Will genius be thy radiant dower?

Dreams! dreams! But come, my darling one,
And let me see thy face;
Come to thy father's sheltering arms,
Thy mother's fond embrace.
Warm hearts await thine advent, love,
And God our Father sits above.

Sowing seed gives flowers, sowing flowers gives nothing.

Do your duty fearlessly, and success will be deserved when reached.

To a willing mind hard things are easy.

THE WORST INTEMPERANCE.

This beautiful world of ours, which offers us so many avenues to happiness and joy, is full of by-ways that lead to misery, disease, and death, and the most dangerous of all the enemies man has to encounter is intemperance. We eat too much. We drink too many kinds of stimulants. We work too hard, and too much on a rush; but in all the ways in which we transgress the laws of health there is none that at all equals that deadly foe to purest happiness—sexual intemperance! The fires of lust and passion are raging all through the land. Not only in houses of prostitution, but in every village, and hamlet, and in lonely country places and backwoods farms. In every place are found men given to lust and women who minister to their demands. All these are shunned as moral pests by the so-called virtuous classes of society. They are despised and cast out as lepers whose very touch is poison. But, my friends, did it never occur to you that were the curtain lifted from the homes of thousands of our married couples, a far more cruel and wicked lustfulness would be brought to light? These free ones are not bound by law, custom, and love to submit to the demands of passion whenever some thoughtless, ignorant, and brutal master had the desire for indulgence. Many marry who are ignorant of every physiological and sexual law of their nature, and in one short year the wife is a poor, broken down, diseased, and enfeebled wreck of womanhood. Fashion says the subject is a delicate one and must not be broached publicly. So ages roll by and only here and there one learns that sexual continence is health, purity, and happiness; that the organs of reproduction should never be prostituted to purposes of mere pleasure; that no commerce save for procreation is the grand law of humanity. "Fewer children and better" should be the watchword. No more children than can be properly and healthfully reared. No child to be born unless it can be given its birthright of a sound mind in a healthy body. Only to-day I read of a man who had not been able to dress himself or walk for twelve years; and yet in that time his wife has had eight children, making twelve in all; and the mother now dying with child-bed fever, and all this family depending on her for food and clothing, and this of the most meager description. Was it pure, true love, or the vile fires of lust that fathered these helpless little ones, and murdered the self-sacrificing mother?

Think of these, my young friends, and seek for the truth.—*Elmina D. Slenker.*

Oh! for one generation of clean and unpolluted men whose veins are not fed with fire. Men fit to be the companions of pure women; men worthy to be the fathers of children; men who do not stumble upon the rock of apoplexy at mid age, or go staggering down into a drunkard's grave; but who can sit and look into the faces of their grandchildren with eyes undimmed and hearts uncantered. Such a generation as this is possible in America, and to produce such a revolution the persistent, conscientious work of temperance reformers is competent.—*McDonald.*

Do your very best every time on the work that lies nearest you, and leave the future to take care of itself.

STIMULATING ABSTINENTS.

Frances E. Willard, who deservedly stands at the head of the Women's Temperance Organization of America, tells in the *Signal* just how to conduct a Lucy Hayes tea party, "the latest thing out in society." Tickets are to be sold by young people. Church parlors are good places for them, "tea" being furnished in all sorts of styles, including *a la Russe*. Quaint placards with Japanese characters are posted up, advertising "so much a cup." Choice little Chinese or Japanese cups are sold—so much for the tea alone, so much if you take the cup as a souvenir. The temperance autograph albums are provided for signatures. These parties, "properly reported by the press," she thinks, will set the "town agog," increase the Hayes fund, and "greatly help the total abstinence sentiment." Granted. But will it help the total abstinence practise? Miss Willard and her well-meaning associates talk much of "striking at the root of this evil". Can she forget that many a rootlet of this baneful tree spreads itself at the bottom of the tea and coffee cup? The teapot bears exactly the same relation to many a stimulant-loving woman that the cigar and the "occasional" glass of beer do to men in the incipient stages of inebriety. A little more science and a little less dogmatism is as good for temperance as it is for religion. Reformers sometimes need reforming.—*Unity.*

CORRESPONDENCE.

FAIRMONT, MINN., June 13, 1882.

CAROLINE B. WINSLOW: I am a firm friend of THE ALPHA, and if it is doing as much for each one of its readers (which I hope are many) as it is doing for me, I think much good will be the result of your blessed labor. Your work is a noble one. If I can some day do even a very small part of as much good as you are doing, I shall think my efforts blest. At present all I can do is to help the circulation of THE ALPHA, and to that end I inclose 30 cents, for which please send out to the following list ten copies of the July number.

Hoping THE ALPHA will prosper in its cause, I am, your friend,
FANNIE ANTHONY.

MRS. DR. WINSLOW: I am more and more convinced that your work is the beginning of a new dispensation for man's redemption, far more important, nearer nature and more divine than any hitherto revealed. Unless man—men and women—can attain to mastership over his sexual nature and cease to prostitute it, there can be no salvation for him. Salvation can come only by obedience and by law, never in disobedience or by miracle.

Sexual obedience is the highest obedience; sexual disobedience the most terrible in its influence on the individual and race. Knowledge must come before obedience can come. Eve was right in the fable of the first pair. Without knowledge obedience must be accidental, if at all, and when obedience is accidental, there can be no virtue, except the virtue of instinct, torpidity or indifference, which is negative and really no virtue. You are furnishing light and knowledge on the most important subject ever discussed by mankind, and on which mankind has been hitherto totally ignorant.

I hope you will prosper beyond your expectations. I believe you will. The age is ripe for the great question you so ably discuss from month to month in THE ALPHA. I have made my two copies do missionary work in a wide field.

Very truly yours,

A. J. GROVER.

LIST OF BOOKS

Published by the Moral Education Society, and for sale at the Office of THE ALPHA, No. 1 Grant Place, Washington, D. C.:

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