

# The Alpha.

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

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

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## SUGGESTIONS TO MOTHERS.

### A TRUE INCIDENT.

The following story was told me by a good and gifted woman, and one who has, as a mother, been keenly alive to all the best and widest interests of the humanity committed to her:

"When my boy was a child, I watched him day and night almost constantly, to detect if possible any impure habit or inclination or any temptation which might fall in his way through his association with other boys. I never detected the least impulse towards unchastity nor ever knew him to be in danger but once. I was in the habit of searching his pockets at night, (never allowing him to know of it,) to find any improper toy or picture which might have found its way there. Once, and only once, I found a lewd picture—the bust of a female figure with a masculine head leaning upon it. I at once burned it without a word. The next day Frank looked everywhere. Finally, I said: 'What are you looking for, dear?' 'Why, mother, I had a picture and I can't find it.' 'Well, I found it and burned it. I did not want my little boy to have such a thing.' 'Why, mother! it belonged to Earle—. He put it in my hand as we were coming out of school.' 'But, my boy, it wasn't the kind of a picture for you to have.' 'I know, mamma,' said he, his face flushing scarlet, 'I looked at it and it wasn't nice, and I was going to give it back to him.' 'Where did he get it?' 'At Mr. H—, the bookseller's, and it cost ten cents. If I don't give it back to him I must pay him for it.' 'Very well, I'll give you ten cents to give him, but neither he nor you must ever have such a thing again.'

"I went at once to the mother of the young man who sold the picture and told her the case, and said: 'I want you to go and talk to your son, if you can, effectually, or, if not, I will get a policeman to talk to him.' 'O, indeed I never could say a word to him about such a matter.' 'What! you cannot speak to your own son! Why, wouldn't you remonstrate with him if he lied or stole? And he is worse than a thief; for he is stealing the tender morals of the young, which can never be replaced! Nevertheless, she still refused to speak of it, and I had a policeman go and search the store. He discovered two cigar boxes full of white blank cards, which the young man said he used for labels. But upon being held to the light they disclosed the most vile and sensual figures. They were, of course, destroyed, and the storekeeper let off, (for his family's sake,) with a wholesome warning of trial and jail

"Some years afterward, when my boy was grown to manhood, this unprincipled young man was out west, a sot and a profligate, wallowing in the gutter. Now for Earle, the boy who bought the picture. He was a wealthy young man, spending a season in Paris finishing his education. I met him while in Europe, and upon one occasion he wrote me a letter, I being at the time in England. He had, before leaving home, engaged himself to Lillie—a lovely, innocent young girl. This letter, upon opening, I found was intended for another correspondent, a young man in another part of the continent. He had accidentally changed the envelopes. It was an epistle full of the vileness of his inner nature. 'It is true,' it ran, 'I am here in Paris, reciting a lesson now and then, for which my father pays handsomely; but the fact is I am being treated for a vile disorder, and I shall not dare go home till I'm cured, for you know I'm engaged, and what would Lillie say?' The letter went on to reveal the loathsome sins and shames which had brought upon their victim his just deserts.

"I determined to keep the letter, and I determined at all costs to save Lillie from union with this loathsome sensualist. I would do by her as I should wish any one to do by a daughter of mine. So, when some months later, I met Earle, I opened the subject as soon as we were alone: 'Earle, are you still engaged to Lillie—?' 'Yes.' 'And you intend to marry her?' 'Certainly.' 'Suppose, my friend, that I knew something about Lillie so vile—that she had been so low in her moral conduct—that her association with bad men had been such as to cause a loathsome disease, would you marry her?' 'No!' he thundered, springing to his feet, 'what, under heaven, do you mean, madam?' 'If I knew such a fact, you would wish me to tell you?' 'I most certainly should, but what can you mean?' 'I mean that I know such to be *your* case, sir; and I have the fact written in black and white over your signature.' I told him of the accident concerning the letter. He turned scarlet, and then white, and then red again, and finally sank into a chair a helpless heap of mortification. 'Earle, if you married Lillie, you would expect to have children; and how would you dare transmit that loathsome curse to other generations?' 'But I'm cured.' 'No, you may be *apparently* cured, but every drop of blood in your veins contains the poison, and what right have you to present such a contaminated body to that pure, innocent girl, any more than she would have to offer such a one to you?'



"It was in vain he demanded and stormed and fumed and plead. I positively refused to give him the letter. I said, 'I give you your choice of two things, and only two. You break that engagement, as best you may, or I will seal up that letter and send it to Lillie.' And finally he did break the engagement—a matter which was the more easily settled, as L.'s poor health forbade marriage at the time of his return to America."

Who can say whether this young man's downward course did not begin with the corrupting toys to which he found access in his school-days?

There is more to this story, but I will only take space to say that Frank, the son of this brave and earnest mother, is well worthy of her. She has taught him all his life what only a mother, and such a mother, could teach a son—what would be the moral and physical salvation of the race, if all mothers would but teach it so. At fourteen she sent him to a course of medical lectures to young men, (by a doctor whose moral, as well as intellectual views were of the right order). He is now a professor in a large school. He is so earnest a woman's advocate that his mother could scarcely induce him to cast his vote on coming of age, "because mother was refused the right." And one of the greatest and best leaders of our women's cause, whose name is well known to you all, pronounces him the purest in life and in mind of any man she knows.

Oh, for one generation of such mothers!

MARY L. GRIFFITH.

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#### SEXUAL CONTINENCE.

The following is the anonymous article on "Sexual Continence" referred to in our September issue. The note accompanying, signed F. E. J., asked for publication, with editorial notes, unless we considered it too strong and true to be safe for our readers. Our running comments are so hurried and condensed as not to be fully satisfactory. However, we hope F. E. J., or any of our readers who wish to add any remarks or propound any questions to call out further information on the subject, will feel free to do so. We promise them respectful consideration:

Among the advocates of the numerous branches of reform there are persons who profess to believe in and perhaps do practice sexual continence. This class includes two different and widely divergent classes. One, and probably the most numerous, has a theory that sexual commerce should occur only for and solely with the aim of reproduction, and that all commerce for any other purpose, motive or incentive, is an unnatural waste of life essence, which should be treasured up to be transmitted, when the procreative act is mutually agreed upon between the male and female. The other class, and the smaller in numbers, pretends to believe that the highest possible sanctification in earth-life is to be attained by a entire abnegation of the sexual instinct, not only in its general sense, but for reproductive purposes as well; and that an individual who enters spirit-life having never known the opposite sex "carnally" is at once exalted to the highest position of honor and happiness, on account of the supposed high estate of purity.

The influence upon the present of the celibate theory, although professedly held by a comparatively small number of persons, is most surprising. Probably the large majority of even those who have thought seriously upon the subject, will be surprised when we assert, as true, that the pretended beliefs of the present about the sexual passion have their origin in this idea. They imply that the sexual instinct and the act are degrading to the spiritual nature of man, and from this has grown the prevailing sentiment of vulgarity and uncleanness, which is so generally associated with sexual things that it is considered indecent for any person to discuss them publicly from a rostrum, or even to write about them in a paper. And this general sentiment has conspired to reduce the sexual relations of man to a low and entirely bestial plane. Held to be degrading in the premises, the results of the act cannot be of the opposite character; and how sensible men and women can pretend to expect noble children from a source which either pretend or really do hold to be impure, is a contradiction for which we have never been able to find a satisfactory reconciliation.

It seems to us to be utterly contradictory to nature itself that any such theory can be right. If one of the objects of the evolution of the material universe is to develop man, then the immediate methods of such development must be a necessary part of the whole scheme of evolution; and unless nature is altogether degrading in its operations, this crowning act must be its highest and noblest effort. It seems also to be an evident contradiction when observed from another point, since how can a process be held to be against the spiritual interests of man, when they who hold that it is so, expect to become spiritual, having been made men by the same process. There are no such contradictions in nature, and unless we return to the old and long since exploded religious theories of God and nature, the idea itself is impossible of consistent conception.

The premises from which the writer argues are those presented by the advocates of sexual association for procreation only, and that of the celibate class who eschew marriage on the ground of the impurity of the sexual relation. The statement is made that the celibate theory is "professedly held by a comparatively small number of people." When we enumerate all the monastic orders of the Catholic church, its clergy and its sisterhood, and the members of the Shaker community we find no small number who come under this class. Those of the advocates for the procreative theory are much less, if numbered by its known advocates, and they cannot be classed with the celibates in considering the sexual relation as vulgar or degrading. On the contrary, they are trying to lift it out of the depths of vulgarity and degradation, and impress people with its sacredness by giving it the position it should occupy as the creative act, by which man is acting in harmony with nature.

We may then dismiss the idea of the rightness of the no-sexual-intercourse theory as utterly at variance with all that is known of the procreative operations of nature, and pass to the consideration of the other: Is intercourse that does not result in children right and in accordance with nature? This is the only way to put the proposition so as to clearly express the pretended meaning of those who hold it. It is not sufficiently well defined to say that intercourse should be with the object of chil-



dren, since so loose a statement as this would give latitude for a very large part, if not the whole, of the commerce that is carried on to-day; and this is stoutly objected to by those who assert this theory. If intercourse that produces children only is right, then all intercourse, whether intended and entered into for this purpose that does not so result, is wrong. The intention with which an act is undertaken does not determine the rightfulness or wrongfulness of the results of the act. It is the fruit that places the seal of approval or disapproval upon everything.

To make the theory of no-intercourse, except for children, logically clear and right, involves a great deal more than its professed practice. It requires of those who practice it, a scientific understanding of the whole question, so that they may know absolutely, before the commerce takes place, that the result for which it is pretendedly entered upon will follow, since such commerce as does not result in children, though undertaken for that purpose, is practically the same as if the children consideration had never entered into the thought.

Although at the present stage of physiological knowledge it seems to be of doubtful possibility that the positive result of the procreative act shall be conception or impregnation, it does not seem reasonable that we should assume that the advocates of the procreative theory should retire from their premises, which appear to be these: That men and women should consider parentage the most sacred relation of life. That they should endeavor to educate themselves in regard to the physiological laws which that relation involves, and that they should not enter into sexual relations without the mutual desire for and intention of creating a child, and without having considered their own mental and physical conditions as to the desirability of their transmission, and with mutual intention to give to the embryo life the best possible conditions in relation to what Seguin calls "fœtal education." This seems to be not only a reasonable position for human beings to occupy, but one which presages a possibility of race culture which will lift humanity out of a condition in which at present the "defective" element seems to largely exist, owing to the preponderance of defective parentage. The fact that "the theory of no-intercourse, except for children, to be made clear and right, involves a great deal more than its professed practice, requiring of those who practice it a scientific understanding of the whole question," is no valid objection to the truth of this theory. The question to be considered is, is it a desirable theory to base our lives upon? If so, our duty is to obtain a "scientific understanding of the whole question" and live according to it.

Unquestionably, the problems that lie wrapped in the various sexual theories extant, are the most momentous that can be considered of, and are fraught with the deepest interests, not only of the present, but of future generations. Let whichever general theory prevail in practice, its tenor and effects are undoubtedly transmitted by the laws of heredity, and in this way

they become engrafted into the constitution of humanity. It is therefore highly important that right theories regarding sexuality, should be discovered, disseminated and practiced, not only because the happiness of the present would be best conserved thereby, but because of the deleterious effects of wrong theories and practices upon the future of the race.

True; and the object of THE ALPHA is to discover and teach the truth in regard to the pro-creative functions, believing that the highest interest of humanity will be served thereby.

But it does not by any means follow that there is no true theory by which sexual commerce may and should be regulated, because neither of these appear to accord with nature and reason. Both of these theories have a germ of truth from which they have developed. That there should be no intercourse at all, by those who aspire to spiritual things, and consequently, that intercourse, *per se*, is impure, probably arose from the natural fact that intercourse is, at times, impure and ought not to be indulged. This, however, instead of being accepted as a reason for no-intercourse, should rather teach the necessity of so full and clear an understanding of the whole subject-matter involved, as to make it possible for all to know when it is and when it is not proper and right; and more than all, to the absolute necessity of remanding the control of the matter wholly to the female part of the race, where it is left, by nature, and where it is exercised by the animals below man, the order of domination being by him alone reversed.

So likewise is there an important truth forming the basis of the intercourse-for-children theory; but it does not necessarily mean that an intercourse that does not result in reproduction is naturally wrong. But it does mean that woman should not permit or submit to sexual commerce when she is not in a proper condition to become pregnant and when she would not be willing to accept the results and perform the duties of pregnancy and maternity. When these indications are present, intercourse is not only proper and healthful, but it tends greatly to quicken mental perception and to make the intellect generally clear and correct, also to stimulate the activity of, and elevate the moral sentiments, as well as to awaken everything that is æsthetic in the nature of the individual. All these are known to be physiological truths, by a large portion of the race, from experience; and yet this same portion affects to think the sexual act vulgar. The act that creates immortal souls, vulgar! Vulgar rather is the mind that can conceive such blasphemy!

We conceive the truth of this proposition, and the time will come when women will so understand themselves and the intricacies of their physical and spiritual natures, that they will know when almost to a certainty conception will take place and will seek for coition at this time. Then will sexual life be redeemed from impurity and vulgarity.

If other arguments are necessary to satisfy the inquirer regarding these questions, they are to be gleaned from the effects of the practice of the theory. There is not and never was a person weak and debilitated, sexually, who enjoyed physical, mental, or moral good health. Indeed, we think it safe to say that all chronic complaints have their origin in unhealthful or unnatural sexual conditions. Enfeebled sexuality universally accompanies all debilitated conditions of the body and the mind. By many, perhaps by most, this has been held to be a result of the disease; or what would probably be nearer the truth has



never been conceived of as an important factor, either as a cause or an effect. But it has been observed frequently enough to make it an important indication, that when the sexual desire returns during sickness, the convalescent stage has arrived. This again is held to be a result of returning health, instead of the cause of it, *as it really is*. The sexual passion is really the barometer of health, which is good or bad as it rises or falls in intensity.

This is not true. Many persons hopelessly sick have manifested strong virility. Consumptives have begotten children, who were born more than eight months after their father's death. The same manifestation has occurred in fatal cases of typhoid fever. If it were possible to investigate this point the error of this statement would be made apparent.

The person who has vigorous health—every nerve bounding with life and animation—has strong and intense sexual powers; and this vigor and animation are in strictest accordance with the vigor and intensity of this passion. It is the people who have this vigor who effect the world most sensibly for good or ill, as their other capacities indicate. They are the persons whose very presence is magnetic and whose influence is felt by all with whom they come in contact. Moreover, all this is true, whether such persons have large mental development and capacity or not. Many individuals who have moved the world perceptibly in given directions were not persons of large mental caliber; but their magnetic power is irresistible. These facts are too well known and too well established to permit them to be questioned or ignored when the sexual problem is under consideration, and they clearly indicate that they have never yet been given their proper place and weight in any theory of life or of society.

On the contrary, it is not uncommon to meet people with immense intellectual capacities, who never seem to be able to do any very remarkable things; indeed, who pass through life and, with all their intellect and all their training, never make a noise in the world. The explanation of this seeming failure, perhaps seeming contradiction, lies in the fact that these people do not have the amative, the sexual strength to make their intellects of any use to them or to the world. The physical nature is the fuel that feeds the flame that produces the heat that ultimates in motion. It is to the intellectual and spiritual parts of man what the steam is to the locomotive—a low degree of sexual power being incapable of producing either a high rate of speed or of doing great things of any kind.

The statement that the "physical nature is the fuel that feeds the flame that produces the heat that ultimates in motion" is undoubtedly true of the vitalizing force in man; but assuming that the sexual nature is the "fuel," we have every reason for advocating its conservation. It generates the heat which, applied to water, generates the steam; which, applied to machinery, evolves motion, and any engineer who would recklessly and unnecessarily waste his fuel would receive and be deserving of censure.

Nor does the analogy close here; if it did then the theorists of whom we are speaking might insist that there is something in their theories. They might say: Yes! Amative strength, to the man or woman, is like steam to the locomotive, and, like it, also it ought to be applied to moving the man, and not be ex-

ended in sexuality, *per se*. At first this may appear a difficult proposition for the critic; but if he go to the locomotive and carefully watch its initial movements, he will find that the engineer always permits some of the steam to escape from the piston-box, because by the apparently useless—by itself unprofitable—expenditure, the expansive power of the remainder is greatly increased.

If it is the "fruit which places the seal of approval or disapproval upon everything," then must we ask this writer to withdraw his comparison of the sexual nature to that of the steam of the locomotive, for surely an act which is possible to result in the creation of a human being, an act to which "a woman should not submit" \* \* \* "when she is not in a proper condition to become pregnant, and when she would not be willing to accept the results and perform the duties of pregnancy and maternity," involves greater results, possible "fruit," more worthy the seal of approval than the "apparently useless—by itself unprofitable—expenditure" of steam, which returns to its original gases without exercising any deleterious effect upon the atmosphere from whence it was deduced.

To compare the creative act to the expenditure of unnecessary steam is too degrading and belittling, and such ideas have already long prevailed and they have been of great injury to the human race. It is such opinions and notions which have caused it to be considered as something indecent, vulgar and degrading. Let sexuality be lifted upon a high pedestal, nearer to the great creative power, with which human beings should act in harmony, respecting as most sacred those processes by which human life is incarnated, and as an act of equal importance and responsibility as the taking of life, that it is no less sinful to clothe the spirit in fleshly habiliments, unintentionally and irresponsibly, than to wantonly eject it from its earthly temple.

But the same principle is to be observed almost everywhere in nature where there is not a fixed standard of capacity. Indeed, in order that there may be an expression of full capacity, a large amount of previous exercise and expenditure of power is required. This is not less true of sexual than it is of muscular power. A failure for a long time to exercise any capacity, let it be mental or muscular, is to insure a continually decreasing strength, and ultimately to destroy the capacity altogether. A person who will remain in perfect repose a sufficient length of time will become incapable of motion.

If it were possible for the sexual passion to be held in complete subjection long enough, it would also become utterly prostrated. Whether this is possible or not will be considered at a future time; but it is true, however, that inaction of this capacity decreases its intensity and strength. Now, this is the special point that it was intended to develop in this article. Robust and vigorous children can only be gotten of robust and vigorous sexuality. This is a proposition so clear as to be self-evident, and is alone a complete refutation of all the arguments that may be brought forward in support of the suppression theories. This principle is well understood and practiced upon in stock



raising. A person who desires to have an active, vigorous colt will not employ the services of a stallion depleted by any cause; while a stallion that is not permitted to use his power, it having been awakened into life, is in danger of madness. So, also are dogs, and so far as has been observed, all other animals; the same is also true of man.

Here the writer meanders into the error and darkness that beset the minds of men. Sexual power depends upon the purity and richness of the blood—not upon the cultivation and exercise of the muscles. There is no constant or regular secretion of seminal fluid as in glandular secretions and excretions, for the nourishment or relief of the body. All bodily and mental vigor depends upon the amount and quality of blood. “The blood is the life.” The scriptures contain no more profound or demonstrative truth.

The seminal fluid is secreted from the richest and purest portion of the blood, and is a most costly element. So rich and precious is it, that some scientists estimate one ounce of it to be equal in value to forty ounces of blood. But it is only manufactured when called for by the will and imagination of the individual and never accumulates or demands elimination except in diseased conditions.

The seminal fluid is not like secretions and excretions essential to the growth and health of the body, but a secretion and excretion to be used outside the body. It is a secretion from the blood, like the lacteal fluid, and is no more essential to the health of the body than is the lacteal fluid. The lacteal secretion flows in a healthy mother as soon as called for, not a whit less nutritious or abundant for waiting, till demanded for the nourishment of a new life.

It is worse than folly to say that the body must be depleted of forty ounces of blood or its equivalent once a day, or month, or year in order to retain health and ward off madness. Sickness and madness follow perversions, but never a cheerful and intelligent continence.

In due season and under legitimate circumstances the exercise of all our functions are desirable; but over-action and waste of life force is followed by suffering and deterioration.

A hearty man or a woman having a nutritious and non-stimulating diet and an active, useful employment for all their functions will permit this vitalizing power in the blood to permeate all the tissues of the body, and find expression in all the various departments of intellectual and physical labor, instead of limiting and confining it to an extreme sexual indulgence.

It is false reasoning to say that the frequent exercise of this function increases health and power. Sexual appetite strengthens on what it feeds, but to the detri-

ment of all the nobler intellectual and moral faculties.

If all these propositions are well taken, and that they are there is adequate proof in the experience of men in which they are involved, how can the repressionists harmonize their theories with the well-known facts of life in other departments? How can they say that sexual commerce should occur only at long intervals of time, and at the same time also declare that the capacity is of that character—is so vigorous and strong—as to indicate the proper vigor and strength in the expected offspring? We are here advancing no theory of our own. We are merely inquiring into the stability and consistency of the theory of the repressionists, about which we want the truth, let that be whatever it may. If they can demonstrate that the sexual capacity can be maintained in its best health and strength by non-exercise, it is their province so to do; but until they can do this, or else show that vigor and power in the parents is not necessary to the transmission of these qualities to children, their theories must at least be held questionable. When they can establish the fact that health and power come from non-exercise, and that non-exercise is generally conducive to health, then they may consistently claim that their theories are in harmony with the known laws that govern health and strength. But when it is so well known that exercise is absolutely necessary for health, even when it is undertaken with no other view—indeed, that it must be had, or else there can be no good health—it seems to us that the repressionists occupy a very untenable position, and that they assume it because the sexual passion is generally held to be something to be always ignored, and which is by nature low and degraded.

Now, what we want, what the world wants, is to get at the truth about these things. If repression is the power that is going to restore the race to primitive purity and lead it to ultimate perfection, let it be established at once that this is the rule by which the relations of the sexes should be controlled. If, on the contrary, however, it is really true that sexuality is in character with all the other departments of life and is governed by the same general laws by which they are governed, then let the curse of vulgarity and lewdness be removed from it, and let it take its place where it would then rightfully belong, as the choicest and brightest diadem that can shine in the coronet of men and women, since, this being true, by its proper understanding and use only, can the world ever see salvation.

The mistake of those who argue against a life of pure continence is, they think that sex has but one expression, and means only the difference in the construction and office of the generative organs.

Whereas sex is the all pervading element in the universe everything being male and female, positive and negative, centripetal and centrifugal, preserving order and growth creating and renovating. In man it is a vitalizing power which influences and directs his sexual nature; but is no more limited to that expression than of his intellectuality. The reason so many fail in life's effort is because this vital force is not harmoniously distributed through all the life currents of the physical machinery of the human form, but, cramped and dwarfed in its expression it crops out abnormally in one direction or another,

Recognizing this truth, we advocate co-education and



co-labor in all the departments of life, that there may be an equal play for male and female intelligence, skill and moral sentiments, and the cultivation of the highest type of friendship between married couples, a mutual trust growing out of respect for each other's virtues, acquirements and opposite functions, as supplementing each other and only in unison, forming a complete and perfect being; and when it is agreed that health and harmony, with favorable surroundings, make offspring desirable, these conditions will favor the transmission of the best elements in each parent, which, blending, will result in a child that, for joy, health, beauty and ability, will bless not only its parents but all that come into the range of its influence. This truth has not been generally taught, and therefore has not been tried, except in isolated cases. The success that has crowned these often crude attempts at race culture shows what can be accomplished for the world's physical and moral salvation by obedience to the laws of our being and a conservation of vitality.

We must stop here, for our space is exhausted but not our subject. Much more could be said—profitably said—in favor of a pure continence.

#### LITTLE CHILDREN AND SPIRITUAL MOTHERS; OR THE FINAL OUTCOME OF WOMAN'S RIGHTS.

BY MRS. L. P. RAMSDEN.

"Little children, love one another," said the beloved disciple. What is the first need of little ones in order to insure their love one to another? Their first need is that they be asked of the Lord as was Samuel, and coming to their mothers' arms in answer to prayer; coming to their arms because those mothers, instead of having consulted together how they might compass the murder of the unborn innocents, have, like Mary and Elizabeth, rejoiced together in view of their coming motherhood, and thus the souls of the little ones have been attuned to harmony before birth. After birth the need of the little ones is that they should be brooded over by the mother-love, so that if childish disputes arise she can say to them, "Hush, little ones, the things about which you are disputing are not worth one angry thought."

If those, who in physical and intellectual development are but little ones, have need of the mother-love to brood over, then have not those who in moral and spiritual development are but little ones, the same need? Do they not just as much need a heavenly mother as a Heavenly Father; and may it not be that the reason why the Protestant family of little ones have disputed so bitterly about creeds and doctrines and ordinances, questions which will yet be regarded as playthings of the world's spiritual children, is because they have had no spiritual mother to say to them, "Hush, little ones, the things about which you are disputing are not worth one angry thought."

The ancient religions recognized the female element in the deity, and through that the divine motherhood. And what is the motherhood of Mary in the Catholic church but the same idea symbolized, and so in a measure brought down to the comprehension of those who in spiritual matters are but little ones.

If the "fathers" of the Protestant church ever take the trouble to wonder why it is that they have not succeeded any better in their attempt to destroy the "man of sin," as they please to call the Pope, perhaps they can find one reason in the fact that the "man of sin" has had the wisdom to provide a heavenly mother for his little ones, and has thus kept his family together, while the "fathers" of the Protestant church, in trying to bring up a family of little ones without a heavenly mother, have overlooked the deepest needs and the holiest instincts of the child-soul. The Protestant "fathers" have provided for their little ones a heavenly brother—Christ—and a heavenly father—God—but every mother knows that it is neither the brother-love, nor the father-love, but the mother-love that reaches down to, and fills and satisfies the child-soul. Hence, if a little one is so unfortunate as to lose the mother, it needs some one to stand in her place, not only to minister to its physical needs, but also to develop the filial love of the child-soul.

Is it not well, therefore, that the little one should be shown the mother's picture (which is but the symbol of the mother) and taught to caress it and call it mamma?

Now suppose some well-meaning busybody should say to the little one, "darling, that is not your mamma; it is only a picture; you haven't any mamma, for she is dead." Would it not have been better if the little one had been left to find out for itself the difference between the symbol and the mother? Then it might not have known the difference until it could also understand that death does not mean that it has no mamma, but only that mamma "has gone before."

If those who physically are but little ones need a mother, or in her place a symbol of the mother to attract and develop the filial love of their souls, why not also those who in spiritual development are but little ones? Therefore, through picture and through statue, and in any way and in every way by which the little ones in spiritual development can be made to comprehend that as their bodies are surrounded by, and bathed in the air of heaven, so are their souls surrounded by, and brooded over by the divine mother-love, and thus through the development of the filial love of their souls, they will at last look beyond symbols to the one divine mother; and there shall earthly little ones "love one another."

"Little children, love one another;" therefore if our playmates of the Protestant church sneer at us for being Catholics, or scorn us for being spiritualists, let us be very patient with them, remembering that they are a family of motherless little ones.

"Little children, love one another."

When a child at school, I chanced one day to have an altercation with a schoolmate, and she, wishing evidently to say something particularly spiteful, by way of retaliation said: "My mother knows more than your mother does." Reverence for the mother is the central law of the child-soul, and because of this reverence for the mother little ones readily glide into dispute concerning the comparative merits of their mothers; for what child does not for a time think that its own mother is the very best mother in the world. But as they grow older they leave off such childish disputes. Why?



Because they learn in time to respect each other's preference for their own mother.

The body is but the "house we live in." It is the temple which is the dwelling place of the soul during its earth life. As the "temple not made with hands," the material universe, is sacred because of the Infinite Presence that dwells therein, so in the childhood of the human race, the temples that their own hands had reared were deemed holy because of the sacred presence that was supposed to dwell therein; and is not that other "temple not made with hands," the human body, ("your bodies are the temples of the Holy Ghost,") also holy because of the sacred presence that dwells therein, the human soul? "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Looking within the temple of the body to the sacred presence that dwells therein, and entering with reverent thought the "Holy of Holies" of the child-soul, do we not behold enshrined there the sacred image of the mother?

[To be continued.]

#### FRENCH MARRIAGES.

*Le Charivari*: Men cling to their wives for various reasons:

Through mere love of comfort, as one is attached to a good kitchen utensil.

Through habit, as one likes the cosy arm-chair he is always certain to find in the one place on coming home.

Through economy: You could not hire a servant who would not cost you twice as much and serve you only half as well.

Through pride: Just as one persists in refusing to reconsider a foolish choice one has made lest people should talk about it.

Through love of peace: A separation would cause so much scandal and create so much trouble.

Through self-interest: Her dowery would have to be given back to her, and then she does the work of a good clerk.

Through fear of public opinion: What would the neighbors say, and her friends, and above all, her relatives?

Through imitation: Everybody else sticks to his wife, so one must do like the balance.

Through decorum: It makes a man respectable.

Through instinctive attachment to the children one has had by her.

Through force of character: Just as a great soul bears a catastrophe without a word of complaint.

Through virile dignity: One must respect one's name, you know.

Through legal compulsion: There is no cause to offer for a suit; there are no facts to justify it.

Through religion: The church forbids divorce.

Through philosophy: All women resemble each other.

Through a spirit of penitence: "It is my fault; all my fault, my most grievous fault."

Through petty vanity, because everybody says, "Oh, what a splendid woman!"

Through a love of appearances: "Bah! when there is a sensible understanding the wife will not interfere with her husband."

Through prudence: It is dangerous to lead a fast life. Through remorse of conscience: "Poor little woman, it is not her fault that I am tired of her."

Through spite: "So I have been caught in the trap—sh!—let others fall into it also!"

And now, ye untrustworthy apostles of domestic worship, that I have summed up these variations of conjugal attachment, find me the household that I have been looking for, lo, these twenty years, in order that I may be able to add—

"Sometimes after a few months of married life a man still clings to his wife through love."

[For The Alpha.]

#### MARY MAGDALEN.

Adown the hot and dusty street,  
With aching heart and trembling feet,  
And faded gown, tho' trim and neat,  
Came Mary Magdalen.

All day long from shop to shop she'd sped  
Asking for work, with heart like lead,  
For work to her meant "daily bread."  
Poor Mary Magdalen!

Homeward she turns with face hard set,  
"There's one more chance for my baby yet,  
If that shall fail, to the river we'll get,"  
Says Mary Magdalen.

Onward she goes with hurried flight  
Until she stands by a mansion white;  
Within—she stands in the ladies' sight.  
She speaks, this Magdalen.

"Your son is father of my child!  
I called him husband, you think me wild,  
But now he'll wed you lady,  
But what of Mary Magdalen?"

"His voice was soft; with my curls he played,  
He won the heart of a foolish maid,  
My babe and I may starve and be laid  
With other poor Magdalens!"

What did they do, these ladies fair?  
Didst kiss her cheek or smooth her hair?  
Didst pitiful answer the broken prayer  
Of Mary Magdalen?

Ah no! their pity for lover and son,  
"Tho' true he is 'sowing wild oats while young,'  
This girl no doubt had lured him on,  
This Magdalen."

They turned poor Mary into the street;  
Onward comes her poor tired feet,  
Grim death is all that she can greet.  
Poor Magdalen!

The river is waiting so dark and chill,  
To bear her far from this world of ill,  
And pitying angels weep their fill  
O'er Mary Magdalen.

\* \* \* \* \*

The man who loved her to her shame  
Can meet the world with spotless name,  
The world can give him honor and fame,  
Withheld from Mary Magdalen.

But unto him will a reck'ning come,  
For not one deed that he has done  
Shall drag him down to the "Evil One,"  
Like this done Mary Magdalen!

CLARA, PA.

EVA A. H. BARNES.



excited by the story of a mother's faithful watching over and persistent seaches for, into the very haunts of intemperance and vice, a wayward son, whose wild oats are being sown broadcast in every portion of the rich soil of evil, we can hardly believe that we must accept as an exhibition of righteous, virtuous indignation on the part of parents the turning from the *only* door, save that of vice, where a weak and wayward girl might expect to find an entrance. "Driven from her home." By whom? For what?

If "it takes experience, a cool head and a clear eye to see below the plausible surface in which vice of this sort clothes itself, and she had none of these;" if "no girl has, of the hundreds who walk nightly through dangers for which they have never been prepared and warned," who is in fault that such an "appalling catastrophe might easily enough be watched in any city and many a village?"

In what does the salvation of this "number of girls, pretty enough to be admired and old enough to enjoy the freedom of an American girl, not hedged about by a card case, a visiting list and formal introductions," consist?

If the "healthy home life, the soundest of all safeguards, has disappeared with the village life for good and all, all sharing the overflow of vice from New York," to what shall we look for protection for the young girls who "swarm on the streets Saturday night—pretty, bright and loud-voiced?"

In order to protect ourselves from possible danger, it is necessary to thoroughly understand what that danger is, in what form it will appear, and from what direction attack us; and the statement, if "girls like this one were wisely taught more knowledge of the lust in the world they would fall less often," is one which cannot be controverted.

But I can hardly imagine the condition of the masculine mind in regard to self-respect, or *sex*-respect, who can write these words: "Man is a dangerous animal, not to be trifled with or yielded to; and giddy girls, who rebel against the all-too-loose restraints of our American homes, take perilous risks!"

Mothers of young girls, do you realize the full meaning of this statement? Do you realize that an "animal" is loose in society, from whose ferocious appetite and devouring maw your pretty, bright daughters are in constant danger? On the street, at church, concert, theatre, at your own door, crouches this "dangerous animal," who is "not to be trifled with:" plausible, well dressed, sleek, handsome and devilish. Have you provided your precious girl with the "experience, cool head and clear eye by which to see below the plausible surface" under which this insatiable monster of lust cloaks itself? Have you inculcated the knowledge of the "dangerous animal" whom she is to meet when she steps over the home threshold, and that even in the guise of a friend, of father, brother or lover, this "dangerous animal" may penetrate the sacred precincts of the home? That this "animal," in the form of man, is possessed of a "passion," which, even if "ordinarily well intentioned," may, upon temptation, transform him "into the devil!!" If not, are you not proving yourself unworthy

the sacred responsibility of motherhood? And as mothers of the race, irrespective of sex, have you no responsibility in regard to the boys of your hearthstones? Have you no share in the evil conditions which permits the baby boy at your breast to develop into the "dangerous animal," which all womanhood must be warned of? Is there no means by which your boy may grow into manhood without being possessed of a "passion" which is liable to "transform him into a devil?" No means by which you can train him into a knowledge of the sacredness of those powers which, with intelligent guidance, can become a force for good, and the accomplishment of wonderful achievements of body and mind? Can you not show him how he can become a blessing to himself and the world, using the reason which God has given him to develop into one of "nature's noblemen," instead of the "dangerous animal," whom all the pretty, bright young girls must be taught to fear? Do you realize that in order that this "dangerous animal" may not be numbered among your own family you must teach chastity to your sons as well as your daughters, and that your own lives must be ordered upon that basis?

From the lustful indulgences of the procreative power comes the fire of the "passions" which is ingrained in the blood of children, making "dangerous animals" of the sons and often a too willing victim to lust's beguilements of the daughters.

The same paper from which we have quoted has looked deep enough into this question of morals to see this responsibility, and is quoted by the *Elmira Daily Advertiser*, under the heading of "Chastity for Boys," as saying:

A good deal of attention has been bestowed by moralists upon the Cramer girl, but there is another party whose moral ruin is involved, the Malley boy or boys. Their moral delinquency seems to be skipped or accepted as a matter of course. But in fact, licentiousness is just as immoral for boys and men as for girls and women, and burns in the same brand. Society may not punish them with equal severity, though it is not true in New England that young men of known profligacy retain social favor, unless it be in Boston. The Malleys themselves illustrate this. They were no part of respectable social life in New Haven, notwithstanding their wealth; they were disqualified not by race, but by the general low tone of their lives. But profligacy is not confined to young men of their type, but takes hold of the well-bred, the well-educated, the young men of promise in every walk of life.

In discussing the case of the girl we drew the moral that mothers and daughters should have a more lively comprehension of the liability of the average man to give way to temptation and opportunity. So as to boys, no duty is more incumbent upon parents than to bring them up to the restraints of chastity. Chief among the influences to that end, we reckon a full knowledge of the mystery of being, reverently communicated from the parent's own lips before others have had a chance to communicate filthily. Such a knowledge removes all prurient curiosity early and impresses upon the young mind the seal of sanctity touching such matters, which it will not allow to be broken in wantonness. A clergyman who drew the attention of parents to this matter in a sermon was met in the aisle by a good mother who upbraided him with the trouble she should now have in answering little Johnny's questions. "Well," said he, "Mrs—, you ought to congratulate yourself that they will be answered from the pure lips of his mother, and not by the boys in the street." They will soon be answered, depend upon it, and the question is whether we shall make our children's first impression of the sexual relations clear, correct and moral, explaining and justifying that profound love of parent and child which is the child's first emotion, or whether we shall let it be garbled, mystical, ignorant and foul—the first step in corruption.



We observe that at a "mothers' meeting" at the Northfield gathering, the subject was discussed whether children could "understand the plan of salvation," and some told about the little boys they had left at home while they sang hymns over the country. Do the mothers themselves "understand the plan of salvation?" Do they understand, to begin with, the plan of damnation? And is it an entire defense against it to bring up a child in Moody's style of religion, and expect him to go through life unscathed, at the same time keeping him in ignorance of the charge of dynamite passions which have also been entrusted to his care? We think it is incumbent upon parents to teach children early the dangerous side of their being, so that they may pass the common school and the high school in self-respecting and other respecting, propriety of walk and conversation. It is to boys the best foundation of that chivalrous and devoted attitude toward women, which is due to the mothers of the race who imperil their own life that others may live, and which is one of the best ways of insuring honorable relations with the other sex.

It is an encouraging outlook for the line of work in which THE ALPHA is engaged to find that the secular press are discussing these questions of morals from such a standpoint as that of demanding a male chastity. Virtue has so long been considered feminine, or at least has only been applied to woman, that the millennium dawns when we see the same application made to men, and mothers taught through the columns of a daily paper their responsibility in regard to their sons. We hope this honest, outspoken expression from this source, directing mothers' attention towards a "plan of salvation" and the only one which is sure to save their sons from straying into the paths leading toward damnation, will aid in removing from women's minds the feeling that these are subjects which society taboos, and that ignorance is innocence and virtue, and impressing them with their culpability if lacking sufficient intelligence to teach their sons and daughters the physiological truths in relation to their sexual nature, which are of vital necessity toward the chaste ordering of their maturer lives.

It would be well if a catechism embracing physiological questions and answers in regard to the origin of life and the proper direction and uses of the procreative powers could be placed in the hands of every mother. They should be able to explain the processes of the germination and development of seeds and plants in the vegetable kingdom, and always, when possible, give the child at the earliest development of intelligence opportunity to watch the formative processes in nature by giving them seeds to plant, poultry to care for, etc., instilling in their minds as early as possible a respect for and knowledge of the wonderful fruitfulness of the earth; that sex exists through all nature; and later on in life, as intelligence develops, the knowledge that man stands at the head of all living things, only through his gift of reason, by which he can control the grades of life below him and the destiny of his children.

ELLEN H. SHELDON.

WHILE so many think it is the only valor to command and master others, study thou the dominion of thyself, and quiet thine own commotions. Let right reason be thy lawgiver, and live up to the law of it; move by the intelligence of the superior faculties, not by the promptings of passion, nor merely by that of temper and constitution.—*Sir Thomas Browne.*

## KINDERGARTEN.

### SAN FRANCISCO KINDERGARTEN.

(Continued.)

#### THE KINDERGARTNER.

If she is in sympathy with her vocation she is the happiest woman in the community—none, indeed, can compare with her in happiness, except, perhaps, the kindergarten across the way; and why not? Love is the fulfilling of the law, and there is no gift of the good God to men like the love which is the very sunlight of His own glory and the one sustaining power of this weary world. She is surrounded with bright eyes and rosy cheeks, with loving lips and tender little hands, with merry looks and ringing laughs, or with pale faces which touch her very heart. She is helping willing fingers and busy brains to begin their bit of the world's work. She does not always see harmony, but she loves the poor, dirty little urchin who kicks and swears at her for his very misery and bad behavior, and the least symptom of reform cheers her heart. Yes; take all the professions, singly or in a mass; take the good cheer of a physician who has saved his patient; the complacency of a lawyer who has cleared his client; the ecstasy of an artist who has wrought out his ideal; the rapture of a scientist who has discovered a truth; the joy of a minister who has led a human being from darkness to light—multiply the sum by ten, and you will gain an idea of the glory of a child-gardener. Let the critical reader, if she be a woman, who thinks this gush or sentimentality, spend a month in a true kindergarten, and see if it be not so.

So many people from a distance have wished for a description of the *modus operandi* of the pioneer kindergarten, and an idea of its daily workings, that, inasmuch as its plans have been adopted without exception in all the schools since started, and as they differ somewhat from those of any previously organized kindergarten, they are here appended.

The room, which is now perfectly suitable, except that it is only reached by climbing two flights of stairs, is 40 by 55 feet, having seven large windows. The children sit in families of fifteen or twenty, the rows facing each other in four corners of room, the center being left free for games, marching, gymnastics, etc., and painted in circles crossed by straight lines as a guide to the feet. All the wood-work is painted in two shades of brown, with brilliant scarlet moldings on doors, baseboards and windows. This, with a wide frieze of vivid red on the cream-colored wall, gives a gorgeous effect, very fascinating to the children. The walls are hung with pretty wood-cuts, engravings, and colored pictures of various kinds. This is not precisely high art, but nevertheless there is not a poor picture in the room. We have a piano, of course, many specimens of diverse kinds for use in object lessons, a small aquarium, some growing plants, and many vases of flowers.

The children are constantly donating their own work to the teachers, and are more pleased than words can express when it is used for ornament.

Finally, we are not going to claim that kindergarten will change California from a howling wilderness to a heaven upon earth, nor that it will so regenerate the



little hoodlum that we will speedily see him sitting in white robes on the curbstones, instead of wallowing in the gutter. We deal simply with plain facts; but it is hard to speak with anything but enthusiasm in such a cause, and, after all, the enthusiasts have done all the work of this apathetic world. What does enthusiasm mean, but "filled with God"?

If we could only reach those women whose lives seem to them bereft of all love and comfort, we would show them how to gain contentment by showering happiness around them, and in no better manner can they accomplish this than by supplying the needs of little children according to our good old master Fröbel.

The power of the kindergarten lies in its personal influence upon individuals, and the time for that influence to be exerted with effect is the most plastic period of life. It is confessedly only a stage in education—not a complete system at present—but that stage is the all-important one of the foundation. The one hopeful work of this struggling world is to see that the raw material, ever coming in, is better made up in the start.

Instead of trying to convert the world FULL GROWN—  
"Go ye—DISCIPLE all nations."

To all those who have at different times and in different ways aided us in our work, we offer grateful thanks. There are many who have contributed anonymously; many others whose names we cannot command have made donations and rendered services at various times; these persons are by no means forgotten; we remember their kindnesses gratefully.

To the press we extend our hearty thanks for the uniformly courteous and respectful treatment, which has been so beneficial to the cause we represent, and also to the public in general for its ready response to all our appeals.

Any person who is interested in this most beneficent of all charities, and desires to aid it in the slightest way, can either subscribe to the general fund, make a donation, large or small, to its treasury, or bestow upon the poor children under its care, the clothing so much needed.

Respectfully,

THE TRUSTEES OF THE  
SAN FRANCISCO PUBLIC KINDERGARTEN SOCIETY.

#### TOO MUCH WHITE FROCK AND TOO LITTLE SUNSHINE.

This was the comment that came into my mind, as I sat at the table of a summer hotel and watched a party seat themselves in the chairs opposite me. It consisted of a refined delicate woman, and three pretty, frail little girls, in spotless white from head to foot, with faces and hands almost as colorless as their immaculate clothing. Their manners were faultless, their sharp-featured little faces intelligent, their arms like pipe-stems. Their whole appearance suggested most careful training, their nerves were developed, their muscles suppressed, until their frames seemed covered by skin and nerves only. They were charming parlor ornaments, most convenient nursery furniture, pleasant little companions in the orderly confinement of a neat city home, model pupils for the decorous class-room of a city school. They were

equally certain, if they lived, to be invalid mothers and profitable patients for some fashionable physician. I thought of a certain riotous little eight-year-old friend, who had confidentially informed me of her intention to get up a "Children's Rights Society," to claim for them from their unreasonable elders, their natural and alienable rights to unlimited noise, disregard for appearances and disorderly activity. I remembered her protest that to require her to keep her face clean was to violate the injunction of Revelations xxii, 2: "He that is filthy, let him be filthy still," which she considered to have been inserted for the especial benefit of childhood; and I felt that her view of the subject was essentially correct.

What wide-spread consternation would prevail among all classes should the "Society for the Prevention of Cruelty to Children" extend its work so as to embrace all those who are being "killed by kindness!" Under this category would be embraced, in the eyes of any hygienist, nine-tenths of the girl children of all city families not inhabiting tenement houses. In that lowest stratum the necessities of overcrowded quarters and overworked mothers inexorably claim for girls as well as boys the neglected freedom of the street, and a ragged, dirty liberty from the restraints of respectable clothing and refined cleanliness. So great is this physical advantage that it counterbalances to a degree the, at first sight, crushing disadvantages of poverty, and allows a considerable proportion of the daughters of the poor not only to grow up, but to reach a more vigorous physical womanhood than is attained by their richer sisters. What but this liberty, resulting from being below the requirements of "decency," brings up multitudes of Irish girls to be strong workers, healthy mothers, unfailing nurses, amid a squalor of lodging, a raggedness and scantiness of clothing, a misery as to food, which would disgrace a nation that inflicted such conditions as a punishment upon its criminals. In falling below the level of civilized life they have regained the freedom of animal existence.

But the girls of respectable classes have, in popular estimation, forfeited their "birthright membership" in the animal kingdom. Muscles are supposed to be as foreign to their constitution as a beard, and no more provision is made for the development of the one than of the other. Indeed the term "muscular development" is repugnant to most persons, in connection with girls. They do not associate it with the idea of beauty, and forget that it is essential to the grace of the kitten or the fawn, as to the rough force of the ox or the bulldog. In all the arrangements of life and education, we ignore the fact that perpetual muscular activity is a necessary condition for the healthy growth of all young animals, for the little girls of the most refined families, no less than for the wildest denizens of the forest.

It is not too much to say that it is simply impossible, as a rule, to bring girls to vigorous maturity in city life. A judicious mother may prevent their growing up confirmed invalids, but she cannot command the conditions required for positive health. As the fragrance of a garden or of a hayfield, which is exquisite diffused through the open air, would be sickening and oppressive in the confined air of a parlor, so the activity of health-



ful childhood would be overwhelming in a city nursery, and is never called forth by the freedom of the back yard, or the measured exercise of city walks, neatly dressed, under the care of a nurse or governess, supplemented perhaps by a few dog-day weeks in the restrained freedom of a country hotel or boarding-house. The presence of Bridget excludes them from household exercise; a higher standard of refinement and morality shuts them in from the freedom of the street, and no substitute for these outlets is provided.

We repeat with our girls the experience of Caspar Hauser. We surround them from birth by conditions that so stunt their growth that they early cease to crave a freedom which their weak frames would find burdensome. The foundations of future invalids are solidly laid before they are ten years old. They have, by that time, been so trained to physical passivity, so imbued with the idea of the unbecomingness of activity, and the desirability of being ornamental, that they are thenceforth unconscious co-operators in the work. Like the caged canary, if they attempt flight, they find it so fatiguing that they return voluntarily to the open cage. They have no idea that the strong pinions and soaring flight of the wild bird should have been theirs.

The great difficulty in the way of improving the health of women is that they have lost the idea of physical vigor out of their own conception of women, and therefore out of the standard at which they aim for their children. The arrangements of the nursery and the school reflect this fatal disbelief, and make it a reality.

The work begins from the very cradle; from the assumption of short clothes every step forward is in the direction of increased freedom of movement and stimulus to activity for the boy, and of diminishing liberty and of indirect repression of activity for the girl. Nature makes no such difference in bringing up the young of other animals; she implants precisely the same impulses to physical freedom and activity to all, independent of sex. The kitten gambols and climbs with the same uncontrolled energy, whether it be destined to develop into the demure Tabby or the pugnacious Tom. Nature grants the same privilege to human beings. In them also she holds sex in abeyance through all the early years of life, that the individual growth may be accomplished, untrammelled by its requirements and restraints. The laws for healthy growth at this age are identical for both sexes. Nature has not one standard for the girl and another for the boy. But we do not imitate her wise reserve. We do not, like her, regard childhood as a neuter sex. Reversing her laws we do not wait for sunrise, but even at earliest dawn we make "coming events cast their shadows before," and thus modify the girl's surroundings to the detriment of her whole future, by ideas and feelings which should exert no influence upon her until the approach of maturity.

Out-door life, muscular activity, a dress that is a protection and that is not a constraint, feeling from any sense of being required to be an ornament of society, these are as absolutely essential to the physical welfare of the little girl as of the little boy; they are the simple necessities of childhood, irrespective of sex.

When these are provided, in whatever shape it may best be done, nature will take care that the physical vigor thus developed shall be turned at the right time, as surely into the grace of womanhood, as into the force of manhood. Then, and only then, we shall cease to hear complaints of the feeble health of women.

Until then, we must console ourselves by far-fetched theories for the fact that other races—the Africans, the Irish, the Germans—whose women have retained the uncivilized freedom of physical growth, supplant us whenever they come into competition with us. In housework, they take the widest and most profitable field of occupation out of our hands. As mothers and nurses, their superior vigor raises up a posterity which is rapidly entering into, and taking possession of our land.—*Emily Blackwell, in Woman's Journal.*

[From the New York Herald.]

### RUM AND RUIN.

DRINK AS A FACTOR IN PAUPERISM AND CRIME—LIQUOR LICENSES—A SYSTEM ALLEGED TO BE FOR REVENUE—PRISON STATISTICS.

Out of 51,466 persons committed to the city prisons in a single year 34,316 were of foreign birth and 17,250 natives; of 19,342 females, 14,077 were foreign born and 5,265 natives. Of all the males 19,937 were intemperate, and 12,187 temperate; of all the females 12,770 were intemperate and 6,572 temperate. In the same year 31,491 were sent to the first district prison—the Tombs. These were from the lower part of the city, where the foreign element largely predominates. The arrests directly or indirectly caused by the use of liquor were—

	Males.	Females.	Total.
Assaults.....	2,058	295	2,353
Delirium tremens.....	14	.....	14
Disorderly conduct.....	4,679	4,159	8,838
Intoxication.....	5,462	7,593	13,051
Vagrancy.....	1,007	645	1,652
Total.....	13,220	12,692	25,912

Of the 254 persons admitted to the Asylum of the Insane in a single year 127 were intemperate, 69 moderate drinkers, 55 unknown and only 3 abstinent. Another year's record shows 280 intemperate, 90 moderate drinkers, 17 abstinent and 11 unknown. If we assume, and we believe it to be much within bounds, that 70 per cent. of the crime and pauperism of the city is chargeable to the use and abuse of intoxicating liquors, we shall have to charge to liquor that percentage of the cost of the police department, of the department of charities and correction, of the criminal courts, and properly a considerable fraction of health and fire departments. In 1880 the following appropriations, excluding the money for street cleaning, were made:

For police department.....	\$3,459,917
Police courts and general Sessions, about.....	350,000
Charities and correction.....	1,618,680

Total..... 5,428,597

Awarding 70 per cent. of these items to liquor we find the figures to be \$3,800,015. With various items



that cannot be precisely classified, we may put the round sum at \$4,000,000, or \$3.30 for each man, woman and child of our population.

What does rum pay back? In plain terms hardly one cent on a dollar. The excise board do not seem to know how many places they have licensed, nor to have any definite idea of how many rum shops there are in the city. But in 1877, the year of the smallest receipt for licenses, a census was made by police precincts. This showed in the whole city 7,874 liquor shops, of which 2,177 had licenses. There were at that time in the fourth precinct 440 liquor shops to a population of 20,000, and in the fourteenth 387 in a population of 30,000. Here was a "gin mill" for every 60 inhabitants. The ninth precinct had just about as many inhabitants with twice as much territory, and 250 liquor shops—1 to 200 inhabitants. Now, the records of police arrests for the last six months of 1880 show this comparison:

Liquor arrests.	Shops.	Men.	Women.	Total.
Fourth precinct.....	440	2,072	1,250	3,331
Fourteenth precinct.....	387	2,153	1,361	3,514
Ninth precinct.....	250	889	182	1,071

The precincts named correspond almost exactly to the wards of the same numbers. The two rum-ridden precincts (the 4th and the 14th) furnish almost 20 per cent. of all the arrests in the city. It is needless to say that more than seven-eighths of the arrests were chargeable to drink. It only remains to say that the present system of excise has not reduced the expense of the city for the support of pauperism or the punishment of crime to the amount of one dollar. It was never intended or expected to do so.

#### CARRYING PURE AIR IN A KNAPSACK.

Successful experiments have been carried on by Mr. Warrington Smythe, at the New Seaham Colliery, near Newcastle, England, with what is termed the Fleuss breathing apparatus. The importance of this invention will at once be apparent to those who are in any way acquainted with the risks from suffocation run by firemen and those employed under ground, where poisonous fumes are so liable to break forth and suffocate those who may be subject to them. With the aid of the Fleuss machine men can work without danger under all these inimical conditions.

The apparatus has the size and shape of a soldier's knapsack, its principal portion being a case of sheet copper, twelve inches long, twelve inches wide and two and-a-half inches deep. The case is internally divided into four longitudinal compartments, fitted up so as to secure complete circulation through them of the air that has been robbed of its oxygen by passage through the lungs. Each compartment is fitted with small cubes of India rubber sponge, coated with specially prepared caustic soda. The air that passes from the lungs of the man fitted with the apparatus passes through one side of a mouthpiece and down the corresponding short length of pipe over his left shoulder to the first compartment of the case. There it goes through a finely-balanced valve, which gives way to the softest breath

passing from the mouth, but is immovable to anything from the inside of the case. The partition of the first compartment fits closely up to the top of the case, but is about one inch open at the bottom. This arrangement thus permits the respired air to pass down the first chamber and to enter the second at the bottom. Here it circulates to the top, where an inch opening in the next partition gives it passage into the third compartment, which it descends to find a similar outlet at the bottom into the fourth chamber. Rising to the head of this compartment, the air thus purified from the deleterious matter that it has carried from the lungs passes through a valve into a pipe laid over the right shoulder of the operator. Oxygen is added by means of a small pipe that runs from the cylinder at the bottom of the case, and finds its opening close to the junction of the clean air-pipe and the before-mentioned India-rubber bag. This latter performs the part of a reservoir of pure and properly oxygenated air, and by its presence the act of breathing is rendered easy and natural. In fact, the only limit to the space of time during which the apparatus enables the man to move about in the midst of poisonous gases is the capacity of the oxygen cylinder and the individual's physical ability to carry the copper knapsack about with him. The capacity of the cylinders at present in use is one-fourth of a cubic foot; and as the oxygen is pumped in under pressure of sixteen atmospheres, they hold four cubic feet of gas. The supply, which can be regulated through the medium of a valve, is calculated to last for a four hours' shift of work, although no man employed under such conditions of danger as require its use is kept at labor more than three hours.

An essential portion of the apparatus is the mask, to which is attached a mouthpiece screwed on one side to the pure-air pipe and India-rubber bag, and on the other to the pipe conveying the expired air back to the compartment in the knapsack case.—*Rubber Era.*

—Prof. Chandler, of New York, thus alludes to the various popular toilet articles sold in the shops:

"1. The hair tonics, washes, and restoratives contain lead in considerable quantities; that they owe their action to this metal, and they are consequently highly dangerous to the health of persons using them. 2. With a single exception—Perry's Moth and Freckle Lotion—the lotions for the skin are free from lead and other injurious metals. 3. That the enamels are composed of either carbonate of lime, oxide of zinc, or carbonate of lead, suspended in water. The first two classes of enamels are comparatively harmless, as harmless as any other white dirt when plastered over the skin to close the pores and prevent its healthy action. On the other hand, the enamels composed of carbonate of lead are highly dangerous, and their use is very certain to produce disastrous results to those who patronize them. 4. The white powders for the skin are harmless, except in so far as their application may interfere with the healthy action of the skin."



## CORRESPONDENCE.

SOUTHOLD, Sept. 15, 1881.

DEAR MRS. WINSLOW: Inclosed find one dollar for one year's subscription to your invaluable paper, THE ALPHA. I cannot express to you how much I appreciate your efforts in the way of sexual reform. All my life I have believed in just the principles THE ALPHA advocates, but found so little sympathy and so much opposition whenever I ventured to express my sentiments I finally almost concluded that everybody else must be in the right and I wrong. I must submit to the law of God and believe that he had so constituted man radically different and generally in distinct opposition in their natures to that of woman that woman was created simply to be used as a sacrifice to man's necessary demands for sexual gratification. I am unspeakably thankful that I've struggled out of this and have found at least one friend and that one a man whose life-long principles have been and are sexual continence, and he is the noblest man and nearer to God's image than any other I've ever known. I've come to be outrageously radical in my notions. I sometimes feel that incontinence is the sin, and the only sin, for out of this spring all other sins of whatever character. I entirely agree with you that you cannot ignore the "side issues" of intemperance, tobacco, &c., for "they are cause and effect." Sexual reform, I sometimes think, lies at the root of all other reforms, and no very great progress can be made toward making human nature better until this is generally understood and practiced.

You will pardon this long, rambling letter. I am intensely interested in this subject, and ardently wish that I had a pen of fire and millions of money to devote to its advancement, but poverty and feeble health fetter me hand and foot and brain too. May God prosper you beyond your most sanguine hopes, is the sincere wish and prayer of your most earnest sympathizer,

S. C.

MIDDLETOWN, MONTGOMERY Co., Mo., Sept. 10, 1881.

DEAR MRS. WINSLOW: A copy of THE ALPHA for August lies before me. At least one of your many friends and readers have "spread the truth beyond their own household." I have received two copies from the far South. The first surprised me. I knew not that woman had commenced such a work, at least publicly. The second paper not only startled me, but excited me to such a degree that I had to write to you, not merely to say I am pleased with your paper, for that would sound silly, but to say I heartily sympathize with you and all your friends who help to make your paper a torch in the darkness, a helping hand in trouble, a flaming sign at all times to point out "the way," and the only true way to God and happiness.

I gathered much good from the article by May Wright Sewall. No one could feel the truth of her remarks better than myself, none could sympathize more freely with the subject, "Disinherited Childhood," than I do, for I was one forsaken by both mother and father at the time of birth. Disinherited, ah, yes! I had been cheated of my "divine right" to be well born of my name, my education and the parental love. I think I know and feel, by experience, all Mrs. Sewall could say on the subject. I think that if the experiences of disinherited children could be given there surely would be some good done for men and women who were aware of all their sin brought forth of suffering, shame and sorrow; would surely not be tempted to hide their one sin; would not be so difficult perhaps, but could they hide the results of that one sin the suffering, the shame, the sorrow, that would last even until the third and fourth generation. What sweet promise that, "When thy mother and father forsake thee then I will take thee up." I have had that promise fulfilled to me. I was (I think providentially) cared for through life by a woman, one worthy of the name. Pure, chaste, intelligent, industrious, conscientious, with broad views on the way of life. Her noble sacrifice and strong mind, as an example to me through life, has taught me to reverence all that is just and good, and to look with contempt on all wrong doing. I thank God that my own mother did not have the guiding of my baby footsteps. I love my mother because she was the cause of my existence, the maker of my individuality, which with all its deformity and illegitimacy, I would not exchange for any other. Through her I begot the soul that is to live and learn through all eternity. I love her for that and she could not treat me chilly enough to break that one great loving chord that binds me to her for all time. But after all my real mother was the

one who raised me and made me what I am now, and the love I have for her is just as strong as that other. I could put my arms about each one, draw one close to me in very pity, the other with reverence, as a guiding star through all time. Even in that other would I look to her as my guide, such perfect confidence I have in her.

I wish I could be able to help you in your work. I am too selfish to allow any one my ALPHA. It is too precious, but in other ways I would help if I could.

V. L. C.

MT. VERNON, IOWA, August 25, 1881.

MRS. WINSLOW:

Our last child (we have three) is near two months old, and was the result of many month's prayer. Sober common sense, and the best physical and mental preparation the self-denying parents were able to give. And it is a real satisfaction to know that we did our best and that this is in no child of lust. Though not perfectly well we think it will be a child of large use in the world.

Yours, etc.,

A. F. F.

DOWAZIAC, MICH., June 27, 1881.

MY DEAR MRS. WINSLOW:

I want to add my testimony in favor of the "Alpha" undergarments. The highest compliment I can pay them and Mrs. Converse, is, they are such a "perfect fit." I do not realize I have anything on. Ha! ha! there you have it in a nutshell! I have worn the Reform Undersuits for the past twenty years, but never were anything so comfortable as those summer suits sent me by Mrs. C. I sincerely hope you'll advertise them far and wide, not only for her benefit financially, but for all suffering humanity. I first sent for some "combination suits" for my husband, and he was so well pleased with them that he now thinks he can wear any other kind. And now a word in reply to "Interested" in April number. I intended writing in detail at the time, but I am so busy with patients and home duties that I have but very little leisure. It is in reference to the last objection "if we live on a simple, unstimulating diet" we cannot work hard, that I shall mainly reply. Some twenty-five years ago I became interested in "Vegetarianism," so-called, and as I was expecting soon to be married I resolved to talk with my "intended" lord and master. And the result was we agreed to begin life not only on that plan, but also try the two meal-a-day system, and after twenty-three years of successful carrying out I am loath to change. We have lived on a farm a large share of the time, my husband mostly doing his own work. It is generally admitted he does more hard work than any man in the county. We not only cast aside animal food, but tea and coffee and all condiments. We find no trouble in practicing "Sexual Continence" whatever. And I am convinced, not only from my own experience, but many whom I have influenced to change their diet, that food has largely to do in controlling our passions. As Dio Lewis puts it, where our lives "up stairs" or the brain forces rule, there is but little trouble in controlling the lower nature. But I am trespassing, I fear, on your time and space and this is a subject upon which so much can be said. I may as well stop here. Hoping for your greatest success I remain yours, most thoroughly, for all that benefits humanity.

DR. ABBIE KNAPP.

## HOW SMOKING AFFECTS BOYS.

An English physician has been investigating the effect of smoking on boys. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them: "In twenty-seven cases he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and more or less taste for strong drink. In twelve there were frequently bleedings of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored."



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