

The Alpha.

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

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IN CLOUDS OF SMOKE.

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[Concluded.]

Tobacco is a complex substance. Not to go too deeply into its chemistry it may suffice to say that its constituents are organic and inorganic. The most important of the organic is known as nicotine. This bears the same relation to tobacco that quinine does to Peruvian bark, or morphia does to opium, but it is too *dangerous* to be used much in medicine, while quinine and morphia are in common use. Its appearance need not be described here, but it may be stated that it averages about 5 per cent. of the dried leaf, and a part is destroyed in the manufacture. The inorganic portion amounts to from 20 to 25 per cent. of the leaf, half in lime salts and a fifth in potash salts. This richness in inorganic matter explains the impoverishment of the soil which follows the growth of the staple.

The constituents of tobacco smoke are watery vapor, free carbon, free ammonia, carbonic oxide, carbonic acid and an oily substance. The watery vapor varies with the dryness of the leaf, and is charged with the other volatile or suspended ingredients.

The free carbon, which is the equivalent of lamp-black, or soot, or charcoal, is small in quantity; it gives the blue color to the smoke. In confirmed smokers it collects in the back of the throat and in the bronchial tubes, causing often a dark secretion which is coughed up.

The free ammonia is also in small quantity. After smoking for some time it bites the tongue and makes the mouth and throat dry. It, however, promotes the flow of saliva. The accompanying thirst usually calls for some liquid with which to quench it. Water is sometimes used. There is a kind of association between tobacco and alcoholic liquors. For instance, a pipe of tobacco with a stove-pipe of beer. Adam Clarke says that in the Bengallee language there is one word which very conveniently expresses the two things—to drink and to smoke.

The carbonic acid causes the drowsy and indolent feeling with headache which follows the prolonged breathing of tobacco smoke. The carbonic oxide tends also to produce drowsiness, palpitation of heart, tremors, and nausea.

The oily substance is itself complex. First, there is a volatile substance which gives the stale odor to the breath and clothing and furniture. Then there is a dark, resinous, bitter substance which causes the nauseous,

sharp taste noticed in taking a foul pipe between the lips. Old Nick it may be called, the power of which as a poison may be appreciated when it is stated that a single drop has been known to kill a rabbit in a few minutes, and a grown man has fallen dead in three minutes after taking a small quantity. A late experimenter, Kissling by name, has also found in the smoke sulphuretted hydrogen and prussic acid, but in too small quantity, he thinks, to influence the system.

Since we are now concerned with clouds of smoke and not the use in other ways, it is sufficient to simply state that sickness and death have followed its use in chewing and its application externally and administration internally. For instance, the parents of a child of seven years wishing to put it to sleep the father blew tobacco smoke into a tumbler of water; the child was given tablespoonful doses. The experiment was eminently successful. The child went to sleep, and at last accounts was sleeping still.

Poisoning by tobacco is, however, not often fatal, and recovery is due to the fact that the poisonous principle is rapidly removed by the excretions.

The immediate effects of smoking on those not accustomed thereto are so familiar that the mere mention will suffice. They are nausea, vomiting, giddiness, weakness and *intense wretchedness*. In this condition the sufferer is wholly preoccupied with himself, and has no interest in other things sublunary or supralunary. The symptoms, however, soon pass off, and by repetition become less marked and ultimately cease. What is called *toleration* is then said to be established; toleration, that is to say, on the part of the smoker. The non-smoker is still intolerant.

This point of toleration may, however, be surpassed, and symptoms of chronic poisoning appear if the practice is indulged in to excess. It is not necessary to adduce instances of this, since everybody has witnessed them. A little space may, however, be devoted to the more interesting phases of this misery.

Sometimes a paleness, undue firmness and contraction of the gums, an accumulation of tartar on the teeth, with staining of the enamel. According to some writers the teeth are softened. Dryness and sometimes ulceration of the mouth, a kind of chronic quinsy, likely to be troublesome in cold or damp weather; the throat dry, red and irritable. Sometimes cancer of the lips from the irritation of the pipe. Loss of appetite; the pipe or cigar taking away the feeling of hunger, much as coffee, tea and alcohol often do. Dyspepsia, with heart-burn, flatulence, nausea and a sense of weakness of the

stomach; palpitation of the heart and pain; breathlessness. The blood is thinner, and bleeding is less readily staunch. Bronchial irritation; impaired vision; impaired hearing, sometimes to deafness. Think of myosis, diminution of visual acuity, central scotoma sometimes extending far towards the periphery and leading to complete amaurosis; chromatic scotoma and chromopsia. Often a heavy, dull state of the mind, difficult to throw off, because due to imperfect nutrition. Irritability of temper, and sometimes convulsions, quite often tremors.

If there is any one thing well settled it is that the young should be absolutely debarred from its use in any shape. The governments of England, France, Germany and the United States have recognized this necessity to the extent of prohibiting it to the youths in institutions under direct government control. One of the foremost medical journals, the *Lancet*, of London, says: "It is wholly inadmissible in youth. We would go so far as to say that no young man should smoke before he has attained his majority, and it would be well if he deferred the use of tobacco altogether and in every form until the extreme limit of development, which may be placed at the age of twenty-six."

Richardson says that in the young "smoking checks nutrition, bodily development and mental development to such an extent that if a community of youths of both sexes were trained to early smoking, and if marriage were confined to them an inferior race of men and women compared with what is now existing would of necessity be born. To the credit of women this experiment is not being carried out."

At the United States Naval Academy it was the irritable heart and tremulous hand of the tobacco student which eventuated in its prohibition. The legislature of New Jersey has forbidden its sale to youths under sixteen years of age.

Napoleon III appointed a commission to examine the young men in the government training schools of France as to the effect of its use upon them. The commission reported that students who smoked were physically inferior. The Emperor then directed its prohibition.

Most governments supply tobacco to their soldiers and marines. Various arguments have been offered in support of this action. That sometimes it is a substitute for food and saves grumbling because of the sameness of diet. It prevents homesickness and the miseries of the bivouac.

General Brock insisted that it kept the sentinel awake and employed his spare moments. In the late civil war, however, many a guard lost his life through the untimely lighting of a pipe. In the early morning it drives away sleep, renders the rain less cold and thirst less severe.

A soldier's vocation is at best unnatural; his separation from home, friends and industrial occupation is anomalous; any reputable alleviation of his loneliness must be conceded to him as an act of mercy. I myself can testify to horrible loneliness and homesickness in camp and barracks and hospital, especially under circumstances of disappointment or disease, when the face of a woman or a child was as a light in darkness, and

though I never sought solace in tobacco my sympathy would concede it to my comrades.

Sir Benjamin Brodie, a London surgeon of great repute in his time, expressed himself in the following moderate way: He did not believe, he said, "that under all circumstances, and however moderately used, the smoking of tobacco was prejudicial. He instanced how it allays hunger and relieves the uneasy feeling produced by mental and bodily exhaustion; how comforting to a soldier who had passed the night in the trenches before a beleaguered town with only a distant prospect of breakfast as the morning arrives; to the sailor after contending with the elements in a storm; to the laborer after a hard day's work; to the traveler in a dreary region with insufficient food." And yet he believed that there were but few who were not harmed by it. That it indisposed to exertion, both bodily and mental; that the average life of smokers is below that of non-smokers; and that the children deteriorated. His concluding remark is eminently true: "If tobacco smokers would limit themselves to the occasional indulgence of their appetite, they would do little harm to themselves or others; but there is always danger that a sensual habit once begun may be carried to excess, and that danger is never so great as in the case of those who are not compelled by the necessities of their situation to be actively employed. For such person the prudent course is to abstain from smoking altogether."

I would recommend a little book which appeared in 1868 from the pen of James Parton, entitled "Smoking and Drinking," in which an old smoker asks the question: "Does it pay to smoke?" and after exhausting the subject, answers "No."

Two centuries since Burton, in his "Anatomy of Melancholy," and in his hyperbolic manner, wrote these words: "Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all the panaceas; potable gold and philosopher's stone, a sovereign remedy to all diseases. A good vomit, I confess; a virtuous herb, if it be well qualified, opportunely taken and medicinally used; but as it is commonly abused by men which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health; hellish, devilish, and damned tobacco, the ruin and overthrow of body and soul."

Charles Cotton, after angling with Isaac Walton, and finishing with a draught of ale and a pipe, thus expressed himself:

"Pernicious weed (should not my muse offend
To say heaven made aught for a cruel end),
I should proclaim that thou created wert
To ruin man's high and immortal part;
Thy Stygian damp obscures our reason's eye,
Debauches wit, and makes invention dry;
Destroys the memory, confounds our care;
We know not what we do, or what we are.
Renders our faculties and members lame
To every office of our country's claim."

Another thus pensively exclaims:

"Tobacco, charmer of my mind.
When, like the meteor's transient gleam,
Thy substance gone to air I find,
I think, alas, my life's the same."

What else but lighted dust am I?
 Thou showest me what my fate will be;
 And when thy sinking ashes die,
 I learn that I must end like thee."

It may be asked in the interest of those who have contracted a habit which seems too powerful to throw off, may not the deleterious effects of smoking be reduced to a minimum? I will cheerfully give answer to this question. The essentials of a proper pipe are that the bowl and stem should be clean and of such material as will absorb the oily products before they reach the mouth. For the same reason the stem should be long. A plug of cotton, saturated with a strong solution of citric or tannic acid, placed in the stem, will neutralize the irritating ingredients of the smoke. The Persians use a *nargileh*, in which the smoke is passed through water to cool it; the water at the same time takes up a portion of the hurtful constituents. Short clay pipes, such as the Scotch *catty pipe* and the Irish *dudeen*, are to be deprecated. The pipe which I would most recommend is that which has neither bowl nor stem.

Cigars should not be smoked more than two-thirds, because the nicotine collects in the remaining third and thence enters the system. A mouth-piece should also be used to avoid chewing the end of the cigar. It should never be relighted after it goes out. It is better indeed if it never be lighted at all.

Cigarettes are probably more hurtful than cigars, since the tobacco in them is usually stronger in nicotine, and the temptation to smoke a great number is increased by their small size.

The social aspect of this question presents some points of interest, to be briefly, very briefly named.

In the family the pipe is sometimes a veritable pipe of peace, even in the piping time of domestic war, and there are those among the gentler sex who love the cloud of smoke; to them it takes a manly form, as if it satisfied in this thin disguise the longing for companionship.

But sometimes it is like Pandora's box, an element of discord, a disturber of the good wife's equanimity; is counted unlovely in her sight, and rightly so. She seeks, though often vainly, to dethrone this household god, her mate's first love, perhaps, to which he daily offers incense and pours out free libations. He loves it, perhaps not wisely, if he sacrifice thereto something of wifely love. His cloud of smoke may cloud her brow and heart and life.

And that connubial kiss which once unsullied, now is tainted with a weed's ill-flavored as ill-flavored taste. To her it savors of promiscuity. Her wifely pride resents a preference.

Then, in the social circle, aside from the repugnance felt by many, is not a conversation much as follows:

"The pipe, with solemn, interposing puff,
 Makes half a sentence at a time enough;
 The dozing sages drop the drowsy strain,
 Then pause—and puff—and speak—and pause again."

And in the hours and places of activity, the shop, the mart, the office, hall of justice or of legislation, does it not seem strangely out of place; suited alone to the hour of repose and relaxation, and a place retired, over whose door might be written the legend:

Otium sine dignitate.

And that pure air of heaven, that should be free air; free in the house, in the hall, everywhere, with no cloud for any, free to the sick as to the well.

Would that the cloud were dissipated. It will disappear, this barbaric relic, as the culture of the true and wise and beautiful advances. *The coming man will not smoke.*

This subject acquires additional interest in view of the present illness of General Grant. Like many others before him, he has been a great smoker; and the explanation of his case is probably that of theirs; a tendency to local malignant disease become a reality through constant irritation. There are plenty of similar cases in medical literature. ("A Résumé of the Tobacco Question."—*Medical and Surgical Reporter, Philadelphia, April 11, 1885, p. 481.* "White Slaves of Ohio. Physical Wrecks, Etc., Etc."—*Cincinnati Lancet and Clinic, April 11, 1885, pp. 429 and 448.* "The Relations of Drink to Insanity."—*Birmingham Medical Review, April 1885, p. 145.*)

POSTAL RIGHTS OF INMATES OF INSANE ASYLUMS.

PREPARED FOR THE TWELFTH NATIONAL CONFERENCE OF CHARITIES AND CORRECTION, HELD AT WASHINGTON, D. C., JUNE, 1885.

BY MRS. E. P. W. PACKARD.

Mr. President, and Honorable Members of the National Conference on Charities and Correction.

As Christian philanthropists, your attention is solicited, to consider for a few moments the claims which the unfortunate inmates of our insane asylums have upon your attention, as one of the many classes of American unfortunates, whose interests, as their national champions, you are assembled to consider.

Ladies and gentlemen, please to bear in mind that it is the claims of the unfortunate—not the criminal—for whom I bespeak your championship—those who are *innocent* of crime, while the criminal is *guilty* of crime. And yet, like criminals, the inmates of insane asylums are not only prisoners, but what is a great aggravation of their condition, their imprisonment is for an indefinite—not definite—period of time. The criminal's term of imprisonment is determined by the court, before he enters his cell, and the will or caprice of his keeper cannot extend the time beyond this limit; but the innocent unfortunate has the time of his imprisonment graduated solely by the judgment, caprice or humor of his keeper, and there is left him no chance of appeal to any tribunal, no matter how unjust or unreasonable this decision may be.

Again, like the criminal, they may be subjects not only for a lifelong imprisonment, but what is a great aggravation, none of these insane prisoners are allowed any tangible hope of any shorter term than "for life," while only a limited number of the criminals are compelled to be tortured with this dismal, fearful liability.

Again, like the criminal, the insane are not only outlawed, but they have the additional grievance, that their testimony concerning themselves and others is rendered illegal, and therefore are removed from the protection of the laws, as if they were criminals.

Again, the correspondence of the insane, like the

criminal, is subject to the censorship of the keeper, and what is additionally aggravating, not only every letter written by the insane prisoner to any party, even his or her own life companion, may be consigned to the flames by the keeper, but also every letter sent to any inmate of an insane asylum may be burned by the keeper; and no law is violated.

Therefore, to be not only outlawed, but also to have their postal rights annihilated, is really inflicting a very severe penalty upon a misfortune, not a crime.

Now, I ask you, as Christian philanthropists, is this right? Is it doing as you would wish to be done by, to thus aggravate this most terrible calamity, by sustaining such legislation as increases, a hundredfold, this misfortune, by thus depriving them of the solace of human sympathy and the protection of human laws, when most in need of law and sympathy?

Now, as intelligent benefactors of your race, I ask you to consider what has been the result of such absurd legislation.

You cannot be ignorant of the fact that in consequence of such irrational legislation these humanitarian institutions have been sometimes perverted from their avowed use, as curative homes for the insane, and are sometimes made horrible prisons, where the innocent sane—victims of cupidity and malice—are hidden—where they are rendered almost as powerless to thwart base designs as if they were in their graves.

And, besides, inmates have been found to have been retained unreasonably long after recovery, and have sometimes relapsed into hopeless imbecility from hope too long deferred.

And you are also aware that the public confidence in these institutions is sometimes shaken by reports of abuse and outrage inflicted upon the inmates while confined in these institutions; and as there now exists no specific and definite means of substantiating the validity of these reports, the innocent are liable to suffer, and the guilty to be exonerated, until an adequate remedy is found for existing evils.

Honorable members of this National Conference, I know you will rejoice in the fact that a remedy has been found, both potent and harmless, for all these evils, namely: In the passage of a bill in every legislature of the United States which will legally establish the postal-rights of the inmates of all insane asylums, both public and private.

This bill provides that each inmate of every insane asylum shall be allowed to choose *one* individual from the outside world to whom he or she may write one letter a week, if they choose, without censorship; and the reply must be delivered to the one to whom it is directed, without censorship also.

To insure this "sacredness of secrecy" upon their correspondence with this one individual, I have appealed to Congress to put up a post-office box upon every insane asylum, both public and private, in every State where this bill is passed, into which these letters may be dropped by the writers themselves; and the key of this box must be held by a United States postal agent.

And the reply, bearing the name of this correspond-

ent on the outside, must be delivered to the owner without opening or reading the same.

And every violation of any of the provisions of this bill is made a misdemeanor, punishable under the criminal code of each respective State.

And, ladies and gentlemen, this establishment of postal communication between the inmates of insane asylums and an outside party has been found to be the very key by which these American bastilles have been unlocked and transmuted into republican institutions, by holding this, before-autocratic power, amenable to the laws when abused. And by so doing they have been simply just to their inmates, by placing them under the protection of the same laws as shield all other citizens; and this correspondent constitutes the link between them and the laws.

And, again, so far as the superintendents are concerned in the application of the principles of this bill, facts prove that no noble, honorable, humane superintendent—such as we take all these responsible public officers to be—has anything to fear from the operation of this bill; for it simply places him just where his noble actions will place him, *secure* in the confidence of the people; for when this veil of secrecy which now so conceals his acts from public scrutiny, is removed, suspicion is supplanted by his unimpeachable record, and his noble record disarms him of all fear from crazy or sane letters about him.

But if, on the other hand, any superintendent can, like some other men, become corrupted by irresponsible power, he is held in check by the wholesome liability of exposure, if tempted to act a dishonorable part.

And, since it does not hurt a good man to be watched, and a bad man ought to be watched, it can be only salutary in its workings on the superintendent's interests.

And, as to the effect of this bill upon the interests of the patients, I will simply quote their testimony in their own words—namely: "It is a paradise to be in an insane asylum now, compared with what it was before this law was enforced, for now our attendants treat us like human beings instead of brutes. Since the law now protects our rights, our keepers are compelled to respect them." In short, the bill works like a police force in a city—prevents crime through fear of its detection.

The only objection to the bill is, that "it will hold us liable to annoyance from receiving crazy letters from insane patients."

But, since this is a harmless annoyance, and since the writer was imprisoned, mainly for the protection of society, can we not be willing to bear *one* of his many burdens, and thereby greatly alleviate the sufferings of this most unfortunate class of humanity, and be thus doing as we would wish to be done by in exchange of circumstances and condition?

Before extending my argument farther, I wish to know whether this Conference would allow me time to inform them how I came to be the champion of this ostracised class of American citizens, as this logic of Providential events furnishes my only commission, and also furnishes a conclusive argument in support of my bill.

STATEMENT OF FACTS.

I am a native of Massachusetts, the only daughter of an orthodox clergyman of the Congregational denomination, and wife of a Congregational clergyman of Massachusetts, who was preaching to a Presbyterian church in Manteno, Kankakee County, Illinois, when my legal persecution commenced. Mr. Packard, my husband, was then a member of the Chicago Presbytery.

I have been educated a Calvinist, after the strictest sect; but, as my reasoning faculties have been developed by my education, I have been led, by the simple exercise of my own reason and common sense, to indorse theological views in conflict with my educated belief and the creed of the church with which I am still connected—the Congregational Church. In short, from my present standpoint, I cannot believe that human nature is a sinful nature, since Jesus Christ “knew no sin” while human; therefore human nature cannot be a sinful nature, for, if it is necessarily sinful, Christ must have been a *sinner by nature*. But, on the contrary, what is natural, or, as God made it, is right, and what is unnatural or depraved, is sinful and wrong. Christ obeyed the laws of this holy human nature—we transgress them.

And, ladies and gentlemen, the only crime I have committed is to dare to be true to these, my honest convictions, and to give my argument in support of these views in a Bible-class in Manteno, at the special request of the teacher of that class, and with the full and free consent of my husband.

But the popular indorsement of these new views by the class, and the community generally, led my husband and his Calvinistic church to fear, lest their church creed might suffer serious detriment by this license of free inquiry and private judgment, and, as these liberal views emanated from his own family, and he, declining to meet me upon the open arena of argument and free discussion, chose rather to use the marital power which the common law of marriage, unmodified as it then was, by statute in Illinois, licensed him to use, over my identity, and under a very unjust statute law of Illinois, then in force, he got me legally imprisoned in Jacksonville insane asylum, without evidence of insanity and without trial, hoping, as he told me, that by so doing he could destroy my moral influence, and thereby defend the cause of Christ, as he felt bound to do!

The first intimation I had of this legal exposure was, by two men entering my room on the morning of the 18th of June, 1860, and kidnapping me. Two of his church members, attended by Sheriff Burgess, of Kankakee, took me up in their arms and carried me to the wagon, and thence to the cars, in spite of my lady-like protests, and regardless of all my entreaties for some sort of a trial before imprisonment.

My husband replied, “I am doing as the laws of Illinois allow me to do. You have no protector in law but myself, and I am protecting you now. It is for your good I am doing this. I want to save your soul! You don’t believe in total depravity, and I want to make you right.”

“Husband,” said I, “have I not a right to my opinions?”

“You have a right to right opinions, but no right to wrong opinions.”

“But, does not the Constitution of this American Government defend the right of private judgment to all citizens?”

“Yes, to all citizens it does defend this right; but you are not a citizen. While a married woman you are a legal nonentity, without even a soul in law, for your individual rights are all suspended during coverture; therefore the exercise of them depends wholly upon my will or dictation.”

I trust this Conference will pardon me for digressing for one moment from my line of argument for the inmates of asylums, to speak one word here for “married woman’s emancipation,” which is another commission which Providential events has bestowed upon me, demanding my personal agency.

And to the *men* present, who are part of our government—not the *women*, thank God!—I would say, that we married women do want to be able to claim the same legal protection after marriage that we can have before marriage. We don’t like to be transmuted into nonentities or chattels by your marriage law. We want simply to remain women in law, so that we can be the legal partners of our husbands, instead of their legal slaves, as we now are! For it is possible, another husband may be found who may subject, instead of protect, the rights of his legally defenceless wife.

Giving married woman individual property rights has not “emancipated” her. It has simply modified her condition, as a slave. Just as giving the negro slave certain property rights did not emancipate him from his slavish condition. Neither would giving him the ballot, while he was a slave, have emancipated him. Precisely so is it with married woman. Her legal status, as a slave, is not changed by giving her property rights. Neither would it be by giving her the ballot. She could not cast a legal vote until she was *first* emancipated; since common law obtains and is operative, in all cases, until superceded by a statutory act.

This glorious era of “married woman’s emancipation” has been already inaugurated in the American garden of progressive civilization—the Grand Pacific Coast! Yes, Washington Territory and Oregon have already unfurled their banner of “Married Woman’s Emancipation,” by declaring by statute her personal, individual identity while a married woman, and by this declaration they have superceded the necessity for divorce and female suffrage. And I fully believe that Heaven has decreed that these noble precedents shall soon be followed by every legislature on this continent.

And before my feeble voice is hushed in death I purpose that it shall be heard in every legislature in these United States in defence of my married sisters’ emancipation. And as an earnest of the dawn of this glorious era of universal emancipation, I have the honor to show you this elegant gold “Emancipation Watch and Chain,” with these words inscribed on the inner case, namely: “Presented to Mrs. E. P. W. Packard, by the Married Women of Oregon, for securing their Emancipation, Oct. 1st, 1880.”

Here I was taken from my little family of six children

while my babe was only eighteen months old, while in the faithful discharge of all my duties as wife, mother, and housekeeper, in perfect health and sound mind, and forced into an imprisonment of indefinite length, without the mere form of a trial and with no chance at self-defence.

But the community outside the church were staunch defenders of the rights of free thought and free speech, and they determined to defend me in my quiet and reasonable exercise of the rights of private judgment.

They appealed to Judge Starr to issue the *habeas corpus* act, to secure my speedy liberation from this false imprisonment. But, in carrying into execution this manly intention, they found unexpected obstacles in the "nonentity" in which the common law placed me, and since the consent of the man in whom my identity was merged or lost could not be obtained, the only alternative left me, was to make application by letter, by which means alone they could legally get me for trial.

I accordingly wrote, making application; but behold! the superintendent being an accomplice with my persecutors, and being allowed the censorship of my letters, would not mail my letter; and when he shut down upon my post-office rights every avenue between me and the laws was forever closed. I was as powerless to thwart that conspiracy as if I had been in my grave.

And thus, in consequence of not having my postal rights protected to me by law, I was imprisoned three years. But had this one right been secured from interference, I need not have been there a week.

Now, as national philanthropists, will you not cheerfully co-operate in opening an avenue, through which, these unfortunate victims of cupidity, envy, jealousy, bigotry, or malice can easily and promptly appeal to the laws for deliverance from these machinations of the unscrupulous?

Besides, gentlemen, the personal wrongs and injustice I there endured might have been averted had I been able to appeal to the laws. O! how often have I appealed from the mad-room, where I was immured from all observers, for two years and eight months, to the humane assistant, Dr. Tenny, for some access to the laws only to receive this doleful response: "Mrs. Packard, there is no appeal to any law, person, or board, from the autocratic power of the superintendent from these prison wards. No power rules this house but the will of Dr. McFarland, and there is no appeal from it. Therefore, no help can reach you!"

O! there is power to oppress the inmates of insane asylums, and there is no appeal from it, but to the righteous bar of our common judge. And, friends of humanity, can you blame me for trying to secure an appeal, for others, in like extremities?

"Shall I tell this Convention how I was delivered, or have I already taxed your patience to the utmost?"

[To be continued.]

Look at a stone over which you have stumbled only long enough to recognize it quickly when you come to it again.

Good temper is like a sunny day; it sheds its brightness everywhere.

"HOW SHALL WOMEN DRESS?"

Dress reform is in the air. Wherever we go we breathe it in. Whether it was on account of the perhelion of the planets, like an epidemic, or whether it comes as a permanent step in the advancement of the human race toward the true and away from the false, time will tell. It is here to stay, we hope. It is even in the *North American Review*.

I want to stop right here and thank the editors of that periodical for steadily refraining from adding to the number of blinding publications which afflict a long-suffering people. Their paper is free from the dazzling gloss now so common, and their type is fair and large. *Vive la North American Review!*

But to return to the subject. In the June number of the *Review* is a symposium, entitled "How Shall Women Dress?" The writers are Mrs. E. M. King, secretary of the Rational Dress Association of London; Charles Dudley Warner, Elizabeth Stuart Phelps, Wm. A. Hammond, M. D., and Kate J. Jackson, M. D.

There is one feature of this symposium which the least observant reader can hardly fail to notice, and that is the difference in the style of treatment given the subject by the male and female writers. Messrs. Hammond and Warner—especially the latter—handle it in an almost, if not quite, flippant manner, as if it were a matter to be settled by deciding what dress will give women the most attractive appearance.

Mrs. King and the other women give evidence of having thought seriously on a serious subject, and in the main their papers seem so far above criticism that I most heartily commend them as worthy a careful reading. I am especially glad to see that Mrs. King watches the mental and moral phase of the subject with characteristic rigor as follows:

"Women need character reform as much as dress-reform. Indeed, we are poor creatures with cramped minds in cramped bodies, and but that physical health leads to mental and moral health, dress-reform would hardly be worth gaining." And again: "Her body is injured because fashion is reckless of health, and her mind degraded because its sole aim is to make her outwardly attractive."

Dr. Hammond remarks at the beginning and at the end of his disquisition that "women will settle all matters of dress for themselves." Reading his and Mr. Warner's papers in the symposium one will probably not dispute this statement, for it would be impossible to write six pages and leave the matter in hand entirely unmolested any more thoroughly than these two men have done it. Perhaps, though, I ought to make one exception: Dr. Hammond does say that "if he had the determination of the question he should prescribe trousers for all women that do manual labor, except such as is of a purely ornamental character—embroidering, crocheting, etc. The gown and petticoat I would reserve exclusively for women embraced in the above-named exceptions, and for those whose office in society is to be ornamental and useful in the various social relations of life. Certainly a great deal of the æsthetics of the drawing-room, a ball-room, or a dinner-table would be lost if the women who attend them wore trousers instead of

the silk, satin, and velvet gowns that now add so much to their loveliness."

Devoutly as I believe in bifurcated garments for bifurcated beings, I should hesitate a long time "if I had the determination of the question" to make any such class distinction as this.

After asserting that "certainly a great deal of the aesthetics of a drawing-room, etc., would be lost if women wore trousers," he proceeds, rather inconsistently, it seems, to argue, in a serio-comic vein, that familiarity with the idea of women in trousers and their very general adoption by pretty women, might reasonably be expected to effect a "change of opinion and emotion, and that perhaps in time men might even be brought to regard trousers as filling more completely their idea of the beautiful than do skirts at the present day."

CELIA B. WHITEHEAD.

[To be continued.]

VICTOR HUGO.

DIED MAY 22, 1885.

In the June number of THE ALPHA I do not see one word bearing upon the transition of this one of the world's greatest—the greatest name, indeed, that this century has produced. All France, its men, women and children are in tears for the "beloved master," as they delight to call him.

A great soul has gone from us, one who had the talent to speak, heart to feel, and courage always to defy the strong and to defend even the weakest cause. The French code has always borne most heavily on women, to the great grief of the "master," who has always given his voice and the prestige of his name to their cause. In one of his books he says: "Woman is the social problem, the human mystery. She seems the great weakness, she is the great strength. The man on whom a whole people leans has need himself to lean on woman. The day in which she is wanting all is wanting."

He was one of the first members of the French "League for Woman's Rights," and was its honorary president. As long ago as 1872, ten years before the league was formed, he wrote to M. Leon Richer, editor of *Le Droit des Femmes*, of which letter I translate a paragraph—"It is grievous to say it, but in our present civilization there is a slave. The law has its euphemisms; what I call a slave it calls a minor; this minor, according to the law, this slave in reality is woman. Man has loaded unequally the two sides of the code, whose equilibrium matters much to the human conscience. He has placed all the rights on his own side, all the duties on the woman's side. Thence comes great tribulation. Thence woman's servitude. In our legislation, such as it is, woman possesses nothing; she has no place in law; she cannot vote; she is not counted; she is not. There are male citizens (*citoyens*), but no female citizens (*citoyennes*). This is an outrage; it must end."

Another letter written by Victor Hugo to Leon Richer just after the publication of Leon Richer's *Femme Libre*, I translate:

"MY DEAR BROTHER (*confrere*):

"Notwithstanding the occupations and labors of our troubled hours I have found time to read your excellent book. It is a work of talent and courage, and it is sad to say it requires courage to be just, and alas, above all, to be just to the weak. And the weak is woman. Our society, badly balanced, seems to wish to take from her all that nature has given her. In our codes there is one thing that should be mended: It is what I call 'Woman's law.' Man has his law, he has made it for himself. Woman has no other law but the law made for man.

"Woman is civilly a minor and morally a slave. Her education is conducted under the double character of inferiority. Thence so much suffering, of which, most justly, man has his share.

"A reform is necessary. Civilization, society, progress—all will profit by it. Books serious and strong like yours will aid it powerfully. As a philosopher I thank you for your noble works, and I press your hand, my dear brother (*confrere*). VICTOR HUGO."

It is not strange that the men of France mourn for him. It is not strange that the women and children of his dearly loved country mourn for him. Women in every land and clime have reason to love his name and revere his memory.

Yet we know we have not lost him. He has only gone up to the higher light.

"And so with faces fronted to that light,
The heaven's new birth,
Let us thank God that such a man has lived
Upon the earth.

"And over that fresh grave with tearless eyes
All grief above,
Take to our hearts as he to his, these words—
Pity and Love."

EMMA A. WOOD.

A CHILD'S CRAVING FOR HOMICIDE.

Fanny Thompson, age thirteen, was recently examined by physicians to find out the nature of a malady from which her mother says she suffers. The girl was in the office of the Humane Society waiting the arrival of the deputy sheriff, who expected to remove her to the county jail, as the peculiarity of her ailment will prevent any institution receiving her as an inmate. The girl for some time past seemed to have a sort of an insane craving or desire for homicide. She always wants to injure or kill something or somebody. No human being or living thing is safe in her presence, and only the other day she was discovered mercilessly beating her two-and-a-half-year-old sister, and when she was remonstrated with and asked why she wanted to kill her little sister, she simply replied: "Because I like it." She has a habit of picking up flatirons, stones, bricks—in fact everything that she can lay her hands upon—for the purpose of throwing them at somebody. She has frequently threatened her mother and sisters with a knife, which had to be wrested from her by force. Fanny has a bright face, though wickedness is plainly written thereon. She is also troubled with epileptic fits and the doctors say she will eventually die with softening of the brain.

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

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Subscriptions:

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

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

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THE ALPHA.

VOL. X.

JULY 1, 1885

No. 11.

I HOPE our friends will not forget to send for the Chimes calendar, for sale at this office. Price 50 cents; as every copy sold will help forward moral reform and the interests of THE ALPHA. They have been donated by our generous friend, Mrs. Elizabeth S. Miller, to help forward our good work. Send in your orders.

FRANCES E. WILLARD is soon to issue her new book—"Seventeen Delightful Years"—it being a history of her work in W. C. T. U.—a most wonderful work that permeated every State, county, and town, till the whole world is nearly connected by these organizations into one continuous chain of workers against the ravages of alcohol. We shall be glad to see the book when out.

At the Conference of Charities and Corrections Mrs. Sara A. Spencer read a paper written by the superintendent of a girl's reformatory in Massachusetts, in which it was strongly urged that the mothers of illegitimate children should keep their infants with them as a softening influence. Many were kept from relapsing through the strength of mother-love. Mrs. S. remarked that she had looked in vain for a mention of the fathers of these children. It might be supposed they had no

fathers, else they might need the humanizing influence of father-love. She likewise related an instance of an insane woman she saw at the West, who had a very malignant expression in her eye. Inquiry revealed that she had killed four of her children and had been committed three times to the asylum and released again after being pronounced cured, each time insanity returning after child-birth. Ought that woman to have been permitted to bear a second child after killing one, let alone *three* births after that?

A USEFUL WOMAN.

Miss Jeannie Bell went from Maine during the war to teach in the South, and finding the poor whites in more immediate need than the colored people—that is, less provided for, she opened a school on the sandy island of Hacknes, off Beaufort, N. C. Many friends and contributors doubted the wisdom of aiding in this work. No one seemed able to go and see after it. She is not now as strong at sixty-four, but she will not consent to give up her work, hoping to die in harness, and we can assure the patrons of her cause that their donations are treasures laid up in heaven. No truer missionary work can be done with such small outlay, and one woman to do all the work. She teaches these poor people how to live, how to utilize the little on hand, how to fertilize the soil with sea-weed and oyster shells, and thus raise vegetables where they thought nothing but products of salt water could be obtained. She inculcates morality, no theology, and has just put up her second school-house on the island, and is much in need of a teacher. She has spent all of her own means her brother will allow her on this work. She receives no compensation but her food and the consciousness of leaving the world much better for her having lived in it.

When the Government was paying the islanders rations, which encouraged idleness, she induced the authorities to let her deal out the rations, and she made them do something for the land as an equivalent for every bit of food she gave them. The inhabitants of that island are now self-supporting, eager for schools for their children, and the generations grown up depart from the island to earn a living elsewhere. She has no companion but an occasional teacher. Teachers are not willing to remain long where there is so much sacrifice and missionary spirit required. If any friend who reads this should know of one who would go to her for love of philanthropic work please let it be known. The salary is small, society none, and she should have some little care of Miss Bell's comfort.

Miss B. is described as a genial, saintly woman. We hope suitable assistance may reach her.

PATSY COATES

is an unfortunate girl living in Marshall County, Ala. She is unfortunate in all respects. Feeble-minded or bewildered by inheritance, living in a sparsely populated section, suffering for society, education, and without attractive surroundings, which isolation has increased by the death of her mother. Her father is a respectable man, but not very sociable, and knew nothing of the needs of his quiet daughter. In this state of affairs Patsy, who was comely to look upon, made the acquaintance of a young man, who got possession of her by a mock marriage, and when tired of her abandoned her, she being *inciente*. She was very reticent and reasonably industrious and obedient. One day her father told her he had seen this young man in town, twenty miles distant. She was silent and absent-minded after that, but at night she started out alone on foot towards Gunter'sville, twenty miles distant. The roads were very muddy and her fatigue must have been very great. She returned home the third day without her child, haggard, sick, and worn out. The child was found dead near a pond, two miles from town. Whether she reached there, or her lover met her, or what happened she never told; indeed seemed incapable of telling. She was arrested, tried, and convicted of child-murder, and is now a raving maniac in an insane asylum. This is the story in brief given from memory. "Edgeworth" has raised his voice in her defence, as will be seen in another column. It is a sad tale, but one that may occur to an unprotected woman in any community.

A PEN PICTURE OF A BEAUTIFUL HOME.

We quote the following description of a happy home from a private letter, begging pardon of our friend for the liberty, well knowing it will be granted, for the more such ideals are set up the better and happier will be the world:—ED.

I wish I could give you a true picture of this beautiful home, not that it has rich or rare adornments, but because of its pure and elevating influences, of the grand perfect mother and father love in the highest sense, perfect because *altogether* and underneath every motive is blended the intelligent reason and the God-given reverence of Himself, and through Him the highest in human nature. Three children, happy, healthful and beautiful, all waiting with joyful expectancy for the new baby to come to them this summer. All ready to give it love and tender care when it comes, *because they have not been robbed of any of their rights by its inception*.

Of the mother so self-poised and happy, with almost a holy expectancy, waiting in a constant joy for the new treasure, the new immortal soul entrusted to her care. Here is in reality what many are ready to say exists

only ideally. I wish you could meet the father. You would find a man who would be willing that you should look deep into his soul. I know you would find it clean. I am not exaggerating in the least. If I were gifted I would make it all clear to you. I wanted you to know of this, as a help in your work, of this great centre of influence that is constantly scattering "ALPHA rays" in every direction.

I have thought that even this strong true motherhood could not do this all alone. It is necessary for the combination of both *father* and *mother* working together from the same conditions made doubly strong when harmonized together.

Do you know of late years I believe I have grown misanthropic? In a measure unconsciously a good deal of *distrust* bubbled up regarding the motives and intentions of individuals or classes. I speak of it here, for doubtless you have observed it, but my experience here has done much to dash it away and to make me somewhat ashamed of what must often appear as cynical and hard. I make you my mother confessor, &c.

Yes, my friend, this is the secret of the whole matter. In unity and intelligent understanding of social relations and a desire for *good uses only*, is great strength to achieve noble work and utilize all the *good* of the universe our cup can hold. It verifies the motto of the White Cross Army:

"My strength is as the strength of ten,
Because my heart is pure."

Why cannot more be wise and strong and make clean, beautiful homes, all over the world, thus escaping Carlyle's "Mud Bath?"—ED.

We rarely meet with an article containing wiser suggestions or more common sense in training the young of both sexes than the following. This is the true way to *save work*. It is from the *Philadelphia Ledger*.—ED.

DO RIGHT THE FIRST TIME.

If you will teach the children about you in the house to do things by the "first intention," or what is sometimes called the primary movement, half the work of housekeeping is saved. For instance a boy sharpens a lead pencil; he cuts it all over the sofa or the floor. There the shavings lie until somebody has to sweep them up. If he has been taught to do the cutting or any whittling over the waste basket or in winter over a newspaper, then emptying his chips into the fire, the whole performance is finished when it is done. Just so with the people who strike matches and then leave them where they fall, on the top of bureaus or washstands, or on mantle shelves. Every burnt match should go directly into some receptacle provided for it or into the fire. In cutting out materials to make up it is perfectly easy to gather up the scraps as they drop under the scissors, and put them into a little basket. In dress-fitting do your cutting over a large sheet spread on the floor, which can be gathered up every day, and its contents assorted for the piece bag. In eat-

ing fruit teach the child to put away the skin and pits at once where they should go, eating them over a plate or paper instead of over the whole place.

There is no need of two movements to finish what can be done in one. When a crocked kettle is set down upon a clean wooden table then somebody has to scrub hard to get the marks out. When fruit-dripping fingers are wiped in fair white napkins then there is trouble in the wash and ruin in the linen closet. The primary movement in both these cases would have supplied the proper iron stand and the colored d'oyley first. But it is chiefly in avoiding the useless "litter" and confusion that children and their elders make about a room that the savings tell. It is just as easy in opening letters and taking off the wrappers of newspapers to drop all the bits into the waste basket at once as it is to occupy somebody's five minutes in gathering them up afterwards. Teach the maid, little or full-grown, that if she will have clean hands before opening a door, then the door jamb does not have to be rubbed off afterwards with ammonia to get the marks off. Teach the child with its candy not to touch anything else with "sticky" fingers; one small girl in New York used to be set down at a table, with a plate before her, and taught to eat her candy with a fork. This was going to the opposite extreme; fork and plate had to be washed afterwards, but not the hands or furniture. It ought to be sufficient to have the child know it must wash its hands after such sweetmeats, and not spoil the comfort of other people who come unawares on a "sticky" door-handle or chair-back.

Every door mat and every scraper is a sign put out for the primary movement. When they are not used then somebody has to sweep up all the foot-marks from the summer linen floor covers, the delicate carpet or the pretty oiled floor. If you shut in your windows when the blow comes up that precedes a thunder gust you will not have to spend a half hour dusting the house. If you shut in the outside shutters at such a time you will keep the parlor window panes from being splashed and stained. If you put a thick pad of cuttings from old comfortables or the bought carpet linings for the stairs on the edge of each step you will not have so often to mend or shift a worn carpet on the stair-way. All of this is familiar doubtless to "household" readers, but there are a hundred other matters that may be considered as they come up in which the first way of doing things saves steps and time and trouble. Especially is this to be noticed in fitting up rooms where you live or work. Have the most needed articles close at hand, even if you have to put up two or three small shelves on the wall or hang two or three convenient bags close by, or put in one or two extra pockets in your apron.

"THE SPIRIT OF THE NEW TESTAMENT; OR, THE REVELATION OF THE MISSION OF CHRIST." By a woman. Press of Rockwell & Churchill, 39 Arch Street, Boston.

Such is the title of a very remarkable book that has come into my hands. The history of the New Testament, from beginning to end, is told in words of power by one whose whole heart is evidently in her subject

who comments in earnestness and love on the various scenes and incidents so familiar to us.

It is dedicated: "To my other soul, from whose immortal love the persecutions of earth have failed to separate me, I write this our child!"

I cannot better show the spirit in which the book is written than by giving an extract from its preface. Because the voice of man alone has, hitherto, been heard in the interpretation of "Sacred Writ," the author deems it necessary that "to penetrate into its soul the inspiration of woman is required, for through her being, as in the past, the light of the new age must dawn." She says: "Scattered among the time-worn records known as the New Testament, are to be found the veiled truths; yet they are concealed only to the outer reason; to the spirit they shine with the star of prophecy, and reveal the future in the story of the past.

When woman becomes free and is spiritually united in perfect harmony to man, in marriage which is not of sense but of soul, then the arch mystery of nature will be revealed and the apparently mysterious laws and principles manifested in Jesus of Nazareth will reappear in manhood spiritually organized, pure, capable of direct control over his material surroundings and of exercising the power of will. Call it Christ age, millennium, the angelic era of man, what you will, it is as much a science, as much the result of the forces of this earth as the age of the amphibian, and it is on its way. The condition will, as before, be earned; it will be the fruit of sacrifice, struggle, martyrdom of the past—first won by the few, then by the many. The signs of its advent, everywhere prophesied, are even now everywhere around us.

"Strong Son of God! Immortal Love!"—the Light, the Pathway, the Resurrection and the Life!—a gain wilt Thou shine forth in the soul of man and woman, and show that through spiritual fatherhood and motherhood in those whom God hath indeed "joined together" death itself shall disappear!" This, she says, "is the scientific completion of the work of Christ." It is "the one far-off divine event to which the whole creation moves."

The chapter "External Evidences" is itself worth the price of the book. And the loving, devoted spirit in which the whole book is conceived and written will not fail to impress itself on all who read it. The closing chapter, "The Future of Man," contains an admirable summing up of the author's opinions, her aim and object in her work, entering into the various questions of the day, capital punishment, reformatories, &c., the spiritual breaking of the divine commands, the sin in thought as well as in deed, the crime committed in spirit. I should like to make extracts, but space forbids; and, better still it would be for all to read the whole work and profit by its suggestions.

EMMA A. WOOD.

AN ADDRESS.

The following is an address to the National Council of Education, to meet at Saratoga, N. Y., early in July, 1885, from Emma Marwedel, San Francisco, to be presented by G. Stanley Hall, professor of physiology and psychology at Johns Hopkins University, Baltimore, Md. It asks for signatures of friends of education and women of their race:

Recognizing in your honorable body the power of regulating and directing the general educational advancement of our State, we, the mothers and daughters of America, trust, in coming to you, that you may use the power justly in helping us to reach and to perfect the qualifications which form the nucleus of woman's sphere—namely, the child's earliest moral, mental, and physical unfolding. To this end we, the undersigned, take the liberty to present the following to your favorable consideration:

Whereas it is the characteristic tendency of our age to free the female sex—the other half of humanity—from the instinctive passiveness and lethargy toward the outer world, thus leading it by its vocation as the bearer and first educator of the human race, to equal responsibility with man; and

Whereas we have learned that to be a teacher a scientific preparation is needed, but to be a mother is left to chance, we find the vocation of some women more considered than the vocation of men; and

Whereas this is an injury to the race at large, and to the welfare of the State in particular, which depends on the moral, intellectual, and physical condition of the individuals and their first education, it becomes evident that if possible such provision should be made by the State or by a society as is necessary to prepare all women, and likewise men, for their natural position as mothers and fathers; and

Whereas the connected sciences of our day, promoting the highest culture of man, claim that the spiritual and physical development should be blended in one, and that such development beginning with the first day in life, and before life—the basis of all later doing and knowing—belongs to the mother and to home influence; and

Whereas this motherly development, based on the understanding of the laws of nature in general, and of the nature of the child in particular, resting largely on the studies of physiology, psychology, and pedagogy, is desired for the first time in history to unite the highest scientific efforts of both sexes to one end;

Therefore the question arises: How can the State or society furnish such preparation as will enable our young girls and boys to gain, besides a general education, a special education for the understanding of the earliest duties of motherhood and fatherhood?

This should be done—

By connecting with our higher-school grades and normal schools a special connected curriculum of studies as follows: Froebel's Anthropology, Psychology, and the sciences of education—history of educational theories, of law and ethics—and hygiene; Froebel's system and

its connection to the earliest development of the human race—physically, morally, and intellectually—the attendance of suitable kindergartens, cooking schools, and visits to children's hospitals.

By establishing in our universities special educational chairs or courses, designed to prepare special teachers, such as are needed to furnish the above-named instruction in our schools and normal institutions.

By encouraging able lecturers to diffuse new light on this most important problem of man.

Not until the science of life and man is equally understood by men as well as by women;

Not until this understanding brings equal weight of responsibility to men as well as to women;

Not until the preparation for father and motherhood forms a lasting curriculum in our higher-school institutions and in our universities can we expect a sound and lasting progress of mankind.

A RECENT INSTANCE OF THE DEGRADATION OF ART.

Langfield, Turner & Andrews, manufacturers of leather goods, Philadelphia, employ twenty book-keepers, one of whom was Charles Hunter, a young entry clerk, quite delicate in appearance, twenty-three years old, but without beard. He attended to his duties in the counting room with fidelity and was on good terms with every one in the office. About a month ago he began to absent himself for one hour in the morning and afternoon. This was reported to the head of the firm, with the suggestion that Hunter bought lottery tickets. Mr. Andrews called him into his private office and informed him that he "was found out," and had better confess everything. In answer to the question, "why do you go away twice every day?" "To nurse my baby," was the astonishing reply. "I had him boarded out, but was obliged to bring him home because he did not thrive on the bottle." This was said with sob and tears. To the *Herald* correspondent she said: "My name is Elizabeth Hunter, my husband was a clerk in a dry goods store. Six months ago he lost his health and poverty stared us in the face; I have a young baby which complicated the situation very much. We knew not what to do. We are from Michigan. I was taught to keep books in my father's store. I got a neighbor to take care of baby at a dollar a week. My sex prevented my success in obtaining a situation. Our money was nearly expended. My husband's health did not improve. In desperation I adopted this disguise. I went to the Y. M. C. A. and registered. Mr. Turner's son secured me this situation. I did my work faithfully till obliged to bring my child home; cow's milk did not agree with him. I earned only \$4 per week, the last of July my wages would have been raised, but my sex was discovered and I lost my situation. I shall be obliged to leave town, as I am told I have broken a State law

in assuming male's clothes. I would like to go to New York, where an honest woman can earn an honest living. Do I intend to resume male clothes? Yes, if no other means is open. I intend to live and not to fail. I will adopt any means that does not lead to moral disgrace."

A friend writes in regard to the above sad statement:

When society, by its patronage or its indifference, fails to mark, with the brand of its most severe condemnation, the lack of moral courage, correct social ethics, or even of business principles in the head of an establishment that would dismiss a woman like that, commits a very grievous wrong against itself—against its social progress and material interest. Could not Messrs. Langfield, Turner & Andrews have shown, conspicuously and influentially, by the retention of this woman, in her appropriate attire, that it was *ability* and *integrity*, and *not sex*, which they wished to employ?

We say *yes*, and by retaining her they would have done themselves, not only credit thereby, but have improved a good opportunity to have struck a pretty hard blow at the prevailing false idea of sex, which makes womanhood a reproach as well as a disability. This woman showed herself so truly heroic, with such a strong wife-love and mother-love in her heart as to brave censure, or any risk short of loss of self-respect or moral contamination, to sustain her husband and child. Such an exhibit of moral strength should have successfully appealed to the sympathy and chivalry of all men and aroused such generous impulses as to have proffered her all needful employment. Not only should the firm have retained her in their employ, but have removed all unnecessary obstacles to her comfort and womanly delicacy. When will character and ability hold a higher value and consideration than sex? Not till enfranchisement and political equality are obtained. The helplessness and dependence of women does not arouse the right kind of *chivalry*. We must have *justice*.—ED.

CHARITIES AND CORRECTIONS.

The Twelfth Annual National Conference of Charities and Corrections was held at Washington June 4th to June 10th, 1885.

These meetings were well attended throughout the whole week of sessions by thoughtful, intelligent, and philanthropic people of the District as well as by the 215 delegates from all parts of the Union.

The officers were: President, Philip C. Garrett, Philadelphia; vice-presidents, Dr. Charles Hoyt, Albany, N. Y.; ex-Governor Anderson, Kuttawa, Ky.; recording secretary, Prof. A. O. Wright, Madison, Wis.; corresponding secretary, Cadwallader Biddle, Philadelphia; with a long list of State corresponding secretaries.

The conference opened with addresses of welcome from Judge MacArthur and Hon. J. B. Edmonds, Dis-

trict Commissioner; responses in behalf of the conference by ex-Governor Anderson, of Kentucky, and ex-Governor Hoyt, of Pennsylvania. A reception with handsome refreshments followed the opening meeting, in the parlors of Willard's Hotel.

The morning sessions were mostly devoted to business and the afternoon to visiting our jails, asylums, the President and United States public buildings, not forgetting the "American Mecca"—Mount Vernon.

The first subject discussed was prison reform, which was presented by able papers from ex-Governor Hoyt, of Pennsylvania, and Charles Dudley Warner, of Hartford, Connecticut. Mr. Warner is so well known as a philanthropist that he claimed the closest attention of the audience. His description of the N. Y. State Reformatory at Elmira was particularly interesting. He reported the best results of the system of discipline in that institution as doing away with the dull, heavy look in the faces of the inmates. They had something to strive for, something that kept hope alive; their daily comforts, and even the time of their detention, depended upon the perfection of their obedience and excellence of their work—every day and every hour in all departments. Mr. Warner made a great point for heredity in reclaiming delinquents, and considered some as past reclamation where a delinquent returns the third time to the reformatory, or a criminal returns a third time to prison. They are hopeless; "do not let them propagate their kind; kill them!" (We could suggest a more humane method and as effectual also.)

THE THIRD EVENING.

The employment of juvenile delinquents was discussed. Solitary confinement and silent labor were decided to be equally fatal. Alternating labor, study and recreation had succeeded the best.

Miss Cobb, superintendent of Girls' Industrial School, Milwaukee, read a very interesting report of the workings of the institution she represented, and made valuable suggestions of improved methods of management.

Mr. Elmore thought much valuable time was lost in sentimental moral suasion; he found a good smart application of the rod had a most subduing influence in rebellion; it likewise quickened the intellect and strengthened the memory. Some one in the audience agreed with him. A delegate thought the want of reverence for age and disrespect to parents was a fruitful cause of juvenile delinquency. In families where the father was called "The Old Man," or "Gov." and the mother "The Old Woman," upright, well-behaved children could not be found. All youth need is to be taught reverence to God, and reverence to parents and age; but *consecrated* labor is the safeguard of our being.

The fourth day was devoted to the insane and the best methods of providing for them. The evening to care and development of idiots. (It is a weary and lengthy process enormously expensive. Were a very small portion of thought, care and money devoted to suitable parentage and pre-natal conditions it would prevent idiocy, insanity, and epilepsy. When will learned bodies give prevention a leading place in their deliberations? What opportunities this conference lost by not giving prominence to "avoidable causes" and solemn in-

dividual responsibilities.—Ed.) Another day was devoted to preventive work among children; the evening to report of committee on immigration and pauperism.

The sixth day was devoted to charity organizations and discussion thereon.

The moral tone and physical development of this body of men and women is very fine and their standing and record good. The country owes them much for their active labors in behalf of the unfortunate members of society, dependents and delinquents. If they continue their honest efforts they must inevitably dig deeper into causes and come to radical conclusions as to prevention as well as cure; and eventually THE ALPHA will find itself in respectable and influential company. We abide our time; how long must we wait? "How long, O Lord, how long?"

In this brief report we can only mention a few of the most prominent men that took part in these deliberations. They are: Philip C. Garrett, the president of the society, a wealthy citizen of Philadelphia; ex-President A. E. Elmore, who is seventy-one years of age. He is the president of the State board of charities of Wisconsin, and was a manager of the industrial institution for fourteen years. Ex-president Frank B. Sanborn is probably one of the best-known men in the conference. He has been secretary of the board of charities of Massachusetts for sometime, and is the inspector for the State board of lunacy and charities. It was he who inaugurated the movement against the management of the Tewkesbury almshouse. Mr. Sanborn is fifty-six years of age, and is tall and angular. Ex-president General R. Binkerhoff is a banker in Mansfield, Ohio, and has been a member of the State board of charities and corrections for many years, and has written some instructive papers on "Prison Problems." He has recently returned from an inspection of the southern prisons. Ex-president Hon. W. P. Letchworth is the president of the State board of charities, and has been actively engaged in "preventive work among children." He is fifty years of age, and has a kind, frank face. G. S. Griffith is a wealthy merchant of Baltimore, and has for years devoted himself to establishing prison societies. He has charge of matters pertaining to prison reform in all the counties of Maryland. Rev. J. S. Milligan, ex-secretary of the conference, is the secretary of the United States Prison Association. He has attended the international conferences, is the chaplain of the Western penitentiary at Allegheny, Pennsylvania, and is one of the leaders of prison reform work in that State. Mr. A. O. Wright, the secretary of the conference, is the secretary of the State board of charities of Wisconsin. He was formerly engaged in educational pursuits, and has published works on prison reform. Rev. O. O. McCulloch, of Indianapolis, is a Congregational minister, and is the principal manager of the charity organizations. He has established a wood yard in his native city as a protection against tramps. Dr. W. B. Fletcher is superintendent of the Indianapolis insane asylum, which has 1,500 inmates. He has removed all restraint from the inmates, and does not permit the use of straight jackets and the like; he considered fifty per cent. of insanity and its tendencies was inherited rather

than from religious excitement. He recommended precautionary measures for hindering the marriage of persons with known hereditary taint of insanity. Dr. J. Q. A. Stewart, the superintendent of the Institute for the Feeble Minded, was the first to introduce industrial pursuits into his asylum, and has been very successful. Of our own city, Judge MacArthur, Commissioner Edmonds, Judge Snell, L. S. Emery, secretary of Central Association of Charities; Dr. John S. Carpenter, of the Boys' Reform School; John H. and Mrs. Voorhees, of the Industrial Home School. All our charity organizations were represented.

PATSY COATES.

If prosperity, due to official relations with a local population, carry with it a moral responsibility beyond the technical functions of a legal consultation; if the exercise of the magistracy imply an interest in justice, coextensive with the social influence acquired in that elective position; if the Christian religion means duties from the stronger toward the weaker, from the learned toward the ignorant, from the privileged toward the oppressed, then the obscure negro, Pres Coates and his daughter Patsy, under sentence for murder, may be objects of attention from certain dignitaries whose reputation, if not their own conscience, suffices to name them near Guntersville, Ala. Besides the inadequate evidence of the babe having been born alive, which should have been decided by the floating or sinking of its lungs, the fact of the mother's partial and recurrent craziness, as affirmed by her own mother and acquaintance, tallies with the inconsistency between premeditated crime and the exposure of that crime by taking service, just in advance of its commission, in a house full of company, watches with the sick and dead. This does not appear to have been appreciated at the trial. The examining physician (no regular coroner's inquest being held) superficially inspects the corpse, under the conviction, which circumstances render probably correct, that the infant has been killed. Might not this foregone conclusion have interpreted as *foam* upon its mouth what might otherwise have passed as saliva? It is a common experience that we seem to see what we expect to see, and only what is in conformity with our ideas, while we are blind to what we do not believe or are not looking for. Would such probability be construed as legal proof against a lady of consideration? But what is more important, as showing such mental perturbation as invalidates moral responsibility, is the fact that the corpse is found near the house with its head sticking out from a pile of stones. Such a senseless pretense of concealment is not the reflective act of a rational being, but consists with the equally senseless denial of her parturient state before midwives and the general notoriety of facts that meet the eye. Not only her delivery, but even pregnancy, is denied by her with vehemence to the experienced women who are helping her in *post partum* hemorrhage. To suppose that they could be deceived by such a lie is evidence of an unsound state of mind, if not of normal weakness bordering on idiocy; but this woman is reputed fairly intelligent, except at intervals, her abnormal condition being

referred to an illness with affection of the brain in past years. This is mentioned by Harriet McKane, a person above the average of character, and without any bias of relationship or interest since Patsy's mother's death.

We are informed that Patsy, while in prison, awaiting her trial, behaved so strangely that, in order to avert an outbreak of madness, she was freed from confinement, employed in her former way of life as a cook, and allowed social intercourse—a relief which proved apparently effective.

Finally, and showing how easily broken is the balance of reason in this subject, she went stark mad almost as soon as she was sent away from her native place to join the gang of convicts in Bland County. Whether the insane asylum, where she is now, is the proper place for her, is not the question, and for her in person the law cannot undo what it has done; but she is not alone to be considered; there is the family disgrace of imputed infanticide to be considered. Ought this to be saddled on the back of misfortune? Where nature was weak, must society be cruel?

In estimating the probabilities of a criminal purpose, or otherwise, it is not to be overlooked that the humility of this convict's social position exempted her from that temptation to infanticide which would have existed for a lady of fashion who had given way to natural inclination without leave from Madam Grundy. Every lusty child is equally legitimate to labor. It is true, indeed, that in the wealthy classes infanticide usually anticipates birth (by abortion), but here the temptations of poverty were absent as well as those of fashion, for the Malthusian screw does not press down very hard on population here yet awhile. A pickaninny does not eat its head off any sooner than other live stock, and this girl knew very well that her father would help her, if she needed it.

We have not moralized quite up to the European standard of Jay Gould, William Vanderbilt, and the great "cables," whose providential care protects their fellow-citizens against that indigestion of worldly goods, so prejudicial to salvation.

Purity of race here adds to the presumption of moral innocence, for infanticide is a crime of higher civilization than the negro has generally reached. Animal instinct prevents it in brute mothers. Polygamous fathers, peasants, and sultans only may indulge in it from jealousy. The monkey mamma is devoted to her offspring, and the negress hardly less so.

To have erred in judgment is the common fate of human legislation; but to persist in condemnation upon grounds which patent facts prove to have been but a quicksand, to be unjust without temptation of profit, and this toward a family whose social position makes it helpless as a horse or an ox to protest against wrong, is conduct which, to name, is to stigmatize.

In a certain heathen nation with which Christian France has been exchanging the courtesies of civilization, such conduct in a local court exposes its magistrates to the same punishment which they had inflicted on the victim, and the imperial court enforces this.

Let us thank God that we are, save the mark, Christians!

EDGEWORTH.

A HORRIBLE HERITAGE.

OFFSPRING OF BLOOD RELATIVES—A FAMILY OF IDIOTS.

A pitiable sight came to notice on a passing train, being a Mrs. Hale and her four idiotic and helpless offspring. The party was taken on board at Ellis, in this county, and was on its way to some point in Henry County, where they have relatives living. The mother is seventy years of age, and in feeble health. The eldest of the imbeciles is a man fifty-three years old, while the others are growing gray. Some of them were as helpless as infants, and none of them were capable of caring for themselves. The family has been living in this county for a number of years, and its history is peculiarly sad. The father of the children is familiarly known as "Parson Hale," a title which he acquired by his frequent exhortations at Methodist meetings in his neighborhood. He is of an eccentric nature, and would frequently leave home for weeks at a time without apparent reason. Several months ago he left, and has not been heard of since. There were eight children born to the old couple, seven of whom are "idiots," the other being of sound mind; three have died, and the sane one is living out in the country, the four helpless ones being with their mother. They have lived in wretched poverty for years, being possessed of no means and having only what they could provide for each other. The pitiable condition of this family is not without its moral. The parents of Parson Hale were cousins, the parents of Mrs. Hale were near relatives, and Parson Hale and his wife are cousins.

OUR LOST.

They never quite leave us our friends who have passed
Through the shadow of death to the sunlight above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love.

The works which they left and the books which they read
Speak mutely, though still with an eloquence rare.
And the songs that they sang, the dear words that they said
Yet linger and sigh in the desolate air.

And oft when alone, and as oft in the throng,
Or when evil allures us, or sin draweth nigh,
A whisper comes gently, "Nay, do not do wrong."
And we feel that our weakness is pitied on high.

In the dew-threaded morn, and the opaline eve,
When the children are merry and crimsoned with sleep,
We are comforted, even as lonely we grieve.
For the thought of their rapture forbids us to weep.

We toil at our tasks in the burden and heat
Of life's passionate noon. They are folded in peace.
It is well. We rejoice that their heaven is sweet,
And one day for us all the bitter will cease.

We, too, will go o'er the river of rest,
As the strong and the lovely before us have gone;
Our sun will go down in the beautiful west,
To rise in the glory that circles the throne.

Until then we are bound by our love and our faith
To the saints who are walking in paradise fair.
They have passed beyond sight, at the touching of death,
But they live, like ourselves, in God's infinite care.

—Anon.

CORRESPONDENCE.

AYER, June 19, 1885.

MY VERY SISTER, MRS. WINSLOW: I have just returned from the sea shore. I have had quite an extensive trip. With it, bearing a desire to do good, enlighten the ignorant, imparting light to the blind, I have talked ALPHA to all who are prepared to receive it. I gave away all I had on hand; have promised more. I hope you can send, as you have done, my paying the postage. I want three of the last ALPHA numbers, three of last July, three of the number that has the vision in—do not remember the date—or any you may think more appropriate. I hope you are prospering, dispersing the clouds of ignorance, breaking away the strongholds of fraud and dens of sensualism, so that the smoke ascends and fills the atmosphere, which the fearful and unbelieving deem a bad omen. You know how it is, your eagle eye can scan all this *sham* that creates this mighty whirlwind of iniquity.

My dear sister, go on with steady and fixed purpose to make new openings for humanity, lift it to a higher standard, put on the breaks that there be no sliding back, be comforted and issue forth living streams of joy and triumph, which will inspire the thoughts and open the understanding to receive wisdom. How momentous are the thoughts of each individual! How free from all error and impurity should these be sent forth!

Affectionately,

OLIVE F. CHANDLER.

TOBIAS, NEBRASKA, June 20, 1885.

DEAR MRS. WINSLOW:—The tracts you sent have been received. I was much pleased with them. They read like I once thought, and God has answered my prayer that he would send more laborers into His vineyard to teach continence, except for offspring, as one of Heaven's first laws and is made known unto us. If we will read the truth as God has written it on every leaf and flower as well as in the animal kingdom, and is the true law governing sex relations and should be engraved on every human heart. David recognized this as a truth, although he did not ultimate it in his life. "Thy law is within my heart," and is spoken of by Ezekiel, 11th chapter, 18th, 19th and 20th verses. God did write it on our hearts in the beginning, but the breaking of this law caused sin to enter in till sexual drunkenness has blasted our understanding and we have not been able to read God's laws in our hearts, so have gone astray.

In the above scripture lesson God promises to take away the strong heart we have made for ourselves and give us a heart of flesh, putting a new spirit into us. This has not yet been done but will be accomplished in God's own good time—the world will be ripe to receive it. Surely there are signs of ripening. The Jews will receive this grace first and practice it in their lives and will finally receive Christ as their Messiah. This law of continence will lead them to a Christian faith. The knowledge that the procreative organs are the most sacred vessels in the temple of God (the human body), will sanctify these vessels to their proper use and cease their adulterous lives. Lust constitutes adultery, even within the pale of marriage. "Thy will be done on earth as it is in heaven."

I remain your friend, and if the Lord prospers me, I will prove it in more substantial form than words, when my debts are paid.
NANCY E. STARIE.

EXPERIMENT MILLS, PENNA., May 10, 1885.

DEAR MRS. WINSLOW:—I think it is now over five years since I called on you in Washington and gave you \$5.00 as my subscription to THE ALPHA for five years. You asked me then the grounds of my confidence in THE ALPHA's lasting that length of time. I cannot remember just what I told you, but the five years have come and gone and my confidence is justified. I now send you another five dollars and want THE ALPHA another five years. God only knows how earnestly I desire that you may be enabled to continue the work you are engaged in until my two boys are old enough to read and understand the teachings of THE ALPHA. So many mothers express so much anxiety about girls' going astray, and say the consequences are so much more serious for a woman than for a man. Perhaps if I had a daughter I might feel as other mothers do, but it seems to me if I had a daughter go astray so far as to become a mother without being a wife, I could, by the help of the mother love in her heart, help her up. But if my sons go so far astray as to become fathers without becoming husbands, I may not know it, and they may go on and on in the same way

with no baby hand to hold them back. THE ALPHA, so far as I know, holds a place that no other publication occupies, and because of its lone position and because it is doing a work so all-important, I feel that it cannot die. It recognizes the fact, so almost universally ignored, that marriage and the marriage chamber even, is not so safe a field that one may not go astray even there. Sincerely your friend, CELIA B. WHITEHEAD.

REFLECTION.

And shall one day e'er pass away
Without some good to others done?
Nay, let my thought to works be brought
Before the setting of each sun.
If God be all in Christian call,
The works of Christ we're called to do,
To hourly stand with helping hand
The drooping spirit to renew.

M. W.

THE GREAT SPIDER.

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BY MRS. E. J. RICHMOND.

A spider sat in his basement den,
Weaving his snare for the souls of men,
I "will not work with my hands," quoth he;
"An easier pathway must open for me."
He spreads his tables of greenest baize,
And many a cunning trap he lays.
The marble balls are smooth and white,
The den is blazing with floods of light.
Behind the bar the spider stands:
There is not a wise man in all the lands
But will lose his wit and become a fool
If he yields himself to the spider's rule.
There is not a man so strong and brave
But the spider will dig him a shameful grave.
There is not a youth so noble and fair
But will learn to drink, and gamble and swear
In the spider's den. But do not, pray,
Dare to dispute the spider's sway;
If you sweep the den with the law's strong broom
Perhaps you might make a cleaner room;
But then men are fearful—a little afraid,
In fact—on the spiders to make a raid;
"T would stir up excitement and spiders must live,
So our dear household treasure we patiently give.
The spider still sits in his basement den,
Lying in wait for the souls of men.

"Come, sister, mother, wife, and Christian men,
And help to make odious the spider's den,
Send wide this warning, your loved ones save,
From a life of shame and a drunkard's grave."

BOAST NOT.

If we've escaped the demon rum
And not been drawn aside,
We cannot say what might have been done
Had we ever been thus tried.
'Tis hard to turn from habits wrong,
And thus the wise have said—
"Shun the appearance" of each one;
By this we're saved indeed.

M. W.

WHATEVER games are played with us, we must play no games with ourselves, but deal in our privacy with the last honesty and truth. I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. Speak as you think, be what you are, pay your debts of all kinds. I prefer to be owned as sound and solvent, and my word as good as my bond; and to be what cannot be skipped, or dissipated, or undermined, to all the *eclat* in the universe. This reality is the foundation of friendship, religion, poetry, and art.—Emerson.

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