

# 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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## THE NATION'S SALVATION.

The perpetuity of a government of the people, for the people, and by the people, rests *not* upon the *ballot alone*; for morbid appetites and licentious habits have defeated legislation, scorned affection, and dishonored religion; but it rests upon the sole basis of making the natural protector and educator of the child, man's equal intellectually, and a companion, not a dependent.

The effective work done by THE ALPHA in arousing the people to an expression of their views in the late Presidential campaign on "Morals in Politics" must be a great incentive for it to continue in the courageous work it has labored so faithfully for the past thirteen years with seemingly but little encouragement.

The response has come from the Atlantic in the East to the Pacific of the West, from the Great Lakes in the North to the Gulf in the South, with scarcely a dissenting voice in the one sentiment, "*Public and private character are inseparable*," and the doctrines maintained in THE ALPHA are correct.

Let every one study well the patriotism and philanthropy of past ages, not only of our own but of other countries, that moved the world by their pure examples, and each will be sustained in pursuing unswervingly through every change of future the path of uprightness, and zealously labor for the good of our country and the welfare of mankind.

The love of ease, and selfishness of human nature, with an inordinate desire of grasping by monarchs to transmit to their posterity their elective power and fame, as well as their property, induced them to usurp rights delegated to man by his Creator.

History teaches as the power of the ruler has been increased the rights of the ruled have been disregarded, and the mightiest and most powerful nations of the earth as they increased in territory and population became hereditary.

Europe may boast of her splendid cities, her stately palaces, and magnificent temples, that are enjoyed by the few, while the masses are in abject want and wretchedness, that may yet in the not far distant future prove a volcano that will shake the despotic governments from center to circumference.

Bishop Foster writes: "Woman's degradation is indelibly stamped on all the institutions of Eastern homes, and the apartments and walls of the most costly and magnificent palaces of royalty have built in them the

signs and tokens of her infamy, degradation, and suffering—or a thing of lust, caprice, and passion."

There is nothing sadder in Pagan history than the wrongs imposed upon woman. The last thing the unfortunate heathens will give up is that which has been their greatest curse. Caste, infant marriage, woman's degradation, are its infamies around which will be the last surviving rallying cry of vanishing heathenism and the desperate struggle of besotted ignorance and prejudice"—

The pyramids of the East, the herculean works of art, remain alike to show their inutility and effects of despotism. But in America we have a charter of rational liberty that holds out a constant incentive to merit. It guarantees equal privileges to all. The two most prominent characters in its origin were both in their early career numbered among the laboring masses. The first, and justly-entitled "Father of our Country," possessing limited advantages in early life—inferior to those enjoyed by the youth of the present day at our common schools—was when twenty years old without classic knowledge, laboring at days' works in the wilderness as a common surveyor of land. He had no badge, no coat-of-arms hung in his home, no claim to distinction other than an honest heart and a sincere desire to promote the welfare of his fellow man. The other at twenty-four years of age was toiling at the printing press in Philadelphia and sometimes working at the wheelbarrow in the street.

"Great were the hearts and strong the minds  
Of those who framed, in high debate,  
The immortal league of love that binds  
Our fair, broad empire, State with State."

May no deathly stupor overtake or contracted individual views engross the attention of the citizens of America till, revelling in the *fruits of others' labors*, and *claiming part of the fame of their ancestors*, the hand of ferocious ignorance or of immoral intelligence writes "Mene, mene, tekel, upharsin" on the walls of this nation, and the tide of brutal force, guided by the depraved, sweeps liberty forever from the shores of America.

Self-interest alone, even for this world's enjoyment, and a preparation for a higher or better life in the next, renders moral intelligence a necessity. Indifference to the vital subject of moral training of our young may be fatal to us.

No citizen is secure surrounded by ignorance or im-



moral intellectual illumination, the last named to be dreaded more than the first.

All of us have a part to fulfil; the richest and the poorest, the most influential men of the nation and the feeblest woman of the land. No voter should be insensible to the plain fact that education—*moral education*—is the sole basis on which rests the perpetuity and future renown of our republic.

The attempted nurseries of republics across the ocean, where the embers of liberty are still burning, are looking with anxiety for the fate of the eagle of Freedom in the New World. Party contests, even with a small number of uninformed voters, may endanger the peace of this nation by a struggle for power among ambitious leaders. Political questions here are to test the virtue and intelligence of the people and the uprightness of American politicians.

The late Presidential struggle has been a close one, and the many factions tell but too plainly dissatisfaction of present party leaders—has caused disintegration of party fealty, and a new element rising to take the reins of government. Corruptions in high places of honor and trust, with non-conviction through some legal technicality, while the facts were apparent and beyond dispute, cannot be denied as one of the causes of a general clamor for a change in statesmanship by the people outside of official patronage.

This corruption will continue so long as the people are ignorant of the practical workings of our Government, and the checks and balances of delegated powers in our written Constitution to prevent abuse of the trust committed to the care of our chosen leaders and representatives. The motto, "Eternal vigilance is the price of liberty," should be hung in every school-room, and its meaning taught as applied to every child's future welfare after leaving the schools, which are the walls of the heart of this nation, to usurp the rights of manhood and sovereignty.

Let us receive impressive lessons from the fate of former republics that have either been crushed by military despotism or rent asunder by intestine broils. Let every citizen arouse, so that the prediction of kings, nobles, and many of the *litterati* of Europe, pronouncing anarchy and despotism to be the future fate of the United States, shall be defeated. Appetites and licentious habits, which have hitherto baffled legislation, despised affection, and defied religion, cannot be speedily overthrown. The ballot does not forecast a plan to destroy a love of liquor or to increase self-respect and self-control. This will only come by educated fathers and mothers in the *fundamental principles of the laws that govern life and that of society*.

Woman should be man's intellectual equal and companion, not a dependent.

Who is afraid that by the study of political and liberal science woman will usurp the duties of man?

As the Creator has assigned the moon, the sun, and the stars in their respective orbits, so also has He prescribed the sphere of woman, the natural protector and educator of the child.

Oh! shades of Washington and Napoleon! How long will the world be learning that when the father's influence is no more felt; when the paternal spirit takes

its flight and leaves the widow and her infant brood to struggle for their intellectual food and maintenance, educated mothers' power is sufficient—soaring above the misfortunes of earth—to mold the character and shape the destiny of world rulers?

May some Cincinnatus from the plough, or some Washington or Franklin from manual labor, be called to the cause of moral education and awaken the minds to the fact that the invisible influence of woman is paramount to all others; that she truly wields the "Archimedean lever, whose fulcrum is childhood, whose length is all time, whose weight is the world, and whose sweep is eternity."

No nation has ever attained or can ever attain enduring greatness whose women are superficially educated or ignorant of the fundamental principles of the laws that govern life or that of society. No nation has done more for the intellectual advancement of woman, and none stand upon a higher moral plane than our own proud America; but even here the ban of prejudice is not entirely removed.

Let no art, however skilful, no science, however intricate, no knowledge, however profound, be withheld from her grasp. Let the natural trainers of the young come to the rescue, and all will be safe. The dark cloud of ignorance and of corruption that now overshadows our country will disappear like mist before the rising sun.

Man will learn his duty to himself, his fellow-creatures, and his Maker. The powerful will not pounce upon the defenseless like tigers, nor marshal armies and ravage the earth like famished wolves, but, led by intelligence and the hands of gentleness and kindness in childhood, they will attain manhood with the purest relish for knowledge; raised and honored by the purest moral educators, will become fit recipients and the protectors of civil liberty.

"To keep intact this perfect Union formed,  
And give its blessings to each future age,  
Our youths must be with patriot spirit warmed  
By studying its glories on that page  
Where, 'midst foul blots exposing Britain's shame,  
Is graved, in words of fire Columbia's fame."

LOUISE V. BRYANT.

#### LIGHT ON A DARK SUBJECT.

##### INTRODUCTION.

"Why should I give up my thought because I cannot immediately answer all objections to it?" writes a celebrated author. There are various schools of thought in this world, each embodying some truth, and each having its particular criterion for determining the truth or falsity of whatever may challenge its attention. If the criterion be of limited and local application only, or if it contain a mixture of error, the school which employs it will not rise above that character, and its determination will be unreliable and finally pass away as null and void.

The objections against a freshly-proclaimed truth often originate in the falsity or irrelevancy of the criterion by which it is judged. Objections having their sole origin in the pride, prejudice, ignorance, or pas-



sions of the objector can only be removed by a change in the objector, which he will find greatly to his advantage to make.

Hence the reasonings of a certain school against the being of God, divine revelation, and the future conscious existence of the human soul, are no more valid than would be the reasonings of a blind person against the existence of light and the world of beauty which the light discloses; nor are they of any consequence to those who have true spiritual discernment. Doubtless the votaries of that school will ultimately discover that their ignorance of spiritual existences and a superterrestrial state of being is owing to defective vision, which it will be wiser to deplore as a misfortune and strive to remedy, than to presume upon it as if it were a mark of superior endowment or astuteness or discretion.

That school which claims that God revealed His will to man in past ages, while refusing to acknowledge the revelation He is making to-day, is in spiritual night; for so Micah says "concerning the prophets who make my people err, and that prepare war against him that will not put bread in their mouths; therefore night shall be unto you, and ye shall not have a vision; the sun shall go down over the prophets, and the day shall be dark over them; then shall the seers be ashamed, and the diviners confounded, for there is no answer of God." The spiritual light of said school, drawn wholly from the past, is at best but as the light of a candle or taper which moves from place to place and serves to render the darkness visible.

The ancient wisdom has said truly, "Where there is no vision the people perish." How so? They perish to that higher and enlarged spiritual life, a knowledge of which the "vision" supplies. Hence it is written, "My people perish for lack of knowledge." Of the same tenor is the utterance in Psalms, "Man that is in honour and understandeth not is like the beasts that perish." Not that he will cease to exist and to feel, but that he is beastlike in the state of his desires, passions, and means of enjoyment. Having invested all his interest in things that perish, and lost all joining to the spheres of endless light and life above him, when his material interests fail he is rendered desolate and forlorn. He has perished to that enjoyment which constitutes the real life of human existence.

Man may hope for resurrection from this state in Christ, who abolished death, and reilluminates life and immortality by the gospel. Jesus told Bartholomew, "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." The true son of man is the regenerated, rejuvenated, or spiritual man, woman included. John, after witnessing the marriage of the Lamb, saw heaven opened, and we infer from thence that the presence (*parousia*) of Christ opens heaven to mortals, and brings the earthly and spiritual worlds into close communion with each other.

This fact is the more manifest since the long-concealed Bride of the Lamb hath appeared and inaugurated the woman's era, as foreshown to John and described in Rev. xii and after. Since woman has recovered her

long-lost union to her proper head in Deity, and is fitly taking a leading part in the redemption of the human race from error and from the blight and curse of sin and sensuality; since she is shaking herself from the lethargy and false customs of ages, and is aiming crushing blows at the serpent's head, the shades of the little and the great departed, the weak and the mighty, the low and the high intelligences of the spirit world are permitted to draw nigh and take part in this the last great battle of Armageddon, which is fought not with carnal weapons, but with the sword which goeth forth out of the mouth, even the testimony of eternal truth; and with feet which trample down all deeds of shame, all base desires and low designs, and mount by swift degrees, by more and more, the highest summits of all time.

We learn from the New Testament that there was a great influx of spirits from the spirit world in the days of Jesus and the Apostles; mis-called devils in the authorized English version; but they were the same kind of devils or demons, that is, natural spirits, that are knocking and communicating with mortals now wherever they can find an avenue open, in every country on the earth, which is a sign that Christ has again made His abode with mortals, because He has disciples on earth who love Him sufficiently to keep His commandments. The avenue of communication between the two worlds was nearly closed against spirits in the higher spheres for twelve or thirteen centuries by the dark night of antichrist, but day having now dawned, it is again open, we believe, never to be shut.

As to the existence of hell, those who know what hells are made on earth by the unrestrained indulgence of lawless appetites and passions cannot consistently deny their continuance for a season in the spirit world. And as to human souls appearing in animal forms, we suppose the thoughts assume the form of anything they are intently fixed upon; and why may not the lithe and facile spirit-body take the form which will completely represent the internal thought and desires of its inhabitant?

We can see no just reason to dispute the testimony of the two following reliable and competent witnesses, which is here published with an ardent desire to do good, believing that many are prepared to receive it as a witness from God to their souls' convictions, and that it will strengthen the courage and resolution of those who are seeking light on this subject, with a leaning toward chastity, continence, and purity of heart; that is, if theological darkness does not prevent them from seeing when light is present.

"Behold I stand at the door and knock; if any man (or woman) hear my voice and will open unto me, I will come in and sup with him and he with me."

A. S. HOLLISTER.

Men work for reputation, they toil to win the esteem of their fellows. What shall constitute a claim on their esteem, how they shall earn a reputation, women determine. Once women decided to crown the *bravest* knight, now they select to worship the *richest*. One day, perhaps, they will exalt the *best*.



## THE FEMININE ELEMENT.

"To give the feminine element its hard-earned but eternal supremacy of the masculine element, has been the secret inspiration of all past history," says the philosopher, Henry James.

It is gratifying to find such an expression from a master mind, appreciative of the natural position of woman. The secret inspiration of which he speaks is all that has sustained and made enduring the condition of true womanhood. That which has belonged to woman of all ages has only been partially preserved, as though she were veiled, and that too so closely that she is a mystery—a mystery even to herself. She feels a consciousness of power she does not understand. Through this power the "secret inspiration" has found its channel and kept her supreme. However degraded woman has been and still is, there is a partial respect for her maternity, and the higher the civilization the greater the esteem and respect shown her. So that it is a sure test of the moral and mental status of a nation to consider the degree of appreciation they have of womanhood.

There is something in this "hard-earned" phase of woman's life that is more real than pleasant. It is incredible and wonderful how, through all the adverse circumstances that have come to her, she has been equal to the occasion, yet passive and helpless, accepting all that the world offers, as from the hand of Providence. She submissively adapts herself to her surroundings and maintains her womanly nature. In times of trial in every-day life she often surpasses her own ideas of possibility. Little and feeble as she may be physically she will often toil day and night to give comfort, sustenance, and happiness to her family or those depending upon her. She endures with cheerfulness, forgetting self for the sake of the welfare of those around her, yet suffering physically and mentally enough to prostrate and crush the most heroic. Her nerve power is a marvel, her spirit seems to rise up, and the physical is as nothing to the power she feels within. "I felt as though I could fly," is a common expression, indicating the buoyancy and earnestness of her mental perceptions, and the elasticity of the physical, so untiring on her energies. But when we are an invited guest, close to the sanctuary of her affections, and see so oft the quivering emotions and wounded heart that rend her very soul, it is hard to divine how it is that she can endure all with that composure and apparent cheerfulness as though life was a continual song.

The solution is, that life to her means more than existence. She senses a higher life, not of this earth only but of that which belongs to the imperishable. Give her all the wealth and splendor that gold can buy, give her fame and position in society, and without affection it does not satisfy. Her soul needs food and nourishment, supplied by love and affection. Eliza Farnham says: "Woman cares little for external success, and will often seem to court disgrace in shrinking from the degradation of spirit which may be inseparable from it. To her the world within is a more dread tribunal than the world without." This world within means almost every thing to woman, all that is sweet and ennobling in this

life and a dependence upon that above her for strength and help in times of need. Some one says that "woman reaches upward while man reaches downward." How true this is of man it is hard to say, but of woman, that tribunal within seems a reality and is of more consequence and more demanding in its nature because of its higher claims. Woman's clearness of perception to see those claims, her religious element holds her amenable to this tribunal, and she feels a response as from the unseen where she receives her supply of endurance. Her soul is centered on the affections and they tend upward to the divine attributes.

These womanly characteristics belong to the deeper feminine character, to maternity, that mystical phase of character beyond the line of the intellectual plane.

Those physiological differences and characteristics which distinguish woman from man must ever give to woman a "supremacy." That supremacy belongs to woman as motherhood belongs only to her, connecting her with the creative energies of nature. The secret of this mystery has instinctively led woman in all ages, and it may be owing to this that she is mystical. This seems unfortunate to her, for the bane of her existence is that she is not understood except by her own sex; but she always has her own world to fall back upon whatever may come to her in the common walks of life. She is glad she is a woman. Her world of love and affection, which fills her soul with sweet emotions and she lives for life's sake, is the true type of motherhood. Being largely a counterpart of the creative energies she is on the plane of causation, hence above the intellectual plane. She does not care to reason from effect to cause, but sees at once what the intellect pleads to see. She knows a thing "because she knows it." She has another means of access to knowledge, not so mathematical in precision but equally reliable in practical life. It is accorded her and respected as woman's mode of reasoning—namely, intuition. How far this power may extend we do not know, as it is in some way connected with the creative energies. And those are universal. We may infer something of the extent if we consider the late theory of the scientist, "To complete the beauty and perfection of the rose it requires particles of all the atoms in the universe."

The scintillations from the planets and constellations are necessary. If this be so, much more is it so to the perfection of a human being, and maternity being receptive to all these influences and elements, with their corresponding entities from the Divine Father, we need not hesitate to accord to woman unbounded intuition and supremacy. Her relation to the Divinity through the maternity develops her to the highest perfection of character. This seems a beautiful design of Providence by a preparation of being able to sympathize with the creative work wrought within her organism. Here while God and nature are the architects and builders, maternity labors trustfully with them. The three in perfect co-operation, forming the new human creation in the image and likeness of God, and woman being His special preparation, the treasurer of this mysterious work, and permitted to supply the material, what higher position on earth could be given to her? It is said that a



person may be known by the company they entertain. And this honor is accorded to every mother, high or low, bond or free. Motherhood claims the highest blessing to woman, and is her sanctification. When this is realized by maternity and understood by all, then what has only been a secret inspiration in the past will be within the reach of the understanding, and woman will be truly woman and man will be truly man. Life will be a joy of divine blessedness through the dawning of a new moral world. Pure morality and an appreciation of true womanhood go hand in hand. Such appreciation of woman as God and nature know her can alone establish moral redemption. Here "woman's hard-earned but eternal supremacy" will be acknowledged and felt.

And lo! the veil of the human temple will be rent in twain, for the holy of holies will no more be profaned. Sacred purity and goodness will stand enthroned, to shed their light to cheer and bless the human family while earth and heaven blend to welcome the dawn of a new dispensation.

D. S. H.

#### THE HUSBAND'S SACRIFICE AND THE WIFE'S RIGHTS.

A man writes to ask me how to prevent conception. He and his wife are young, but they have been married several years and have several children. Frequent childbearing is breaking down her health, and he wants to know "how to stop it."

Knowing that artificial preventives were not only unreliable but physically and morally injurious, I could not recommend them, but I told him of one or two physiological rules which would be effective, adding also that he must practice continence to a certain extent or he would kill his wife.

But "Oh, no," was his grumbling reply, he "could not practice the self-denial" I recommended. "That would be a great sacrifice to a man of my nature." He must have artificial preventives. Other men use them and that makes it right, he thought. But my aim is to help people up instead of down, and I would not describe them, I told him. "Your nature," I added, "is very much depraved, so perverted that you are guided, not by nature, but by your sensual passions. They have manacled your mind, stifled your reason and conscience, and sunk you below the level of the brute which, having no reason, is still true to its instinct.

There can be no real sacrifice in temperance; it is only made in indulgence. Reformation will not rob you of any real enjoyments, but will enable you to appreciate pleasures and enjoyments, of which you do not dream in your degraded course.

Stand up and be a man. If you were a man when courting, you did not think of sacrifice then. You sought her companionship for the beauties of her mind and heart; you sought her happiness instead of your own. You found more pleasure in a kiss and modest caress than you find now in your intimate relations. You were happier, and she too, than you have ever been since. This happiness might have been perpetual if you had not ceased to be a lover and destroyed the delicacy of your sentiment by shameful and excessive indulgences. You can restore this happiness if you will com-

mence courting her again; can restore her happiness and health, and renew your love by practicing self-control—putting your passions in subjection to your moral and spiritual nature.

As a lover, you were devoted and tender, and your wife sought in you a kind, solicitous companion. At the altar you promised to protect her; that means to protect her against yourself. Your protection has been of the sort which wolves afford to lambs. Her love may have been spiritual, but yours was physical, and her life has been one long ministry to your selfish demands to the exclusion of all the sweet and holy joys of true marriage. Once within the pale of wedlock you laid aside the mask of purity and gave a free rein to your sensual passions; you demanded your "rights" (?) without respecting hers; made her happiness and welfare subservient to your base desires, and she has been degraded to a mere machine in all that pertains to her highest interests and her holiest aspirations.

True, she promised to honor and obey; but in bringing her vow into prominence and forgetting your own, you have compromised all your true happiness and proved heartless and cruel toward her who should be dearer to you than all the world—the one whom you solemnly promised to "love, protect and cherish."

You must either practice self-control, which you falsely call sacrifice, or you must sacrifice your wife, for a woman treated as you treat her will die in the prime of life. Thousands of wives are killed in this way, actually murdered—not in a legal sense, I know, but in a moral sense—murdered by their own husbands. A neighbor of mine had a delicate wife who managed to bear six children in less than nine years, not because she wanted them nor because he wanted them, but because he must have his sensual gratification. The last born and the mother died the same week. Then the husband saw, when too late, how a little more sacrifice on his part, and less on hers, might have saved her at a time when her children most needed her care and he her solace and companionship. Undesired children never grow to be noble men and women; the rearing of them outrages and destroys all the finer instincts of woman—all the beautiful characteristics and graces of her nature; and even though she may be able to bear healthy offspring, if they are not desired, and born of her inspiration and love, she cannot endow them with noble natures; they are robbed of their birthrights, and the wife is robbed of her birthright too. There is no higher sphere beneath the heavens than that of wife and mother; but to fill her sphere she must have her rights. She has a right to be treated with honor and consideration in her sphere, and to have every possible aid to fulfill her noble mission. But is this mission a constant giving up of rights to her husbands? Her sacrifice, passing a certain limit, entails evil on both. If he requires of her that which loving instinct does not prompt her to yield, he is unmanly and tyrannical—he degrades himself and her.

Most sacred of all woman's rights is the right to the control of her own person, nor is this right alienated by marriage. And yet many wives are degraded and outraged because they dare to claim their bodies as their



own property; they submit to debasement and cruelty, because their husbands have not been educated to respect their physical and spiritual rights, which are as just and irrevocable as man's.

When these God-given rights are universally recognized, man will find in woman's higher elevation and superior health and happiness his own nature correspondingly ennobled and his happiness greatly increased.

"Then comes the statelier Eden back to man—  
Then reigns the world's chaste bridegrooms."

PANORA, IOWA.

E. P. J.

### THE POWER OF MONEY.

HESTER M. POOLE.

One of the most remarkable and significant facts of the present day is the power of money. What can it not do? It buys the press, the law court and the pulpit; it bribes genius, and openly sells the affections to the highest bidder. It corrupts public officials, induces speculation at enormous risks, and shakes the foundation of cities and States. For it the man of the world sells his honor, integrity, manhood, and piles up vast possessions which absorb or overshadow the ordinary worker. A great fortune is often the product of transactions which on a smaller scale would be called theft and treated as such. A late writer has well said: "The worship of wealth means the triumph of cunning and villainy over unsuccessful virtue. 'Tis a second Field of the Cloth of Gold. It means neglect and insult for the few who follow high views in life through evil and good report. The barbaric love of splendor still lives in man with the thirst for blood."

What is money? It should be the representative of labor, and no one has a right to anything beyond the accumulation of his work of body, brain or heart. Its value ought to be based on the amount and kind of labor bestowed, and in this sense all men, though created free, are no more equal than they are equal in energy, application and skill. But there is a limit, even to the right of accumulation in this way. He who turns money over and over to garner that which others have reaped, who lowers the wages of the honest toiler, who speculates on the necessities of life, to the detriment of his kind—he is a leech and a criminal. In the end we shall get our just deserts, but the end is not yet. If money does not always symbolize honest labor, the man who grows rich by selfish methods becomes demoralized himself, and demoralizes his family. We all know the fate of the sons and daughters of the "shoddy." They are taught nothing real in life, neither in brain work nor hand work. They judge others and value life by dress and display. They are vulgar in taste, looking with contempt on those noble ones who may be destitute of fashion or fortune. Their young men marry rich girls because luxury is dearer to their hearts than love. The girls themselves, no matter what they might be under other conditions, are made frivolous and superficial by their rearing, and perpetuate the weaknesses which all right-thinking persons deplore.

In the love of money, as in all things, moderation is the chief virtue. Industry, thrift, a recognition of the

law of use, a simple, refined, quiet elegance; courtesy and kindness to all; culture of the intellect and affections, and self-discipline, together with a development of the moral, until it blossoms into the spiritual—these are real riches.

Women of to-day! This mad greed for money it is our duty to discourage, where we can. In our households let us not forget brave, sweet souls who have lived and died royal queens, yet who knew no earthly riches. Let us not make the fatal mistake of valuing the shadow over the substance, the false over the real. We love the beautiful; let us see that it is so down below the surface; we must not sell ourselves too cheaply. Let us pray for the best gifts, which shall bring us "great peace and great strength."—*Religio Philosophical World*.

### HEALTH AND CHASTITY.

There is no reason to doubt that the lack of health and perfect chastity comes from wrong eating and drinking, a habit transmitted from generation to generation, with all its evil effects, until mankind are what they are. They eat the flesh of brute animals and animal secretions, milk, eggs, &c., and the inevitable result is that they are lascivious, and morally and spiritually blind.

To change a long-established habit is no very easy matter, but I know by experience that it can be done. It requires patient self-denial and abiding faith in God. When the work is accomplished, then is realized that in obedience to the Holy Spirit, the light within, there is great reward. Besides the consciousness of moral elevation, the physical advantages of the change lead us to wonder that we could ever have eaten the flesh of animals, when there is such an abundance of better food, or to have drunk anything but pure, cool water, that is so much better pure than when anything is mixed with it. This reform implies an indispensable and all-important moral revolution; and its realization is more certain and nearer than most persons seem disposed to believe. "There is a good time coming," when physicians will be teachers of health and chastity, and preachers will preach the true way of salvation from all suffering in the present life, or the future, and so the will of God be done on earth as it is in Heaven.

EDWARD PALMER.

The Moral Education Society, of Chicago, held its first meeting in the parlors of the Grand Pacific October 14th; Mrs. Garner presided. There were familiar faces of old workers present, showing signs of new zeal to battle for the right; also new friends who had only recently heard of the moral educational work. A general review of last year's work was given by the secretary, and plans for the future. A vote of thanks was given Mrs. Margaret Lace, of Iowa, for an able paper upon the "Prevention of pain in childbirth." She advanced the theory that continence in the marriage relation would prevent most of the sufferings of parturition. A desire was expressed to have the paper published.

A set of resolutions were presented to arrange to have classes formed to give the young special instructions upon matters relating to marriage and parentage.



Dr. Stockham was appointed chairman of a committee to select her own assistants to inaugurate the work. It is proposed to reach the youth in schools and colleges in the city and suburbs.

A proposal for a public meeting at no distant day was voted down. Interesting letters from different parts of the country were read.

A. B. S.

## TWO WEIGHTS, TWO MEASURES.

Translated from *Le Droit des Femmes*.

In a former number was recounted the fact of a registered girl, named Rose Lebrun, having been condemned to two years' imprisonment for having incited minors to debauch, because she had had intimate relations with young men of fifteen and sixteen years of age.

The *Lanterne*, apropos to this, says: "So be it. But then why are the customers of Surène and Duphot streets, who have relations with young girls of fifteen or sixteen years, so carefully spared, while the panderers only are arrested?" For example, in the month of April, 1880, at Orleans, a woman who kept a house of such kind in Orleans, in the aristocratic street *Des Anglaises*, was tried. From the minutes of the *Temps*' report I take this extract:

"The little Tareau was an orphan. Her adopted mother had accustomed her to the sight of the most shameless debauchery in order to sell her in her fifteenth year to wealthy buyers."

When Miss Fanny Tareau in court began her deposition with a chapter of her autobiography the presiding judge instantly told her to mention no names, and as Fanny persisted in her allusions to customers whose caprices she had been compelled, even by force, to satisfy, the magistrate immediately ordered the hall cleared and the doors closed.

Another fact:

On October 30 last a case of panderism at Lille was tried. A woman was condemned to fifteen months' imprisonment. It was proved that she delivered, by will or by force, to customers, whose names were barely whispered, young girls of fifteen and sixteen years of age. One of these recognized the mayor of one of the large cities of the district of Lille as a regular customer. The domestic, Marie Bounel, an orphan, brought there by the panderer, had been violated. The court did not inquire for the author of the rape. In vain the counsel for the accused demanded to know why these customers, the real culprits, were not brought forward; the justice made no reply to the indiscreet question. As was his habit, he took every possible precaution that they should remain unknown. They can now begin again their rapes and indecencies with minors at the risk and peril of some other go-between. It is only girls who have been injured.

In another affair the presiding judge cried out in terror, "Do not compromise an honest man."

Men who abuse young girls are screened from prosecution; a miserable girl submits to abuse with boys; then for her public morality has not loud enough thun-

ders, the law no severity sufficiently great, and she is condemned to its extreme penalty.

This condemnation no doubt strengthens the foundations of society, which would doubtless be shaken by the condemnation of the customers of the houses of Duphot, magistrates, men high in office, generals, rich phot street or the street *Des Anglaises*—men of high men, &c.

What a fine thing is distributive justice!

Trans. French justice! But are we so very far in advance?

E. A. W.

## STRAYED FROM VIRTUE'S PATH.

BY GEO. W. MILES.

- "Out in the silent night  
Blindly I roam;  
Under the stars' soft light,  
Friendless, no home;
- "Led by the moon's pale beam  
Onward I steal;  
Here by this rushing stream,  
Praying, I kneel.
- "Father, now hear my cry,  
I come to Thee.  
Look from thy throne on high,  
Lord, pity me.
- "Scarlet my sins have been,  
Still they are so;  
Wilt thou, Lord, make them, then,  
White as the snow?
- "Shunned by all human kind,  
I look above;  
No rest on earth I find,  
Ruined through love.
- "Still let thy blessings fall  
On him I pray.  
Saviour, on Thee I call—  
Be thou my stay.
- "Bless, bless my father dear;  
How the tears start!  
Ah! those last words severe,  
Pierced to my heart.
- "Strayed far from virtue's path,  
Come not to me.  
Oh, God spare me Thy wrath,  
To Thee I flee.
- "Wilt thou my mother guard,  
Grant her Thy peace,  
Till from life's burdens hard  
She finds release.
- "Now in my river grave  
Soon I shall be;  
Thy pardon, Lord, I crave,  
Thine eye can see.
- "No friends will o'er me grieve;  
From sorrow free;  
Oh, Lord, my soul receive,  
I come to Thee."

AUBURN, N. Y., January 5, 1878.

"In the simple question of the employment of skilled or unskilled labor lies a far-reaching question of morality."—*Work for Women*.



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

### Subscription and Advertising Rates.

#### Subscriptions:

The Alpha is published on the first day of each month, by the Moral Education Society of Washington, D. C., and can be obtained of newsdealers, or will be sent at the following rates:

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Two cents for sample copies, for postage.

#### Advertisements

The Alpha having a large circulation, and being of a suitable size for binding, is a good medium for advertisements, which will be inserted at the following rates:

One square, (space equal to six lines nonpar.) first insertion one dollar; each subsequent insertion, fifty cents.

#### Correspondence:

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.

#### PAID FOR.

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

# THE ALPHA.

VOL. X. DECEMBER 1, 1884 No. 4.

At the beginning of the new year is a happy time to subscribe for THE ALPHA and to renew subscription by those whose time has expired. That THE ALPHA needs more readers, and more readers need THE ALPHA, remains a substantial truth.

For Christmas and New Year's presents for our families and friends we would modestly suggest that a year's subscription for THE ALPHA would be appropriate and useful, where it is not taken. We have likewise "For Girls," nothing better for our daughters, who are growing to womanhood, and "Tokology" for young wives and expectant mothers. These make very acceptable and suitable presents at any time, and particularly at this festive season. Send on your address. THE ALPHA is \$1.00 per year; "For Girls," \$1.00 per copy; "Tokology," \$2.00 per copy.

BEFORE another issue of THE ALPHA will greet our readers our Christmas and New Year's holidays will have come and gone. May these happy festivals be especially blessed to each of our readers. May their cup overflow with joy and their stores be most abundant and prosperous in the new incoming year, which has locked in its mysterious pack many experiences for us all, but especially for those who are trying to live earnest and useful lives. These experiences will be varied, but mostly for good, (judging from the past.) But what-

ever of sorrow or pain is in store for us, we know (likewise by the past) that there is a still larger share of blessings, joy and success in wise endeavor, and all the unspeakable riches of temporal and spiritual life that our Heavenly Father has prepared for us, His children and heirs.

So to all our friends, and foes, if there be any, a Merry Christmas and a Happy New Year.

We would call the attention of our readers to our leading article in this issue of THE ALPHA, by Mrs. L. V. Bryant. The subject and its handling does credit to her womanly heart and clear perceptions. It is in tone patriotic, ethical, and most timely. We hope to hear from her again. Mrs. Bryant is a widow, a mother, a graduate from the law department of Howard University, a member of our Moral Education Society, and a Government clerk. So like all our grand women her life is full, her hands busy, and her heart actively engaged in all the humanitarian movements of the day. Prominent among these is a strong bias for justice to her own sex, equality in citizenship, equal remuneration for skilled labor and freedom to use the ability or acquirements with which she may be equipped—the kind of women we would see multiply in the land.

We publish a few of the many responses to our "protest"—in this and in former issues—to show the variety of sentiment and the diversity of political bias in the minds of our friends. Nine-tenths of these over two hundred responses are in full accord with the sentiments expressed in our circular, and must feel more deeply than ever before of how slight a claim our disfranchised sex has upon the consideration or protection of man, not to mention justice. We need all these truths, all the slights we suffer to rouse women to united action when we shall cry with a loud voice. These things must cease to be. Our country cannot afford to lose the aid we can bring any more than men can afford to be unjust and oppressive. Our country, our homes, our husbands, and our children need the work that woman's heads and hands are able and willing to supply. We must be recognized.

ELIZABETH BOYNTON HARBERT has resigned the editorial control of "The Woman's Kingdom" in the Chicago *Inter-Ocean*.

The following resolution was adopted at the November meeting of the Woman's Suffrage Association:

"Realizing the extended and helpful influence of Mrs. Elizabeth Boynton Harbert's editorial work for the past seven years on the *Inter-Ocean* in all that pertains to the largest and most sacred interests of woman and



home, and who inaugurated the 'Woman's Department,' that has now become a feature of modern journalism; therefore

*Resolved*, That we deeply regret that she could not conscientiously continue her position on the editorial staff, her deep convictions of methods of reform being at variance with the present attitude of the paper."

#### OUT OF EVIL COMETH GOOD.

The animus of the recent political campaign has been the most beneficial to the moral status of the country of any that have preceded it, repulsive as have been many of its details, inasmuch as it has most effectually broken down the barriers that have so long prevented the free discussion and the subject of public morality, and individual and personal purity. Public attention has been thoroughly aroused to the value of a pure life, a clean record and the power and vitality possessed by a hearty body politic.

Sensuality has been, and is, the cancer at the heart that is eating out the vitals of our people. The effort and custom to cover it out of sight, to conceal its ravages by tabooing any allusion to its gnawing, burning anguish, has made the existence of many, a mockery, that has poisoned our lives and perverted our affections, making the condition of the openly depraved and the idle, affluent and luxurious equally barren of good results and their lives worse than fruitless.

Thank God the spell is broken and the awful subject has found utterance through the united voices of fifty Buffalo ministers; New York's six hundred "watchmen on the tower;" the Cincinnati Methodist conference; from many a pulpit and very many editorial sanctums has the voice of protest to crowning a profligate life with the highest honors in the gift of the people gone forth.

The Cincinnati Methodist Conference adopted the following, reported by a committee of eleven ministers:

The alarming doctrine is boldly taught that "the chastity or unchastity of public men of national repute and nominated for office before the people of the whole country is not a proper subject of discussion," and that private character does not affect one's fitness for high public position, and should not influence the suffrages of conscientious patriots. We shudder at the consequences of having such principles invade our homes. When distinguished men—both the living and the dead—are, in the same sentence, stigmatized as profligate and lauded as patriots and statesmen, the inevitable effect is to lead our young men to regard a pure character and a spotless life as matters of secondary consideration. That such evil fruit from this corrupt tree has already appeared, we are too well assured to doubt. By the public teaching of such sentiments the sanctity of the family is invaded, the virtue of our children is imperilled, the purity of our public men is endangered, the morals of every community are poisoned, the honor of the whole American people is assailed, the very safety and perpetuity of the nation are involved. In view of these perils, therefore,

*Resolved*, 1. That it is the solemn judgment of this conference of Christian ministers that such moral and political teaching is an intellectual and moral disgrace—a disgrace to our age and civilization—and that, unrebuked, it must necessarily work a

demoralization of the public conscience to the youth of this generation and to our great republic, which no language can describe and no mind can fully conceive.

*Resolved*, 2. That we respectfully urge the religious and political press, the various religious bodies, of whatever denomination, and all lovers of pure morals, without respect to party affiliations, to unite in honest Christian effort to defend the homes and to guard the morals of our land by discountenancing all immorality and personal impurity, whether of private or public character, in high or low station, within or without the political party of their choice.

The Rev. Dr. Alabaster, of Indianapolis, preached a powerful sermon on the "Sin of Adultery," in which he defined adultery to be a crime that has to do with society and demands public treatment. "It destroys homes, separates families, leads to murder and suicide; is a cause of blighting scandal in society—not infrequently disturbs the peace and disgraces the honor of the church and fills the public prints with its corrupting recitals. Its irregularities pollute the public atmosphere; it is one of the staples of daily news." In speaking of our President-elect he says:

God forgive that I should be ready to believe evil of any man much less to say it, but if there is any ground for the oft-repeated stories concerning the candidate for the Presidency, if thirty ministers in his own city are not liars, then this nation is today disgraced. With the great political party which nominated him I can sympathize, on the supposition that these things are true, but were then unknown. But, whether all this is true or not, the party has the right to insist upon the withdrawal of such a candidate, and the people of this great Christian land have the right to protest against holding up such an example before the young men of America. This is not a question of party. It is a question of common decency. It is a question that touches every home in the land. It touches every parent, every young man, every young woman, every wife, and every daughter. I say it plainly, a man for President of this great republic should, in matters of chastity, be like Caesar's wife, above suspicion. The temperance question, the tariff question and all other questions are secondary to the question of pure homes. The bare possibility of lodging a libertine in the White House ought to send a shudder through every family in the land. As a husband, as a parent, as a son of my mother, as a lover of my country, as a friend of all that is pure, and as a Christian minister, I solemnly protest against such a possibility.

These are brave, strong, true words, and their import should be stamped on the hearts of our ambitious youths. There is a roll of honor in the list of religious and secular papers that have made a record in favor of purity of personal character in our public officers.

We can only give a small part of the list that has been brought to our notice: The *New York Sun*, *Buffalo Telegram*, *The Rochester, Utica Morning Herald*, *The Congregationalist*, *St. Mary's Institute Journal* (Catholic), *New Hampshire Morning Star* (Baptist), *Zion's Herald* (Methodist), *Christian Union*, *Chicago Advance*, *Catholic Universe*, *Lucy Stone in the Woman's Journal*, *Our Herald*, *The New Northwest*, *Indianapolis Times*, *Cleveland Index*, *Winsted Press*, *Toledo Blade*, *Inter-Ocean*, *Lou-don (Va.) Telephone*, *Denver Tribune* and hosts of others. Many of this list published the Woman's Protest of the Moral Education Society. This is, indeed, a roll of honor, and may they, having once raised such true colors, never again lower them, and out of this move-



ment may come a new party whose platform will rest on moral grounds with a bright outlook—a party that can “be as wise as it is jealous, neither seeking too much nor accepting too little and nothing can hinder its progress.” This moral agitation must not stop. It must be kept strongly before the people; let the sunlight sweeten its unwholesomeness; let truth and purity and uprightness lead us into altitudes rarer, purer, happier, and give us all courage to do our duty nobly, for John Ruskin is right when he says:

I believe the quiet admission which we are all of us so ready to make, that because things have long been wrong it is impossible that they should ever be right, is one of the most fatal causes of misery and crime from which the world suffers.

Sisters and mothers, it depends upon ourselves and the manner in which we do our duty to others, to achieve the most glorious moral victory out of what seems a defeat, and bring a glorious triumph. Thus may good come out of evil.

#### VULGAR JESTS.

“By thy words thou shalt be justified, and by thy words shall thou be condemned”—Matt. xii, 37. This significant sentence flashed through my mind when reading a letter that a friend of moral education has written on the subject of vulgar jests between men and women, in which she gave in quotations a few of the sentences where the vileness of the meaning was so palpable that I confess it chilled my soul to realize that in this age of mental culture, when conversation has so many helps towards becoming a beautiful art, that flip-pant, vulgar, irresponsible gossip should form so large a part of any life.

When our ears are stunned by a vulgar expression we instinctively say, How base the soul from which it emanates! It is utterly impossible for any one who truly has a reverence for his body, “or any of its wonderful functions that with their harmonious adaptation represent the beautiful temple made for the indwelling of the spirit,” to speak irreverently of God’s perfect handiwork. The work of reformation must begin in the soul. Any one who compromises his self-respect by utterances that have a wrong meaning or an implied application in a vulgar sense to the sexual nature, not only smears his own conscience but produces a bad moral reflex action upon all who hear it or allow it to pass unrebuked.

Any insinuation or innuendo should be regarded as most injurious and demoralizing. Artfully imputed charges or direct intimations as “This looks rather suspicious,” or “we will have to send your wife after you,” &c., have a bad moral influence upon society and materially damage the self-respect of the one who indulges in them, until they become callous to all the finer moral distinctions of their nature. Indeed, it is not unusual to hear comments implying a deeper meaning than those I have quoted.

How evident it is that the earnest things of life have been crowded out of such lives—that they lack an individual or ideal standard of refinement, and are

regardless of the words of “Our Father,” who said “by thy words shall thou be condemned.”

It was my misfortune years ago to have my attention called to a vile picture. The impression and absolute horror it had upon me, has remained indelible through all the intervening years—years too that have been crowded with real earnest work, and in which I have seen many pictures grand and beautiful and pure in conception, yet they have in a degree faded more readily from my memory, while the remembrance of the one conceived in sin haunts me frequently and leaves me as George McDonald has expressed it, with “a headache in my soul.”

It is the same with impressions upon the ear. We never can sever the person with the language he uses. The impression, like the picture, becomes indelible. It is Will Carlton who has said:

“Thoughts unexpressed may sometimes fall back dead,  
But God Himself can’t kill them when they’re said.”

When shall we realize all the responsibilities of social life? That it is not only the use of words or our manner of speech that creates individual character, but even more, we are very responsible, for we are taught in the Divine law to “be holy in all manner of conversation.” A soul once lifted into fellowship with the Holy Spirit will always, under all circumstances, be free and untrammelled by any suspicion or suggestion of aught that would embarrass the mind or heart of any listener. Such souls refined by the Spirit would never need to choose a form of speech to suit the rank of different individuals with whom they came in contact. They would only know one form of speech, one standard of purity which could not fail to be a true index to the soul within.

As men and women grow to realize the importance of living real earnest lives; as they grow to understand the sacredness of all their bodily functions; as they grow into more reverence for God, then shall their souls be so pure that there will be no danger of a misinterpretation or perversion of their thoughts when truthfully expressed. Then shall we prove that our individual soul was born to think, to love, and to grow, a soul full of high aspirations that harmonize with all the powers given unto us to make our life sublime. M. E. H.

We are grateful to our friend Dr. Hart for writing on the important and long-neglected subject of “Vulgar Jest,” innuendoes and obscene allusions. We have frequently been pained by this habit in kind and otherwise well-meaning persons. It must be a “habit,” for we have known those that use such worse than idle words, who could not be called truly impure in their hearts, although they could not be wholly refined and clean. Can a fountain send forth both sweet and bitter waters? The worst feature of these jests and the most lastingly injurious is that of making jest on sex an instrument of torture and permanent injury to the minds of young children, conveying to their plastic perception the suggestion that there is something shameful in sex. It is cruel to bring tears or a blush of shame to the cheek of



an innocent child or a terror to their hearts by asserting in the form of an accusation they are "in love" with such a boy or girl they may chance to know. We well remember such an experience breaking up the most innocent fellowship enjoyed in the family of a neighbor, where the mother made our little gatherings a delight with picture books, a magic lantern, candy pulling, and innocent games, when a man old enough to be the father of the group began *accusing* us of being *in love* with our boy companion. It was like a fatal stab, and most effectually destroyed all pleasure in the meetings and finally all intercourse between the children, with a sense of outrage to our sensibility. I have witnessed similar torture in other sensitive children. This is one method of sowing seed that bears bitter fruits of perversion and sin in after life. If the subject of sex is spoken of seriously and reverently to children an equally indelible impression can be made that will place the whole subject in the mind sacredly pure, to become in after life a bulwark of defence against the sensuous world. Little boys and girls should play and work and study together without an embarrassing thought or the suggestion of an impropriety. This sweet friendship should continue to mature life, and when an awakening of a deeper feeling develops and a desire to select a mate for nearer relations, the experience will be as natural and as sweet as the unfolding of the petals of a fragrant flower. All will sympathize in their joy, and pure love will bless their union and their posterity. Those that banter children about beaux and sweethearts do a great wrong; they suggest precocious ideas of sex and sex relations, which is the beginning of that hot-bed forcing process that results in a depraved mind and a disastrous life. When parents, nurses, and teachers have an intelligent sense of responsibility in these matters, when they are themselves reverent and pure-hearted, children will develop more naturally. The same cruel results often follow joking young men and women that would enjoy each other's company with mutual advantage but for the taunting and prying remarks of on-lookers. Many an inexperienced but chivalrous young man has felt in honor bound to propose marriage because his name has been coupled with some young lady in this cruel manner, without feeling that strong attraction and sympathy necessary to make marriage the source of happiness designed and desired, and many an inexperienced girl has accepted an offer of marriage because her name has been the subject of banter by this unwise jester, when she feels no special drawing toward the man she promises to marry but an instinctive repulsion. No harmony and happiness follows such unions. Thus the evil is perpetuated. It is "the little foxes that spoil the vines" and render life unproductive of good results.—ED.

## BOYS, READ THIS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation." "You are mistaken" said the gentleman, "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful; gave up his seat to that lame old man, showing that he was kind and thoughtful; he took off his cap when he came in, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid upon the floor, and replaced it on the table, while all the rest stepped over it or shoved it to one side, and he waited quietly for his turn instead of pushing and crowding, showing that he was honest and orderly. When I talked with him I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk, and when he wrote his name I noticed that his finger-nails were clean, instead of being tipped with jet like that handsome little fellow in the blue jacket. Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes, than all the letters of recommendation that he can bring me."—*Ex.*

History does not record the fact, but we venture the assertion that there was no smell of tobacco on this boy's breath, nor on his garments either. No boy with brain narcotized and nerves unstrung with tobacco could have presented such a gentlemanly and self-possessed presence, neither was his mouth defiled with profane or unclean language, or he could not have won his way to such a recognition. The California *Farmer*, gives the reverse of this pleasant picture in speaking of the neglected boys of San Francisco.—[ED.]

If the people of our city will but reflect upon the conditions and conduct of the hundreds and thousands of boys in our city that are peddling buttons, matches, papers, fruit, etc.; if they hear their language, see them smoking even as young as seven, eight and nine years, every person who cares for the welfare of our State, present or future, will tremble for its safety; for the vagrant and idle boys will be an host in the future that it will require a great army of soldiers to control. Our authorities should act now and gather up all such, and educate them at the public cost; there would be a great saving for the future, as then the criminal expenses would more than treble the cost of present education

The laws of physical well-being must be known and obeyed.

"Those that can take no pride in their work, soon lose self-respect."

"The *quality* of work produced soon effects the *character* of the workman. Those who can take no pride in their work soon lose their self-respect."



## TOBACCO LEAVES.

No. 3.

As we went cheerily about our household duties one cool morning lately, we found snatches of an old hymn we loved to sing in the long ago was almost unconsciously ringing out from heart and lips, and we pause to sing over and over again the lines,

"If you want a field of labor  
You can find it anywhere."

Then we thought of woman's vast field, some portions of which she may only look upon afar off, but is forbidden by her "protector," man, to "thrust in her sickle" though she sees it to be "white unto the harvest." She is expected to suppress this strong mother heart of hers, and sit quietly down, and with folded hands and sealed lips, see her sons falling a prey to vices, and her daughters wedded to men polluted with sin—in whose veins flow the tobacco poison, mingled perhaps with rum. She is expected to look, unmoved, at the countless Rachels who are "weeping for their children, and will not be comforted, because they are not." She must keep lonely vigils for her wayward boy whom she loves far better than life. Her ear catches the first sound of his unsteady step as he comes reeling homeward, and her nostrils are greeted with tobacco odors as he enters the home. She has no redress, and with tear-bedimmed eyes she looks beseechingly into the future, and cries out in bitterness of soul, "How long, O Lord, how long!"

True these crops of tobacco are no longer sold to buy wives for Southern planters, (thanks to brave Abraham Lincoln and his army!) but it is sold to ruin our sons, to demoralize society, to increase vice of every form, and multiply crime, to help fill our prisons and to degrade humanity in general. For rum follows closely on the heels of tobacco.

Men (so called) make our laws—women must suffer, and abide by them. She is allowed to watch her darling boys enter the tobacco stores and rum shops, and has no power to close the doors. She is expected to become the mother of Presidents and of voters—to endure the perils of maternity—to rock the cradle of the nation night and day, as it were, and yet she may see her children, after they are reared amid prayers and tears, snatched from her by these liars-in-wait, who have pitfalls on every hand for the ensnaring of youthful feet. We want clean, pure people, to frame our laws, and carefully and wisely distribute the licenses; but weary mothers, we must wait until we are permitted to vote on these things, before this comes to pass! Then will hundreds of saloons be closed, and the war-like Indian who for so many years has gallantly stood guard at the tobacco shops, be decapitated with woman's tomabawk! There are so many evils (or "bears" as the old story runs) awaiting a death-blow from the cudgel of "Betsy." Shall we be conservative? God forbid!

Our brave "Johns" shout to her, "hush, Betsey! If you'll only keep quiet and wait long enough, we'll kill the bears—there is no hurry—we must smoke our pipes awhile, and drink our beer!" But she calls back, "No! we cannot wait," our sons are too precious—not one must be lost! The bears are all about us, and will slay our first-born, even down to the youngest—the

pride of the household! Our little boys in short pants parade the streets with the abominable cigar in their mouths, and the air of a veteran smoker—next will come the wine cup—we cannot hold our peace and see them being ruined! Tobacco sheds are going up all over our lands—this means more rum holes, and prisons and somebody's boy will find a cell there, and some mother's heart will be broken! No, no, John, she loves her child too well, to keep silence, you can have all the glory, and say you "killed the bears," only give her a chance to use her well-seasoned broom stick, which has grown strong and powerful with years of anxious waiting for a deadly thrust at these evils! Do not be afraid that she will forget the home, and rush to fill your chair of office. She seeks it not, but longs to see these places filled by worthy and capable men—men not "greedy of filthy lucre," nor "wine-bibbers," etc. She longs to close and bar the saloon doors and tobacco stores forever! She sees that people on all sides are being smitten with "blindness" and are falling into the ditch.

We read much now concerning the investigations of scientific men on the subject of defective sight in young children from tobacco poison. The subject of heredity and transmission is engaging the attention of eminent minds. This "blindness" begins among the growers of tobacco, and is spreading at an alarming rate. At times it seems to almost assume the form of an epidemic. They tell us "they cannot see any harm in it, or they would not raise it." Good men, who used to see clearly, are stricken by this disease, and begin to see "as through a glass darkly" and straightway set out a good sized patch of tobacco. By the next year, he can only see "men as trees walking" and proceeds to set out a number of acres. The grower and dealer are not usually among that class of sightless ones who "sit by the wayside begging"—those seats are left for the consumers, and we all know they are crowded to overflowing. The growers, dealers and some of the users tell us this same old story, "we can see no harm in it." Silver and gold have blinded their eyes. If we could once hear the cry go up as it did from the heart of that blind man to Jesus, "Lord, that I may receive my sight," we should be greatly encouraged in this battle, but somehow people seem to enjoy this species of "dimness of vision." We must pray and work, and wait for the time when the Lord shall "anoint the eyes of the blind" and then shall they see that souls are of more value than money. Or perhaps even now the lapidist may be at work, and crystalline lenses may be formed from woman's bitterest tears—ground in the hours of her anxiety and sorrow, and polished with her warmest heart's blood! Can we adjust these glasses so that men, through these, may clearly behold the truth?—*Trades Journal*.

Mrs. L. M. BEST.

*Work* should be recognized as a sacred duty awaiting every one.

Like most garments, everything in life has a right and wrong side. You can take joy, and by turning it round, find trouble on the other side; or you take the greatest trouble, and by turning it round find joys on the other side. The gloomiest of mountains never cast a shadow on both sides at once.



## THE HERITAGE OF SIN.

A noted character of olden times, when rebuked for his sexual sins, recognized the fact of a bad inheritance, and said: "I was begotten in iniquity, and in sin did my mother conceive me." And of how many is this true to-day. Begotten of lust and conceived under protest or passive endurance, how can it be otherwise than that the sins of the fathers are visited on the children, and that the seed thus planted should blossom and bear fruit that is an open shame to both parents and children?

That sexual abuses, both social and solitary, are widespread over the country, and are followed by the loss of health and procreative power, are well-known facts, and one only needs to take up almost any paper or magazine to see advertisements of some quack specific said "to restore lost vigor to young men suffering from indiscretions," and various vague hints are given and inducements held out to the victim, who, lacking wisdom, and feeling shame for his course, is thus led to still further sacrifice himself to ignorance.

That every sin against the laws of nature is visited by a punishment proportioned to the offence, is terribly true of sexual sins. They seem indeed to be about the worst of all sins; for they not only concern the individual himself, but compel the innocent children to suffer for the sins of their guilty parents, and become a heritage of woe, which too often is the ruin of its unfortunate possessor.

To successfully root out an evil its cause must be known and removed. To the lustful indulgence of the people and the accidental generation of the children, and the mistaken training of them after they are born, do we owe a large part, if not the largest part, of the evils that afflict society.

The cause is ignorance; the remedy knowledge. Whoever knows aught of this subject that can benefit his neighbor should make it known. The subject of heredity cannot be too thoroughly canvassed. Let every fact which can be brought to bear on the question for the education and elevation of humanity be set before the people in plain, simple language, that all may understand. Every man and woman who sees this evil has a duty to perform. Each should let the light that is in him shine out that the ignorant may be afforded opportunity to see the cause of his sufferings and be encouraged to take a higher course.

The redemption of the race from sensuality means the millennium, for no question is so vital as this.

That this subject is recognized as one of vital importance to the community by the people when they are thoroughly aroused, is clearly shown by the vigorous protests against the elevation to the highest office in the land of one who in mature years is known to be licentious. While these exposures of indecency have not been agreeable, yet the attention of the public has been called to the subject, and it will not soon be forgotten.

To us who deal with causes as well as effects the occasion should not be lost. While the ear of society is opened let us proclaim facts and do what can be done to the effect that the heritage of the next generation have more of holiness and less of sin. RITA BELLE.

## "WILD OATS" MUST BE HARVESTED.

## SOMETHING FOR YOUNG MEN TO READ.

There is no pleasure in "sowing wild oats," young man; nothing worthy of the name of pleasure. The consciousness of its being sinful, the dread of evil consequences and the fear of being found out are all sharp thorns in the pillow, and shame and remorse must inevitably result.

And these things shall be brought to light. "There is nothing hid that shall not be revealed." Sentence against an evil may not be executed speedily. A man who is impure in the darkness may still be respected in the light. But as days pass on his sin grows. From the first careless sowing he goes on to foul vice; and if his associates in sin are silent he may persuade himself that the moral sense of the community sleeps, never to speak. But this is a dreadful mistake. An evil disposed young man can make no worse blunder. He may glaze his acts with an easy code of morals and regard them as the pastime of idle hours. But the day will come when, steeped in vice and full of wickedness, he is forced to face the full responsibility of his misdeeds. The acts which he hid from his friends are spread before all people. From where he will, look into what face he may, he meets only reproof and condemnation. He hears the whispers of private judgments and public protest; he cannot even escape the sting of his own conscience, and thus his sin works its own punishment. He has sown the wind and must reap the whirlwind. Those who seek happiness in sexual indulgences blush beneath the open eye of virtue and acknowledge when too late that their cup contained only poisonous and most bitter dregs. "Destruction and misery are in their ways, and the way of peace have they not known. For to be carnally minded is death, but to be spiritually minded is life and peace."

Our Creator calls us to the cultivation of our highest capabilities and has placed within us elevated motives to lead us onward in an upward course of virtue, honor and glory. In the proper performance of our duties we secure our permanent welfare and our highest good. But when we reverse the divine order of things, and make sensual pleasure the motive of our actions and the object of our lives, we pervert the intention of divine benevolence, and bring affliction and misery upon ourselves and our posterity. EDWARD P. JONES.

"Co-operation the Law of the New Civilization."

## PRINCIPLES AND AIMS OF THE SOCIOLOGIC SOCIETY.

We hold that reasonable beings are endowed with the power so to modify their surroundings as to secure the greatest amount of happiness; that happiness and comfort are, and should be, the law and aim of social life, and that social changes must be effected by voluntary effort.

We hold that competition, proper enough in the past, is not only unnecessary as a dominant factor in the present industrial system, but that in reducing the value of human labor to a point below which it is impossible to sustain existence is of detriment to the race, that its ac-



tion in industrial life can only be arrested by that form of association known as co-operation, and that the system of co-operation can only be instituted through the organization of labor, when the natural law of struggle becomes transformed, through the power of reason, into the higher law of harmony.

This being creed, the Sociologic Society desires to make converts, arouse interest, and in every way bring about the reform desired; to draw together not only those to be benefitted by the change mentioned, but all who regard the welfare of their fellow-man; to collect and preserve information and statistics as to labor; to aid in thoroughly classifying and organizing the industries of the land; to urge upon the national and the various state governments the formation of labor bureaus, with ample powers and jurisdiction; to assist in the formation of labor councils and a labor congress upon a representative basis; to procure the framing of wise and beneficent laws, looking toward the protection and preservation of the health and life of working men, universal and compulsory education, state industrial schools, the repeal of all laws restricting labor, and the enactment of those tending to increase its welfare.

IMOGENE C. FALES,  
*President of Sociologic Society.*

#### CORRESPONDENCE.

EXTRACTS FROM a letter of a lady residing in Washington Territory, wife of the U. S. Attorney of the Territory:

WALLA WALLA, WASHINGTON TY., Nov., 1884.

Woman suffrage was a success *everywhere every way*, and that was what I worked for. Ladies voted all over the Territory in about the proportion of one-third and the worst opponents say they never saw so quiet an election here. No swearing, no quarreling, or even boisterous language. Although a larger vote was polled than ever before, not a single arrest in Walla Walla.

I was about all day and took a dozen carriage loads to the polls; and I had not one thing to annoy me. It was the same all over the Territory. I know of but three ladies who did not vote, one a Democrat and two were Republicans. If we had had all good men on the ticket we could have elected all, I believe.

I would give anything if, in casting my first vote I could have helped with my small influence to elect Mr. Blaine. My greatest dream, politically, was to make woman suffrage a success in Washington Territory. And that it, under Mr. Blaine's administration, would be admitted into the Union with women as voters, and thus lead off in giving a Constitutional amendment to the States and have woman suffrage extended all over the Union.

I have been a good temperance worker, an officer of the Territorial W. C. T. U. and I am mortified and ashamed of the stand the prohibitionists have taken in this national contest, and felt like dropping the whole work, only it is the living issue of to-day, and in our Territory the liquor traffic is one of the greatest curses.

MY DEAR MRS. WINSLOW:

Many thanks for pamphlets and papers. I am especially glad to have a new supply, as W. C. T. U. will have its annual conference in our city next week, and I expect to see some friends to whom I will take pleasure in speaking and giving a paper. I do not believe it wise to send THE ALPHA unexplained. It is like precious seed—the ground should be well prepared, the seed carefully dropped, then watched and tended till it shows a healthy growth. All this can make slow growth. But when once the light enters the mind and heart the work is

clean and sure. I believe the heaven is working in our town. God grant us patience to wait and work. I never hear a good word of THE ALPHA, but I wish you too could enjoy it: for I know how your heart must be burdened at times, and it is such up-hill work at best—yours I mean. A friend to whom I lent THE ALPHA carried it to another, where a young lady saw it, read it, fell in love with its purity, subscribed and preached its true doctrines to her young friends, male and female. Is not this a proof that the work is growing—though ever so slowly? Inclosed you will find \$5. I wish it was \$5,000; that would be a help. But God is on your side. Though the enemy is strongly intrenched I believe the heaven will work. "Lord, I believe; help Thou my unbelief," is a prayer I am often forced to utter. God bless you and your work. E. C. McC.

MY DEAR MRS. WINSLOW: May I tell you that my soul rejoices this morning to know that true womanhood still lives? It seems almost providential that the character of one of the Presidential candidates has been called in question and sifted as it has been. The opportunity given to those who value moral worth to speak and write their mind on the subject is invaluable. Your protest to the New York Sun, together with the resolutions to be published, richly merit a "God bless you," with thanks, admiration, and even veneration, from every American citizen. The word from the officers of the Moral Reform Society falls like the news of old, when there was a physical death in the land, "There is yet corn in Egypt." There may yet be morality enough in our nature to save it from further humiliation. My son comes in this moment and says Cleveland is elected. While it is an index to the state of the moral world it may be the best thing for moral reformers by giving them a prominent target. It was amusing in our city to see the candidates of insignificant offices morally overhauled. It is "in the air." I have good news for you. The Episcopal minister has taken hold of the White Cross Army, and is interested in THE ALPHA. He would like my spare copies. I will report his work to you next month after a meeting is over that is in prospect by the Episcopal ministers at Los Angeles. They will meet for consultation as to the expediency of taking hold of the White Cross Army work. I hope you are enjoying comfortable health. The weather this fall here is remarkably fine, no frost or cool nights to be anything more than pleasant to be out at night sleeping in a hammock. I slept out of doors all summer on our upper porch by way of experiment, and have been the stronger for it. I wish more could enjoy our delightful climate. With love I remain, yours truly,

RIVERSIDE, CAL.

DOROTHA S. HALL.

LYNN, MASS., Nov. 2, 1884.

DEAR MRS. WINSLOW: May God bless and sustain you in the work you are engaged in for the benefit of ignorant and suffering humanity. Everywhere I go I am endeavoring to teach the principles advocated in THE ALPHA, and pray that the time may speedily come when men and women will not be so indifferent to those things which so directly affect the welfare of the whole human family as well as generations yet unborn. Public sentiment is of slow growth, but we must watch and wait, improving all opportunities of sowing the seed, hoping it may take root in good soil, &c. Believe me your affectionate sister,

M. P. S. F.

DEAR MADAM: Your paper, THE ALPHA, has just come to my notice through Mrs. O'C., and I make haste to say how glad I am that such a paper exists, and also that I fully indorse the resolutions of the M. E. S. against the election of Grover Cleveland as President of our country. Please consider me a subscriber. Enclosed find \$1.00 for yearly subscription, and believe me I shall use every means in my power to circulate the good tidings your work would convey. I have the honor to be, sincerely yours,

C. M. N. A.

November 2, 1884.

ST. LOUIS, MO., Nov. 24, 1884.

DEAR MADAM: Enclosed find \$1.00, subscription for THE ALPHA. I do not remember when I subscribed last year, but think it must be about out, and your paper has become one that I do not care to be without. I lend them and send them where I think they will be read, and feel sure the few copies I have distributed have already done some good. My husband has lent our copy of *The Better Way* to a number of his business



friends, and finds it is received and read with intelligence past what we might have expected. I wish every man and woman might have a high and right idea of God's laws in regard to this matter. Such an increase of happiness would come as to astonish even the most sanguine. Sincerely your friend,  
A. F. D.

DEAR MRS. WINSLOW: I belong to a family where THE ALPHA is taken and have been a reader for years, and often feel like thanking you for your pure and noble words and our Heavenly Father for giving you the faith that inspires such utterances. It is a lack of faith in right and purity that allows a wife to compromise with lust and buy peace at the expense of parity. How few in any age have had such faith? Our political friends seem to lack it, else why do they not make a party for justice and purity, whose candidates are pure and whose platform gives woman her rights and puts its heel upon intemperance, that greatest enemy of moral heritage? My motto is, stand by that which is pure, be it in the relation between man and wife, or in the principles or persons of parties for positions of trust. I pray God to give a greater victory to right than is represented in the election of any of our candidates.

HENRY HARRIS.

PERRY, MICH., Nov. 6, 1854.

DEAR MADAM: Two numbers of THE ALPHA received; have read them carefully; like the paper very much; am with you heart and soul, and with a willing hand am willing to work for the cause of truth and right. Just as soon as I can spare the money shall subscribe for THE ALPHA. May God and angels help you carry on the work, prospering always. Would not do without one number of THE ALPHA had I the means. Now, hoping for all things, I am yours,  
H. C. ROBERTSON.

CLEVELAND, Nov. 21, 1854.

DEAR MRS. WINSLOW: How I would enjoy seeing you this morning. There are so many things I would like to talk to you about. Well, the unprincipled man carried the day. I sometimes think that we should rejoice to see the storm gathering for we are sure of a purer and more wholesome atmosphere soon, and it has long been gathering so much corruption on both sides. I hope you will not overtax yourself as in the past. We had a meeting of the Moral Education Society last Tuesday. Our president was not present. There was no business of importance transacted. The resolutions which I inclose were passed by the society. This Mrs. Eddy was a beautiful character, and would have been such an addition to our society had she not been so ill so much of the time. Please remember me to the kind sisters whom I had the pleasure of meeting at your home. Yours with love,  
ABBEY L. PETTENGILL.

#### IN MEMORIAM—MRS. H. J. EDDY.

Whereas in the natural order of things, though somewhat prematurely perhaps, we, as a society, are pained to learn of the passing away of a sister member, Mrs. Harriet J. Eddy. Though so-called, death has released her from her protracted suffering. We cannot but regret her absence from our midst. Therefore, in respect to her memory, we tender the mourners of her late household our tenderest sympathy and condolence in their great affliction, and mingle our tears with theirs, and ask them to gather hope from the pleasure she will realize in rejoining her loving husband in the life beyond the separation, for whom she mourned until her decease.

Resolved, That a copy of these resolutions be forwarded the family and published in THE ALPHA.

A. L. PETTENGILL,  
Chairman of Committee.

WHITTIER responded as follows to a request from a young lady for his autograph for her album:

"Our lives are albums, written through  
With good or ill, with false or true;  
And as the blessed angels turn  
The pages of our years,  
God grant that they read the good with smiles,  
And blot the ill with tears."

#### NOT ALL THERE.

BY W. C. GANNETT.

The innocents of whom the Scotch say: "They are not all there."

Something short in the making,  
Something lost on the way,  
As the little soul was taking  
Its path at the break of day!

Only his mood or passion,  
But it twitched an atom back;  
And she, for her gods of fashion  
Filched from the pilgrim's pack.

The father did not mean it,  
The mother did not know,  
No human eye had seen it  
But the little soul needed it so!

Through the street there passed a cripple,  
Maimed from before its birth,  
On the strange face gleamed a ripple,  
Like a half-dawn on the earth.

It passed—and it awed the city,  
As one not live or dead,  
Eyes looked and brimmed with pity,  
"He is not all there," they said.

Not all! for part is behind it,  
Lying daft on the way;  
And two, could they only find it,  
Would welcome the end of day!

—From Unity.

#### A WORD OF WARNING.

"A prudent man foreseeth the evil, and hideth himself, but the simple pass on, and are punished."—*Prov.* 22: 3.

A young man has just been convicted of the murder of his father and sentenced by the court to confinement in the penitentiary for life. The principal plea made by his counsel in defense was that of insanity resulting from secret vice. This is a startling announcement and should raise the inquiry in the mind of every one interested whether such cases are rare or whether this cause of disease is so common; that perhaps it has invaded our own family circles, sowing tares while we slept.

In the number of the *Journal* giving the result of the trial alluded to, I find eleven advertisements of parties who propose to forward or make known to persons suffering from youthful errors means of cure. The inevitable conclusion must be that it pays thus to advertise, else it would not be continued year after year. Knowing this to be the case, parents cannot be too vigilant in making sure that no boy of theirs is falling a prey to so ruinous a habit.

And young men who are asking relief from its effects may be assured they will be less likely to find it by patronizing any of these advertising quacks than by ceasing to do evil and by leading pure lives, bodily and mentally. A little book has been written by Dr. E. P. Miller, titled "A Father's Advice to every Boy," treating in an unexceptional way upon this subject, and every boy in the land ought to have a copy. It can be had by sending ten cents to Caroline B. Winslow, No. 1 Grant Place, Washington, D. C. I have no interest in its sale but desire that our homes be protected by any and every means that may save them from the entrance of an insidious foe that can bring such blight and ruin as in the case in question.

AN OLD PHYSICIAN.



LIST OF BOOKS

Published by the Moral Education Society, and  
or sale at the Office of

THE ALPHA,  
No. 1 Grant Place,  
Washington, D. C.

THE IMPORTANCE OF KNOWLEDGE CONCERNING THE SEXUAL NATURE.  
A Suggestive Essay.  
By GERTRUDE HITZ.  
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