

# 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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NO. 1.

## "WHAT WE HAVE TO DO."

Save the women and they will save the men. What a glorious thought this is when we look out upon the sick, sorrowful, weary world; when we hear of wars, tumults, pestilence, famine, labor-strikes, moral corruption, wide-spread disease, spiritual death. It does not seem so hard to save the women as the men. We have an intuitive conviction that the tender-hearted girl, the noble-minded mother, would be ready to lay down her life, if so she might take upon herself the burdens of sin and suffering that hangs like a mill-stone round humanity's neck. Which of us has not felt a thrill of admiration akin to envy as we read of the calm fortitude of some maiden martyr braving death for conscience' sake; which of us has not felt that we too could suffer gladly in so good a cause. There is, deep down in the heart of women, a willingness to accept sacrifice that is a note of promise for the coming time. And we may surely rely on this and feel confidence that when the day of battle arrives women will not be found wanting. But the true glory of those who have given their lives for a good cause lies not in their contempt or acceptance of physical pain, but in the mental alertness which enabled them to discern what cause was worth the sacrifice. Thousands are daily immolated on the altar of fashion, but the voice of ages awards them no crown, unless it be the crown of shame. Women will be sacrificed, that is certain; let us see that they offer themselves at the shrine of a god, and not a demon.

Let us save the women. Let us strive with generous emulation to save them from thoughtlessness, idleness, and sinful indifference to the needs of the times and the duties of their calling. It will not be an easy task or one to be grasped with the left hand. Our whole soul must go out in the struggle, and we must not spare our strength. Yet what could not united womanhood accomplish? United womanhood! Do you say it is a dream of Utopia? I say it may become a reality when we please. The whole is made up of the unities, win the unities and you have conquered the whole.

Now, the beginning is simple, and we need not confuse ourselves by thinking about the end. Each one looks forth from her place in life and sees what most wants doing. She sets before her an aim in life; she gets an ideal to live up to. Now this is the first step; simple enough, but it is a great stride forwards. We know the proverb *c'est le premier pas qui coûte*. What is the difference between the great man and the nonentity? Why nine times out of ten one has looked where he is going and the other has not. Let us have our aim in

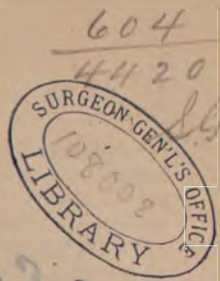
life and our ideal to live up to, and we have avoided the rock on which most women wreck their lives. *We have looked where we are going.* Now I am sure you will agree with me that no one deliberately chooses the road to ruin; many drift there, but none enter knowingly. If we chose an aim in life it must be a noble one. We could not sit down and draw out for ourselves a plan of life, in which dressing, eating, visiting and gossip occupied the leading places in the programme. No one holds his immortal essence in such contempt as to so degrade it. That it really happens that there are people living to whom these trifles serve in lieu of work, proves that they have never thought, never chosen; only drifted.

"Is it not plain," says Emerson,\* "that not in Senates, or courts, or chambers of commerce, but in the dwelling houses must the true character and hope of the time be consulted?"

If then the inmates of the home have their days filled with frivolity and idleness, what record will the nation leave upon the page of history? Our thought flies to the Turkey of to-day in answer. The beautiful teaching of the Kur-án,† inherited traditions of power and glory; laws which are more just to women than those of Christian Europe, have not been able to save the nations whose mothers have lived in childish thoughtlessness. But if the responsibility resting on the girls of to-day, who will be the mothers of to-morrow, is great, truly it is glorious. We women, who have seen our sex degraded in the past and grudgingly acknowledged in the present, have the future in our hands, and no earthly power can rob us of it. Once we were slaves for we were weak; we were ignorant; we were isolated. To-day we may be free; we can have knowledge, which is power, if we will; we may be strong, for we can unite. When the cunning brains of man contrived the printing press and the steam engines, the invisible bells of the celestial spheres rung out in joyful peals, for the hour of emancipation of the human race had struck at last. The hour of woman's deliverance is the hour of man's first freedom too. No free-born son can spring from beneath the heart of a slave mother. No slave woman can in any high and noble sense be a loyal and true wife. All unconsciously the son is tainted from his birth with inherited tendencies born in the unhealthy atmosphere of slavery. Unsuspectingly the husband finds in his bride the latent seeds of mental, moral, and spiritual divorce. There can be no marriage between bond and free. Women struggling for the

\*Love, Friendship, and Domestic Life," p. 66; 1877.

†Manners and Customs of the Modern Egyptians, E. W. Lane, Chap. III., p. 135; 1871.



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recognition of their social and human rights are fighting the battles for the men and for the race. Small will be their personal gains compared with that of their lords and masters. Injustice carries with it its own retribution, and the wrongdoer falls lower than the sufferer of wrong. Men who would drive women out of the sunshine of the light of knowledge into the dark swamps of ignorance, who would condemn the weaker to the longer hours of half paid toil, while claiming the privilege of monopoly of the lighter and more highly paid professions for themselves; surely such have fallen very low, and want our pity and our help. No wonder few women care and claim *equality* with these. Let us, then, gird on our armor and fear not. Was cause ever so well worth the fight? Men and women stretch out imploring arms and cry, save us or we perish. The first groan and cry to be raised from the slough of selfishness and lust, and greed of power. The last wail and utter lamentation to be delivered from supine indifference to other's needs. Would we desire any better or more heroic task than this that the ages have thrown at our feet? Must we not rejoice and give thanks that fate has cast us up just now on the shores of time when there is work to do and eternal glory to win? What are the triumphs of a Joan of Arc to those that may be ours? She lead men to death and victory. It is ours to lead women to victory and eternal life. Let us not be faithless. We pray that the kingdom of God may come. We pray that His will may be done on earth. Are we hypocrites and mockers, or shall we believe that He who taught the prayer will surely grant it? But how can the law and order, which is the will of God, reign while the hands that lead each tottering child across the threshold of life are bound and manacled in chains of ignorance and servile dependence. Liberty, man's most precious birthright, must be, can be, only taught by free mothers to free-born sons. Only the free can choose their leader. Only those who love liberty will welcome law. Only through law can the will of the Father be done. And here lies our strength. While we work on the lines of natural law we work with the forces of the universe at our back. We are resistless. Who can stand against the might of the source of power? We marvel at the wondrous engines of destruction made by the skill and patience of man, but they are weak and useless instruments when arrayed against the spiritual powers which are even now at the service of woman. We all remember the charming story told by Herodotus\* of the birth of Cyrus. How Astyages, king of the Medes, was warned in a dream of the future power of the offspring of his daughter. How he sought to avert impending fate by giving her in marriage to a Persian of quiet temper, whom he considered inferior to a Mede of even middle condition. Now, being warned again, he took measures to slay the babe born of Mandane, and how the tears of a herdsman's wife at sight of the beautiful boy thwarted the designs of a great and despotic monarch. The helpless innocence of a tender infant brought forces to bear with which the strength of a powerful sovereign and the wisdom of the magi were unable to reckon. So it

is with those who fight with weapons not forged with human hands. No man can cope with them, for they are invisible. They assail where the bravest can make no defence. They melt the weapons of the strong, and give an impenetrable coat of mail to the weak. The world's battles, which have been lasting in effect, have been fought with these imponderable engines of warfare, which suit the strong heart of woman better than the scimitar in the soldier's hand. But though nature has placed her services at our command she will not dispense with our co-operation. The Church of Christ, which is the school of humanity, is a church militant, and reading novels and whipping frills is not the battle that the ever present, though not ever active, forces of the spiritual world will rush to share. We must take counsel with ourselves and be well persuaded in our own minds where it is we want to go. Then we must march. Sauntering, lounging, ever rushing won't do. We must walk with head erect, shoulders back, husbanding our resources, but moving steadily, surely, faithfully onwards, nothing doubting, nothing fearing, strong with assurance that God is on our side, and that right and light are eternal, while ignorance and sloth and all the powers of darkness endure but for a season. What kind of mental and spiritual muscles should we have were there nothing to resist? Only by action can we gain strength, so we must welcome the call to action, which is ringing in our ears on every side, and if we determine and fight bravely round the standard of Liberty and Law, drawing inspiration from its fair device, "Onward and Upward," all the toil and turmoil of the day will be lost in a serene sense of security and peace. Little things will lose their insignificance, for where are the little things when a grand and beauteous whole depends on their right fulfillment, and the things that men call great will shrink into its proper limits, being small beside the unity of the mighty task in hand. Then shall the home of rich and poor, built up by women's love and faith, "bear witness in all its economy that human culture is the end to which it is built and garnished." Do not think nothing can be done because but little has been accomplished in the past. We are still in the childhood of the race and have yet to learn our first lesson of reverence and law. Have yet to learn that there are no forces in nature that are superfluous; no powers that can go unused without bringing the want that ever follows the steps of waste. Hitherto women's powers have been allowed to escape unused, and it does not need much penetration to see in the moral muddle, dirt, and degradation meeting us on every side, the natural result. Nature is too good a housekeeper to provide more than is wanted. There is always enough but never to spare, so when there is constant destruction and misuse of the material provided, the day of cold and hunger and darkness cannot be far off. What happens in the housewife's larder happens none the less surely in nature's storehouse. Unused provisions go bad. Unused talents, unused time, work corruption. As the tainted fruit becomes the active agent to spread rottenness around, so the talent that is not turned into a source of health and strength and usefulness, turns itself, like the decaying fruit, into a

\*History of Herodotus. Rawlinson; Vol. 1, p. 257; 1875.



center of disease and death. Never let us think that if we are doing no good that we are least doing no harm. We but deceive ourselves. We cannot see the active forces of the spiritual world at work, therefore let us watch and learn from that which is spread before our eyes in the natural world. There is movement everywhere. Powers are active agents for perfection or for decay.

The stagnant pond, silent and still we think it, yet beneath its sunless surface is working in the interest of the coming epidemic. Like the stagnant pond is the useless woman. Beneath the life of idleness the germs of destruction are busy. Luxury, mammon-worship, selfishness, vanity and sin is the spiritual epidemic that breeds unnoticed within the gloom of the unused mind and heart, and spreads unheeded to devastate cities, kingdoms and nations. We wonder at the criminal negligence of peoples who, with cholera in their midst, claiming its victims by thousands, refuse to look to their drains. But what are the horrors of pestilence compared to the woe wrought by "elegant idleness?" At the worst death ends the sufferings of those who have fallen a prey to their indifference to physical law. If the town or city be depopulated beneficent nature will throw a green garment of purification over the deserted streets, and wiser nations will heed the lesson and avoid the fate of the doomed. But the disease which springs from idleness, though it kills the soul, leaves the body to wander through the world a walking centre of infection to all who come within its tainted atmosphere. From idleness springs the vice of great cities which dies not, but is handed on from generation to generation, a source of misery to countless thousands; a source of certain death to many an unborn babe. From idleness springs the ignorance which leaves mothers unable to fulfill the sacred trust committed to their keeping; leaves them powerless to train their sons to noble manhood, their daughters to courageous endeavor. While we rouse ourselves to face the destroyer of the flesh, shall we crouch in silence before the destroyer of the heart and intellect, which builds not for time but for eternity. When we moan over the ignorance of the multitude, when we sigh over shivering, starving children; when we lament over drunkenness and vice, shall we not say to all who have leisure that the multitude is ignorant because there are none to teach it. The children shiver and starve because there are none to clothe and feed them. There is drunkenness and vice because there are dark and gloomy lives and none to cheer and lighten toil. The poor are so poor because the rich are so rich. The misery comes, not from over-population, but from under-production and vicious distribution. Because some will not work at all others become beasts of burden, with the joys and aspirations of humanity stamped out. Let us preach it in our pulpits, and remember it in our prayers let our poets sing it and our artists paint it till the devil of elegant idleness is ashamed to lift his hideous head amongst us. Let us look at the naked truth till from out our gilded mirrors we see reflected the hungry, eager, suffering faces of those whose minds and bodies are destroyed, that the women of the rich may dress and feast

till their minds are as thin and their hearts as shriveled as the poor gaunt skeletons that meet us in the streets. Let us teach the truth. No more is needed. Men and women sin from ignorance, not from human depravity. Do we, can we, suppose that our tender, loving girls would not glory to show the beauty of simplicity in all their ways of life if they realized that it is not silk and satin they are wearing out

"But human creatures' lives."

(To be continued.)

ELIZABETH KINGSBURY.

### MORAL EDUCATION.

FROM AN UNPUBLISHED WORK ON "INTEGRAL EDUCATION,"  
BY A. E. NEWTON.

"The end and aim of all education is the development of character."—F. W. PARKER.

#### ITS PRE-EMINENT IMPORTANCE.

In its bearing upon the well-being of the individual and of society, moral culture takes precedence of intellectual. The development and just activity of the moral sentiments alone can give vitality and worth to intellectual attainments. It is more desirable that a child be truthful and kind, respectful and dutiful, than that it be mentally "forward;" it is far better that a youth be generous, noble, honest, and punctiliously regardful of the rights of others, than that he be "brilliant;" it is far worthier that a man be manly, and a woman womanly, than that either should be "learned." The claims of moral education, therefore, will in this treatise be considered as paramount to those of mental culture—though in practice the cultivation of these two departments should proceed side by side, being mutually interdependent.

Yet it is a well known fact that our public schools in general give at most but a secondary attention to moral culture. Their main force is brought to bear upon the intellect. Teachers are rarely selected with reference to superior moral qualification, or for ability to govern by moral force; nor are methods carefully adopted to develop and strengthen the weak moral sense of such pupils as have been unfortunately born. On the contrary, modes of discipline are often employed which tend to confirm vicious tendencies, while the prevalent custom of awarding prizes and honors to the intellectually smartest, rather than to the morally worthiest, fosters and intensifies some of the most undesirable traits of human nature, tending to fill the land (as it has done) with unscrupulous devotees of selfish ambition, who hesitate not to trample down their weaker fellows in the competitions of life. The "three R's" ("Readin,' Ritin,' and 'Rithmetic'"), have been by many traditionally held to cover the whole field proper to public school education. But the startling prevalence in late years of crime in all forms, and especially of peculations, defalcations, embezzlements, and unfaithfulness to public trust—which are the natural results of the popular neglect of moral training—suggest the imperative need of including at least one more "R" in the common-school curriculum, namely, Rectitude, or Righteousness.



The term moral is here used as designating those dispositions and actions that are proper to be exercised by human beings toward each other and toward all inferior creatures. It is assumed that there exists in human beings an instinct or intuition which approves whatever (in acts or feelings toward others) is recognized by the individual as good, beneficial, or right, and condemns whatever is regarded as bad, harmful, or wrong; and that this intuition is, to some extent at least, innate—whether it be regarded as solely inherited from human parentage, as some claim, or derived from a superhuman source, as others hold. This intuition is known as conscience, or the moral sense; and in so far as it may have reference to a being or beings higher than human, it pertains to the religious department of man's nature.

This innate moral sense, or intuitive feeling of *ought* and *ought not*, however, does not of itself point out what actions are right or what are wrong; it only approves and prompts to, or condemns and dissuades from, what is perceived or believed by the intellect, or the truth discerning powers, to be right or wrong, good or evil.

In early years, therefore, before the intellect or other perceptive powers are sufficiently developed, and before experience has taught its lessons, the parent, or whoever acts in the parent's place, must necessarily be the child's guide and authority as to what is right or wrong. In doing this, it behooves every one to be very cautious, and clear that his or her own moral conceptions are correct, else the very serious responsibility is incurred of misleading a young immortal to its lasting injury. Mere whim, or caprice, or selfish desire, or any arbitrary rule, should never be set up as a standard of right and wrong with a child.

The innate moral sense of the child should be carefully developed and cultivated. This is done at first, before its power of understanding results are unfolded, by the approval or disapproval of its parent, its nurse, or its teacher; and this should be manifested clearly, firmly and consistently, as well as gently and intelligently.

But it is greatly desirable that, as fast as dawning intelligence permits, the child's own perceptions should be cultivated, to discern for itself between good and evil—that is, between acts and feelings which tend to benefit and bless, and those which tend to harm and injure, either itself or others. This simple line of moral discrimination is easily understood, even by the childish mind, and its application in ordinary matters of child-life is not difficult to make.

The innate moral sense is evidently stronger or more acute in some children than in others, from the earliest manifestations of character. This is by no means accidental, but no doubt is largely determined by influences acting upon the child through its parents before its birth—a consideration which should have thoughtful attention from all persons intending to assume the parental relation. In general, probably, the moral bent through life becomes measurably fixed before the seventh year. Hence,

MORAL TRAINING SHOULD BEGIN EARLY.

"Give me the first six years," says an experienced

teacher, "and send to school what you will. The question of submission or lawlessness, of truthfulness or falsehood, of deceit or honesty, is decided, we believe, for most children before they are supposed to be capable of understanding it."

In view of this fact, and the further fact that most children begin to manifest moral dispositions as early as they show indications of intelligence—which is usually within a few days after birth—it is plain that their training, with reference to fostering what is lovely and desirable, and discouraging the opposite, should commence equally early. Ordinarily, all training, if such it can be called, of the infantile being, for some years, is left chiefly to the mother, with the addition, in well-to-do families, usually, of a nurse or governess. But it is questionable if the average mother is any better qualified to conduct properly the moral discipline than she is the mental training of her offspring. For mental training the services of the professional teacher, specially trained for the purpose, are almost universally deemed indispensable. Why should they not be sought for moral discipline also?

Many mothers are plainly disqualified, by the very intensity of their affections, combined with their own lack of suitable moral discipline in youth, to give the best training to their children. The first instincts of the child are, from the necessities of its being, purely personal and selfish; it knows no law but its own wants; it has no apprehension of the wants or rights of others. Hence its demands are imperious. And the doting mother, unless possessing unusual thoughtfulness and discretion, is apt to yield to these demands of her darling, however unreasonable. The child soon learns how to obtain compliance with its wishes, usually by teasing or screaming, and ere long becomes a domestic tyrant of boundless caprice. Establishing this bent in early years, it becomes difficult as it grows older and associates with its fellows, to change its selfish and tyrannical disposition, and lead it to become obedient, docile, and regardful of the rights and needs of others. \* \* \*

Since, then, children are born into a world where they must be associated to some extent with others, who have equal rights with themselves to "life, liberty and the pursuit of happiness," and since all human experience shows that the truest and highest happiness comes from a life carefully regardful of the rights and welfare of others, it is desirable that every child should be trained from its earliest days to be thus regardful. Deep within its own budding life lies the intuition which, when unfolded, will approve the unselfish, the useful, the right, and disapprove the selfish, the harmful, the wrong. This germinal intuition, or innate moral sense, should, by appropriate means, from the very outset, be gently awakened and brought into activity. Then it will be a safe and sure guide in all future life. The being thus becomes a law unto himself.

The loving mother's or nurse's approval or disapproval awakens in the infant the first notions of right and wrong, whether physiological or moral. How important, then, that her action be intelligent, discreet, and at

\* Geo. Howland, A. M., of Chicago.



all times consistent. If the dawning sense be confused, obscured or distorted by thoughtless, capricious and inconsistent dealings on the part of the parents, or others to whose care the child is entrusted, then this opening sense may be blunted or warped for all future life, to the lasting grief of all concerned.

It is by no means meant that mere infants should be subjected to a rigid and stern moral discipline; rather that by the exercise of an intelligent but wholly kind and gentle firmness from the first, they may speedily be taught to yield to wiser wills than their own, and to regard the wishes of others beside their own supreme little selves. "Let us," says Madame Meyer, an intelligent disciple of Frœbel, "in the physical education of the young child, observe rules, and accustom it in all its requirements to regularity. Nor need we be over-anxious concerning its voluntary screaming. This will prevent it from becoming a little tyrant. It will feel itself under the law of love, and in weakness twine itself joyously to the mother's heart. Thus, without further trouble, we may banish every tendency to ill-temper, disobedience and selfishness, the only faults the young life can generate."

The same judicious writer says: "Not a little is done by the first affectionate training of the parents, or their weak yielding through wrongly exercised love, in establishing habits for life. Then often the child cries for something it wants. Never let the little one gain its point by crying. Let the father be firm, and the mother like the father. Let there be no capitulation, no condition of surrender. Even though you at any time deviate from your command, let it not be forced upon you by crying. Let the child experience your love, but not your weakness, which, to your astonishment, perhaps, it quickly perceives, and through it makes itself your master. You will likewise be astonished how easily by uniform love and consistency you may bring up a joyous, happy child, which obeys your command, and affectionately embraces you when you permit."

(To be continued.)

THESE are brave, true utterances that bring out our own sins and their causes, from Florence M. Adkinson, editor of *Woman's Kingdom* in *Inter Ocean*:

WHILE GUARDING WOMEN FROM DANGER, LET THE CAUSES OF DANGER BE REMOVED.

Among the modern Scribes and Pharisees who pay tithes of mint, anise, and cummin, and omit the weightier matters of the law, judgment, mercy, and faith—who strain at a gnat and swallow a camel—none take precedence of those purists who condemn the *Pall Mall Gazette* for its disclosures of bestial immorality in high places. That concern is to be distrusted which has no suggestion of punishment for criminals, but scents danger to public morals in the exposure of crimes. It finds fitting exponents in the Prince of Wales and in Mr. Cavendish Bentinck, who wanted the proprietors of the paper prosecuted, and the latter in the House of Commons was a strong supporter of the notorious contagious diseases act. Questionable also is that quality of mind which can find anything in the horrible, humili-

ating, ghastly story of iniquity to pander to appetite. Certain it is that no woman or girl would be allured to the paths of vice through reading of the revolting brutalities inflicted on helpless, innocent children. The evils described are infinitely worse than the description, and their existence should be deplored and condemned rather than their exposure.

The revelation of organized and diabolical immorality has stimulated inquiry whether such iniquity exists in our cities; whether girlhood is constantly beset with traps and dangers.

Several separate investigations of vice have been recently made in New York by charity organizations and news reporters, and it is declared that the aristocratic English atrocities are not to be found there. Probably the worst are nowhere duplicated in America, but the number of offenses and crimes against women and children, the extent of traffic in innocence and the extent of licentiousness are sufficient to call for more active measures than have been taken for their suppression. The records of sexual vice and crimes in the American press is appalling. Crimes against women and children have not diminished in number or barbarity since the investigation made by *The Inter-Ocean* three years ago, when it was gathered from the public prints that inside of three weeks there had been forty cases of outrage committed or attempted, sixteen of the victims being children. The Jennie Cramer and Emma Bond cases represent a class of crimes so frequently committed as to scarcely excite more than passing comment. Recent communications to *The Inter-Ocean* show Chicago cursed with infamies that flourish unchallenged with all the villainies whereby girls and women are wrecked. In San Francisco twenty-six white girl babies have been rescued from Chinese speculators who had bought them to raise and to sell when twelve years old to rich Chinamen. Every day instances come to light in the large cities of methods, treacheries, and misrepresentations whereby girls and women are tempted, trapped, or coerced to their ruin. It would seem that the girl, almost from dimpled babyhood to wrinkled age, finds in her alleged "natural protector" her unnatural pursuer.

As a protection against all these dangers, against the tempting and entrapping, the abducting and drugging, the bestial practices, the relentless pursuing, the brutal violence, the general spirit of the press finds expression in "hedge the girls in." Parents are warned, girls are warned, but *there has been no warning of the perpetrators of these sexual crimes.*

It is true that guidance and guardianship of children are duties sadly neglected by parents. Also true that there are numerous wayward and forward girls needing family restraint. It is greatly to be desired that parents should take a more sympathetic and watchful interest in the comings and goings, the occupations and associations of their children, boys as well as girls. It is desirable that through every possible channel girls should receive instruction that will make them modest and discreet, careful of their associations, wary of strangers, watchful, self-respecting, and self-protecting. But it is to be noticed that *no watchfulness on the part*



of parents or discretion on the part of girls could guard against many of the crimes committed unless we adopt the old Oriental practice of putting girls and women in prison to protect them. In many instances the victims are children going about such plays and errands as are deemed compatible with civilized life. In others the victims are friendless or homeless girls, or the children of ignorant and vicious parents—girls who have no opportunity to learn self-protection. The advice to parents and girls is all very well, but it is very much as if the police should on the appearance of several mad dogs advise the people to stay within doors and then allow the dogs to remain in the streets unmolested.

Suppose there should arise a set or sect of men who should foster and indulge the natural faculty for destruction until they should take pleasure in torturing human beings and in taking human life; in strangling, for instance, little boys, lads, and young men. To obtain victims, suppose they should adopt a system of pursuing, enticing, entrapping, bribing, employing of agents, buying and selling. Suppose a little boy should be watched for, bribed away from home, strangled to death; a lad attacked in the woods and tortured until disabled for life; a promising young man decoyed, drugged, and abused until demented. Suppose these and similar crimes against boys and young men were of frequent occurrence, would there not be vigorous measures taken to punish, to exterminate, if need be, the Thugs who were wrecking the young manhood of the land? In determining the punishment for such crimes would there be any quibbling over the age of the victim, or over the fact that he was coerced, drugged, bribed, deceived, or cajoled into giving his consent? Would there arise an apologist to make the *specious plea that the desire to torture and destroy must have opportunity for indulgence*? Is there any place in civilized England or America where a man would dare boast of the number of boys he had strangled? There is a closer parallel between this supposed crime and the actual crime against women than may appear on first thought. The one would not inflict greater injury upon man than the other does upon woman. The one would not cause more sorrow to the home and greater loss of life, labor, and talent to the world than does the other. The one would not be a greater offense against decency and morals, against humanity, against civilization, against nature, than is the other.

This brings us to one of the causes of the crimes against women—the failure of law and public sentiment to recognize their enormity and to provide adequate punishment. As the *Gazette* pointed out in the beginning of its disclosures, the law in England “is framed to enable dissolute men to outrage girls of thirteen with impunity.” It fixes that as the age when girls may legally consent to their personal disgrace and life-long ruin without liability to punishment on the part of the men who have pursued them as relentlessly as a tiger pursues its prey. Efforts have been made for some time in Parliament to raise this age, but in vain, though women have appealed and petitioned. In the debates over this clause more solicitude has been shown for the seducer than for the child victim. In all ages and in all

countries the law has been much more solicitous to protect a girl's property than her virtue. While a minor she cannot legally contract for a dress or ribbon, but at a tender age she may be induced to blight her whole life, and the law affords her no redress. In Massachusetts mere seduction is only a crime when the girl is under ten years of age; in Illinois, it seems, it is not recognized as a crime. In Massachusetts and Vermont it is a greater crime to steal a cow than to abduct and ruin a girl. In Utah it has been lately developed that incest is not recognized by the statutes as a crime. Numerous instances are quoted from the court reports of England showing that for brutal assaults upon women—striking, kicking, beating, and wounding, very slight sentences are given as a rule. Except that when the fury of mob spirit is aroused, it would seem that men put slight value on woman's life or virtue, and that they regard crimes against her person as of less moment than crimes against property. Examination of statutes and court reports will further establish this fact. Underlying it is the old idea of the subservience of woman—the belief that she was created for man's convenience, a slave on which to indulge his tyranny, brutality, and appetite. This comes to the surface very plainly in the history of the contagious diseases' act and the attempts to license the social evil.

This whole subject comes very close to every self-respecting woman. It strikes terror to every mother's heart. No home is safe from insidious iniquity, no woman from the violence that walks abroad. More vigorous measures are demanded to suppress these crimes against women and children. Punishments should be swift, sure and severe, and the strongest social condemnation visited upon the offender.

It is well to guard women and girls from danger, but better to remove the danger; better still to change the conditions that cause the danger. Whatever tends to remove the disabilities of woman, to secure her full recognition as an equal, to give her opportunities for self-support, to invest her with power of self-protection, to command for her respect and justice, will strike close to the root of the evil. Still closer will fall the blow that shall enable man to see himself in all his barbarity and deformity until he shall blush for shame. Where is the Francis Willard, or the Gough, who in burning words shall portray the host of women and girls who, prematurely aged and broken, bereft of all honor, all possibilities, all hope, all that makes the crown of womanhood, sink yearly into a worse than drunkard's grave, victims to the most relentless Moloch, sacrifices to the monstrous idea that cost what it may, man must have opportunity for indulgence of his lust. Much as womanhood has been wronged, manhood has been disgraced more. It rests with the enlightened mother of to-day to instill in her sons, with the first faint flutter of life, a higher sense of honor and purity, and to supplement it with teachings that it is shameful and unmanly to be the slave of passion.

We have sowed to the wind through all the ages in the subjection of the godlike to the animal, in the indulgence and development of the lowest attributes, in the sacrifice of womanhood, in the nameless wrongs



against wifehood and motherhood, in the mortgaging of children to vice before they were born. We reap the whirlwind in the generation of monsters with abnormal appetites, who gloat in unnatural and savage crimes.

There is hope for regeneration through the work of the Moral Educational Societies, the White Cross, the enlightened parentage, and other agencies, which will eventually create a sentiment that will punish crime as it merits; condemn sin irrespective of sex, and awake men and women to a reverence for the divine gift of creative power, to a sense of the sacredness and responsibility of motherhood and fatherhood.

#### ON ADVERTISING FOR MARRIAGE.

Why not? Why not take every means in one's power to discover so important a person as one's husband or wife? What is the prejudice that exists against it?

To say that such advertisements are used for improper purposes is saying nothing against using them properly. To say that "marriages are made in heaven;" that it is "tempting Providence" to speak of mysterious laws which bring people together, needs only for answer, Look at the majority of marriages now existing! If they are made in heaven let us try some earth-made ones. THE ALPHA and all common sense teaches that we should use reason and discrimination in a selection like this; and if one is desirous to marry and fails to find a fit mate in one's neighborhood or acquaintance, what reason is there that he or she should not look farther?

They have no surety that fate will bring them the desired one without effort on their part, for behold! many of their friends are unmarried and many more mismarried. What certainty have they of a better lot?

I do believe that if we obeyed all the laws of our life as the birds do, we should find mates as they do; but we do not.

One reasonable argument may be adduced against me, namely, that people brought together from different parts of the country would be dissimilar in their tastes and habits, and so suffer when united; also that one must be separated from home and friends.

To the latter I reply that in the case of true marriage it would be a small evil, that under ordinary circumstances the separation need not be complete, and that it frequently happens under the present method.

To the former, that people whose local tastes and habits were stronger than their individualities, who shared the feelings of the neighborhood to such an extent that change would be painful, would not be likely to miss mating, for they would be satisfied with local character.

Conversely, those who found no mate in the home influence and were so constituted as to demand something different would find full compensation in what they gained for all they lost.

It may be said that if the match proved unhappy they would bitterly regret having meddled with fate, and wish they had waited patiently; but in like case those who meet by chance, or are thrown together in the natural course of events, as bitterly curse fortune, or their own folly, and wish the same.

Errors of judgment need be no more frequent than now, and even in case of mistaking, surely it is better to

look back on an earnest attempt to choose wisely than the usual much-extruded drifting.

Surely THE ALPHA teaches that marriage should result not from the will and judgment led by passion, but the opposite. If a man sees a fair woman before he knows her; feels the charm of her presence before he begins to understand her character; is first aroused to the necessity of judging by his strong inclination; surely he stands less chance of a cool and safe decision than one who begins knowingly, learns a character from earnest letters, loves the mind before he does the body. And that first love would improve and be more to him yearly, growing ever richer, stronger, and more lovely with advancing age.

The other does not. I see in writing still another consideration.

It would if it became a general custom, teach both sexes to cultivate the mind and the power of expression in writing more than the beauty of the body and its sexual attraction.

Also when marriage was seen to depend more upon real value and worth coolly inquired into than upon feminine charms and snares and masculine force and persistence, that would be a huge power enlisted on the side of good. Young women would take more interest in the affairs of the world if they knew the chance of happy marriage might depend on such knowledge; that they might be written to by such a man as they would love and honor, and expected to sympathize with his ideas, appreciate his work, understand and help him; and man might condescend to think a woman's nature worth studying a little if their hopes rested also on genuine sympathy and appreciation.

(Not her sexual nature! Heaven defend us! They have studied that long and well, but the rest of her, the "ninety-nine parts human!")

Will some one explain what harm would result from Advertising for Marriage?

CHARLOTTE PERKINS STETSON.

A friend writes: "There is something within me that shrinks from advertising for life partners; I never could disconnect the idea of romance and sentimentality from any such proceeding. Your remarks are so good I cannot bear to differ from you, only I hope no one else will seek the same privilege of you. It seems like a breath of sensation that our precious paper has been so very free from. A very thoroughly educated ALPHA woman may understand it, and you sufficiently to trust, but I am afraid its casual reader may get the sensational impression, and that our paper cannot afford to give. In other words, there has been no education in that direction and it seems too advanced just yet. \* \* \*

M. E. H.

EVERY solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence or learning, and these three never converted any one unless they were kind also.—F. W. Faber.



## 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:

One year	\$1.00
Six months,	50 cents.

#### 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 nonpareil,) 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. XI.

SEPTEMBER 1, 1885.

No. 1.

### TO OUR FRIENDS.

Some numbers of THE ALPHA contain articles that are of special interest to our patrons who would like extra copies for their own use or for friends. These will be sent to any address, post paid, from this office for five cents a copy till the edition is exhausted.

MRS. LILLIE DEVEROUX BLAKE is traveling all over the State of New York and lecturing everywhere she stops. In her lectures she advises all women to qualify themselves to vote next November, and to vote. She likewise reports in each district how their legislative member voted last winter at Albany. If adversely, she requests her audience not to send him to Albany again. This is good educational work among women; and Hamilton Willcox, whose address is 55 Liberty street, New York, proposes furnishing these women with documents showing the legality of their vote, and how to qualify. So the good work goes on.

THIS issue of THE ALPHA begins the eleventh volume. We shall endeavor to make it the very best volume since its publication. We have every reason to expect it will be. Our English contributor, Elizabeth Kings-

bury, proposes to write twelve articles, beginning with, "What We Have to Do," in the present paper, and continuing every month through the year, with subjects equally practicable and useful. Florence Kelly Wischenwetzkey will be our regular German correspondent. A. E. Newton will take up his pen again in our cause. Mrs. E. R. Shepherd, when she has completed her much-needed book, "For Boys," will often write for THE ALPHA. Then our old corps of contributors are still with us. Altogether our prospects for usefulness are very good. What we need to correspond with our valuable columns is a large increase of paying subscribers, and we shall be able to improve the present agitation in the moral world, and feel that we are not laboring in vain to throw light into dark places; to exchange with our readers knowledge for ignorance, and thus insure to the children to be born a better heritage, and the world more health, peace, and joy. So, good friends, lend a hand, send on your subscriptions, and do not for a moment feel, because you recognize the truth and have resolved to live by it, that you are exonerated from the support, financial and moral, of this radical, humanitarian cause as long as you live on this earth, or while there is one unconverted soul remaining.—Ed.

### A HOME THRUST.

The Chicago *Unity* draws this lesson from the London horror. "Dreadful as is the 'litany crime' has been which the *Pall Mall Gazette* has been rehearsing to the English people and the world, there is one thing a great deal more dreadful still—the fact that it is not in any true sense news—that is, we all know the existence, the abundance, the vast presence of the crime—not over there, in London, but over here, as well—in all our large cities—of which this exposure only uncovers the rich in a single social stratum. *Heartless, beastly, damnable!*

"Yes; but if we did not know, we could have guessed the rich man did the thing in some such way as this, when all the way down the scale of wealth we have what we have."

Who of us that have watched the strides this monster evil—licentiousness—has made during the past twenty years, does not say in their heart, Yes; we know, and have known, that the same damning wickedness is going on in our midst? This monster is eating out the heart of the nation by despoiling the highest and best. Every one that reads the daily issues of the press cannot close their eyes and hearts to the conviction that American people are walking on a thin crust that covers a crater as awful as the hell that is uncapped in London.

The *National Republican*, in the same issue in which it reported the London exposure, in another column



stated the case of a child found in the most deplorable condition in a railroad depot in Pittsfield, Mass., nearly naked, hungry, stunted in growth, who gave her age as twelve years, and said for four years she had lived the life of a prostitute; that she had a little sister six years old who had already begun that life.

The following is going the rounds of the press:

"AN INFAMOUS CONSTABLE.

"INDIANAPOLIS, Aug. 20.—Constable Thos. D. Smith, of Lafayette, was suspended from duty yesterday for conduct which rivals that of the persons implicated in the *Pall Mall Gazette* revelations. Under cover of his authority as constable, Smith has been issuing and serving warrants of arrest on young girls in the city and then taking them to his rooms and compelling them to remain with him over night. In the morning Smith would release the girls after exacting from them a promise to say nothing about the matter, and, through fear of additional imprisonment, they have, for the most part, kept silent. Many other offenses of a similar nature are charged against Smith, who makes no attempt to deny his guilt. The villainies in question have been unearthed through the instrumentality of the Woman's Christian Temperance Union."

Only last week it was discovered that in New York there existed an association of Italians whose object was to abduct young American girls for the Italian trade.

A Mrs. G. I. Stone, of Martinsburg, Va., was found dead one morning last week. Investigation brought to light the fact that her husband and her father-in-law had tortured her to death in the most shameful and unnatural manner. Like the Bethlehemite woman in the Bible, all night she endured and in the morning she was dead.

Dr. Elizabeth Blackwell, of Hastings, England, in a letter to the Brooklyn New York *Times*, speaks of Mr. Wm. Stead, editor of the *Pall Mall Gazette*, as an honest, manly man, convinced of the truth of his facts, was compelled to break the awful silence and let so-called Christian nations know of the sexual vice that is destroying both womanhood and manhood in America as well as England.

And she continues: "Here let me say that I have facts in my possession in relation to both New York and Philadelphia, revealing deeper horrors enacting in those cities than anything alluded to by the *Pall Mall Gazette*, whilst my own personal knowledge of France, and the legal evidence of its tribunals in my possession, enable me to assert positively that sexual vice in Paris has sunk deeper and advanced to a far more fearful extent than in London."

And who of us that have given this subject any thought but knows Dr. Blackwell's statement can be confirmed by a cloud of witnesses?

In our own fair city—the nation's capital—we know of childhood being despoiled, and of rapes, of sodomy, of women that may yet share the fate of Mrs. Stone.

With all these facts before us—facts that cannot be ignored—what are we going to do? Close our eyes and fold our hands, array our persons, smile, cry over the latest novel, and say, "How shocking to decency?" "Why do you trouble us with it? We have no interest in this matter." But you have an interest, an intimate interest.

Every woman and every man that has the heart of a man is personally called upon to fight this monster—*lust*. It must be done *now*. How can we ask God's blessing on our day's work or our rest at night till some systematized effort has been made to cast this demon out from our midst. How can this be done unless every man and every woman begin this work in their own hearts and lives, so we can unite with clean hands and pure hearts—prayerful hearts—in council and single-handed, in season and out of season, never resting till we conquer? With God's help it can be done.

To the private instruction and confidences between friend and friend, parents and child, must be added the circulation of tracts, papers, and general literature. Meetings must be called and speakers, with strong convictions and inspired tongues, must be sustained and sent forth to preach purity and chastity to all the earth. Apostolic work must be done with the singleness of heart that characterized the labors of the early abolitionists, for a greater foe of the human race is to be conquered, and heavier chains of slavery to be broken—not of 4,000,000 only, but all the millions of the world. Who will move in this matter?—ED.

DR. ALICE B. STOCKHAM is in California, organizing moral educational societies, and speaking to W. C. T. U. and other gatherings of men and women, on physiological subjects, which almost involuntarily begin and end with moral subjects. Such is the demand for discussion of this question, she feels that hereafter her work will run largely in the line of social ethics. She is a ready speaker, with an easy conversational style. She will and has done most effective work as a lecturer. Of her earnestness and faithfulness we will be sponsor. We are much heartened by this worker going into the field. Rev. N. E. Boyd, of San Francisco, feels a special call to take up this line of work again which ill health and several other causes forced him to relinquish some years ago. This revival of good work on the Pacific coast is most cheering. We are glad to see two of our own members coming to the front, Mrs. Ellen C. Sargent and Miss Emma Marwedel.



We reprint the report of the meeting from the *San Francisco Daily Bulletin*, of August 11, 1885. At Santa Ana, Dr. S. addressed a W. C. T. U., and the result was the Association subscribed for forty copies of THE ALPHA. Reminded her of Moses: "And he smote the rock and the waters came forth." Such is the ready response she finds from the heart of suffering and appalled humanity in view of the overwhelming increase of vice and insecurity. May the angel trouble the waters throughout our vast domain.

**MORAL EDUCATION—LECTURE BY MRS. DR. STOCKHAM—A MORAL EDUCATION SOCIETY TO BE FORMED.**

A meeting was held August 11th in the Young Men's Christian Association rooms in behalf of "Moral Education." Quite a number of persons, the larger part of them ladies, were present. N. E. Boyd presided, and, after offering a prayer for the Divine blessing, he stated that the object of the meeting was to confer in regard to means for securing for children and youths proper instruction with reference to morality in life and conduct. He spoke of what had been done in this direction in Eastern cities, as Washington, Boston, Chicago, &c., and read extracts from the constitutions of moral education societies in those cities, giving, in addition, some facts showing the good that had been accomplished through such agencies. He then introduced Mrs. Dr. Alice B. Stockham, of the Chicago Moral Education Society, who delivered an address, the keynote of which was given in the opening sentence, "Ignorance is the Parent of Vice." She argued that children should be taught by their mothers from early childhood the physical and physiological laws, the observance of which is necessary to true morality, and that in order to enable mothers to do this intelligently, they in turn need themselves to be properly educated. At the close of her remarks she was warmly applauded and a vote of thanks was given her.

A proposition was made for the organization of a Moral Education Society here, and upon this a number of ladies spoke, including Mrs. A. A. Sargent, Mrs. A. P. Stanton, Mrs. Skelton, organizer of the Women's Christian Temperance Union; Mrs. Aigeltinger, Mrs. Elizabeth Hughes, Miss Emma Marwedel, N. E. Boyd, and others of the gentlemen, all warmly favoring the organization.

Rabbi E. Cohn and Prof. A. Vander Naillen also took part in the discussion. They, however, while in sympathy with the movement, so far as the objects in view were concerned, were in favor of caution and deliberation in the matter, and decidedly opposed to hasty action. They did not think it wise to confine the subject of moral education to too narrow limits, and feared that unless confided to skilful hands, the kind of education proposed would be productive of more harm than good. These gentlemen were promptly responded to by some of the ladies, who claimed for the proposition a much wider scope than that attributed to it. Several

of them cited incidents showing the necessity of just such instruction as that advocated.

An organization was finally decided upon, and a committee of ladies, well known in reformatory and educational circles, was appointed to prepare a constitution and to nominate officers for the association. When they are ready to report another meeting will be held. Meanwhile Mrs. Stockham will visit Santa Cruz and perhaps other places in the State, holding meetings and delivering lectures, returning to this city in time to assist in the organization contemplated here.—*S. F. Daily Bulletin*.

**PRENATAL EFFECTS OF DRUNKENNESS.**

In a recent issue a Chicago daily paper says that a work on alcoholism has lately been issued by De Tourmal, a French physician of eminence, in which he gives much attention to the effect of drunkenness on children conceived while the parents are in a state of intoxication. It is asserted that one of the effects is to produce "nervous affections in the new-born child." It is further asserted that the child born of parents under the conditions referred to "is ordinarily carried off by convulsions or other nervous troubles. If it lives at all, it remains in a condition of epilepsy, idiocy, or imbecility, and has a tendency to indecency, immorality, and general depravity. As an adult it has an aspect peculiar to the diathesis; its head is small, its physiognomy hebetic, and its gaze stupid and expressionless."

If these conclusions be true, it is of the utmost importance that they should enter into the calculations of reformers. It might not be feasible to invoke the law, as was done by the Carthaginians, who enacted that nothing but water should be drunk on certain days of marital life, but moral and other influences might be brought to secure the same result. Modern reformers give rather less attention to posterity than is demanded by the nature of the case. If we can improve the conditions under which children are born, we should soon have a stronger, healthier race, needing fewer reformatory efforts. It is quite within the limits of possibility that the scandalous and outrageous death-rate among children in Chicago and many other large cities is due to a very considerable extent to the existence of alcoholism among the parents. Some society which should occupy itself with getting statistics bearing on this infant mortality, and by which it could be ascertained how much, if any, connection there is between the death of children and drunkenness on the part of parents, would be in possession of facts of the highest value for employment in suggesting measures of reform.—*The Sentinel*, Aug. 13th, 1885.

And tobacco, which is more extensively used, is quite as serious in its results upon the nervous system of infants, producing spasms, debility, feeble resistance, dullness of mind and moral sense.—*Ed.*

To have what we want is *riches*: to be able to do without it is *power*.—*Geo. MacDonald*.



THE mass meeting held at Hyde Park, London, Saturday, August 23, in the interest of public morality, had in attendance 150,000 people, working men and women, to protest against the immolation of their daughters on the altar of *lust*. There were twelve platforms or speaker's stands in the park—one for women.

The procession was so long it took one hour and a half to pass any given point. Twenty wagons filled with women in deep mourning, and one filled with young girls dressed in white, less than thirteen years old, with "shall the innocents be slain," upon their banner. It is said that never was such an orderly and well-behaved mass of people known before in England. We hope for further particulars.

#### ABANDONMENT OF CHILDREN.

In a late No. of the *Woman's Journal* is published an article by a Spanish lady of note by the above title, in which she gives what, in her ideas, are the reasons therefor. There are some points, however, which I did not find mentioned in her article, to which I would call the attention of the readers of the ALPHA, and which has a deeper bearing on the subject than all the rest together.

In the order of nature the love of sex and the desire for companionship in one sex with the other is first awakened into life. After the desires in that direction have been satisfied by marriage and its intimate daily association, there awakens longing for something to live for, and then the woman begins to find a new interest in children which she has never before felt. A babe of her own would be to her a most priceless treasure to her, and its advent is desired and welcomed with love. She would not under such circumstances ever abandon her child while life lasted. This is the natural order of things and gives us a key to the whole situation. A little investigation will show both the reason and the remedy for the evil deplored.

False education, resulting in enforced maternity, is at the bottom of this as well as other social evils. The submission of women to men in matters pertaining to sex and sex relations has shorn woman of her power to do according to her highest light and best judgment in these relations. Long submission in marriage to what is known as the "marital rights of women" is one cause of the yielding of women to the sexual desires of men outside of marriage. In both cases the yielding is giving into the keeping of another a natural inherent right of woman to possess her own person; and to submit to the sexual embrace unless she feels in her own soul, independent of the desire and psychological influence of any man, the desire for motherhood, is prostitution. It may be legalized by man-made law, and accepted by long custom as right; but the natural order of nature is reversed, and suffering and loss of womanly dignity, decrease of self-assertion and a dulling of the keen perception of right and wrong, are the results immediate and direct to the woman herself, and by inheritance and common education to her daughters.

Our women, have been placed in false conditions and then forced to become mothers, and to this cause may be traced the abandonment of children when born out of

marriage, and their neglect and many times positive ill-treatment inside of marriage lines.

Maternity is forced upon women by law, social customs, inequality of circumstances in matter of wages and politically, between women and men, and by individual efforts on the part of man whose inordinate sexual desires are the results of ages of unrestricted and excessive sexual indulgence, and which are not at all natural—in reality as much a disease as the morbid action of any of the other bodily organs. Women also inherit a measure of this unnatural condition, and to this cause may be traced the determination which some have shown to seek a life of prostitution, and to remain in such conditions when means of a different nature were open to them. All of these causes operating together, in the main, tend to decrease or rather paralyze, the natural desire on the part of women for offspring, and to make them capable of abandoning them when they are born. Still another cause originating in the social custom of kicking down the woman for every lapse from virtue and letting the man go free from condemnation whatever he may do, tends to make women who have been thus betrayed fearful of the censure of the public and desirous of hiding their sin from the public knowledge by any means within their power. It sometimes is a matter of life or death for both, to abandon her child being the only way open to her to save both from starvation.

The remedy for this evil is in restoring to woman the natural right of perfect equality with man in all things, socially, politically, sexually; redeeming maternity from the curse which now rests upon it by making it an honor instead of a shame to become a mother; by leaving it with the woman to choose when and under what conditions she shall assume maternity; placing the sexual passion subject to reason and the moral sentiments, to be prostituted to no base or selfish motive by either sex; and last, but by no means least, education of the whole people on all the subjects that pertain to human advancement.

RITA BELLE.

Burlington, N. J., July 26, 1885.

#### A DISCOVERY THAT WILL SHORTEN IF NOT END THE WOMAN'S SUFFRAGE CONFLICT IN NEW YORK.

A very curious discovery has been made, which concerns the rights of over a million people—of every woman in New York State. A legal work has lately been published, modestly entitled "Cases of the Legislature's Power over Suffrage," a matter to which the author (Hamilton Willcox, M. S., L. L. B.) has given years of close study with results that cause him to be acknowledged as the legal authority on the subject. He has laboriously examined the legislation and history of New York for the whole two hundred and fifty years of its existence (as Colony, Province and State) as well as the State constitution, and common law for many centuries, and has thrown a great light on the constitutional law of this disputed point, by the mass of information he has dug out and arranged. It has of late years been taken for granted that the Legislature has no power over suffrage, and that the constitution settles who shall and



shall not vote, as that of Massachusetts does; but this work points out that in New York such is not the case, and adduces many instances wherein the Legislature has not only extended suffrage but curtailed it. The constitution, it is shown, secures suffrage to the persons whom it names; it is the Legislature which has forbidden others to vote. This work has made a profound impression wherever it has been read, and has received the high compliment of being read from in the debates of the Assembly as authority. Indeed, the whole debate on the woman suffrage bill's constitutionality in the present Assembly was based on these "Cases of the Legislature's Power." The leader of the Assembly, ex-Speaker Husted, quoted largely from it and strongly indorsed it, while those who opposed its views confessed themselves devoid of the information it furnished and much impressed by it. \* \* \*

But the curious discovery referred to is this: In the extensive researches made by the author of the "Cases," he found that the portion of the General Election Law, passed in 1842, which prevented women from voting, had been repealed! and that there is now no law left to prevent a woman from voting who takes the oath required of a challenged person, or who can truthfully take it; or to punish her or the inspectors of election. The sole statutory provision which could possibly be thought to warrant punishing her is that which imposes a penalty for "knowingly voting without being qualified according to the laws," and the laws now do not prescribe sex as a qualification. This provision really applies to persons who vote in districts where they do not live, or who are not American citizens, or are under the required age; and who by fraud, or by collusion with corrupt inspectors, vote without being challenged and thus escape the penalties for false swearing. The qualifications required by the law for voting are specified only in the oath which a challenged person must take; and masculinity is not one of these. The right of women, recognized for ages by the common law and guarded by the State constitution, to vote on the same terms with their brothers, has thus now no legal obstruction to its exercise. The author of the "Cases" advises the inspectors of election throughout the State to take the votes of women who have the qualifications mentioned in the oath; and also advises every woman in the State, who has these qualifications, to offer her vote at the next election, and take the oath if necessary. He kindly offers to furnish all needful information and instructions to any woman or election officer. His address is 146 Broadway, New York. Gen. Husted and other leading members indorsed his position on this matter also in the Assembly debate; and by his advice "Women's Voting Banns" are forming in New York City and elsewhere. The "Woman Suffrage bill," for which a majority in the Assembly (though not quite enough) voted this year, was simply declaratory of the law as it stands. Its failure to pass did not effect the rights of women under existing law.—*The Woman's Journal*.

THE continued sense which a kind heart feels of its own need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breath of centuries.

## EVERY LITTLE HELPS.

So I will report, for the encouragement of the cause, that I have learned, in one way and another, during some months past, of five more men, who, under pressure of having ALPHA truths urged upon them, have made the admission that there is no *necessity* inherent in a man's nature for the indulgence of the sexual appetite.

One of them writes: "I deny any physical need; it is disgusting to me. I know that these are only the words of selfish excess, and they cannot apply to moderation in any sense. I pity the one who allows any pleasure to become a necessity to his existence. He is a slave, not a free man. If I thought it a necessity I would uphold houses of ill-fame, and feel that they were right and a necessity for the unmarried. I confess that if all society is founded on the idea of 'necessity, physical need, sexual food, pledges of love,' &c., it is a revelation to me. I do not believe you would find one Christian man in one hundred who would argue this matter from that stand-point. I believe he would disdain such a thought. I presume I am exposing my ignorance, but really I did not know that pure-minded folks claimed any *need*, and am sure that I can, will, and always have said *I have no need*, and speak from experience now at least."

The other four express themselves in substantially the same words, and acknowledge there are great wrongs in society, but do not see that it is necessary to adopt the straight-jacket system of celibate living in married life. That would be, they think, "like sending the innocent to prison on account of those who do wrong."

As I have read THE ALPHA, it has mainly sought to combat the growing belief in "necessity." Were it not for some such counterbalancing *active* means of putting an end to this erroneous and steadily-increasing doctrine, it would in time pervade and capture even the church—if it has not already done so—that has been in the past so *passive* in the matter as to allow such a sentiment to get the foothold it has acquired over the minds of people without uttering a warning word.

The first work of this journal and of moral education is to break down the idea of "sexual needs." This will necessarily give place to the doctrine of "moderate indulgence." It is better that society should be governed by the belief that, like any other good gift, it may be enjoyed, but not abused; that it is not necessary to health, life, or love, but rather of the order *desirable* than *essential*. Better this than that boys should continue to be taught that the seminal secretion is a poison—an excretion that should be expelled at all hazards, or it will give them headache, rush of blood to the head; that love for a wife would die out without it, and various other falsehoods that cause them to draw the inevitable conclusion of imperative necessity.

Having witnessed the dawn of the era when "moderate indulgence" shall become the watchword of wedded life, then moral education can turn its attention to a consideration of the abuses which grow out of this adopted rule of living.

I, for one, would like to see the question argued from the stand-point that "regulation" and "moderation"



would do away with sexual evils. Does it do away with them? Is it a sufficient remedy? Leaving out of the question that man has needs, but placing it on the ground of being a good gift to be enjoyed or not, at pleasure, what are the abuses growing out of, or likely to arise, could this become universal practice?

This is why I have offered the testimony above. Can't we have more such testimony? Coming informally and spontaneously, it would add value to the opinions of those few of our medical authorities who have given formal, written testimony to the value of continence. It would assist in breaking down the doctrine of "physical necessity." It would hasten the day when we may investigate what are the sufferings and wrongs which proceed from moderate indulgence. Until this phase of the question is overhauled, little further progress can be made, because men plant themselves on the assertion that "pleasure need not be limited merely to procreation," and there they will consider themselves invulnerable.

For aught we know, perhaps half the country would be found occupying this ground already, and would declare for moderation, and in that case would be quite prepared for the discussion to take place now.

Does anybody know of abuses growing out of married practices based, not on the necessity doctrine, but on the doctrine of "a good gift" of conjugal "pleasure," "to be enjoyed, but not abused"—a "happy mean between two extremes," &c.

Will not the reader of THE ALPHA report any cases of this kind? Every little helps. Such an examination must inevitably take place before the community shall be made willing to devote the sexual nature sacred and inviolate to the work of continuing the race, and to maintain this standard with manly pride. Are we ready for this discussion now? The sooner, the better, it seems to me.

S. E. R.

#### TO M.

I'm gazing out on the fitful sea  
Where the wrecks were strewn that were to be  
Deep laden ships for thee and me.

Deep laden ships with cargoes fair;  
Alas! 'twas a mirage mirrored there,  
Or else a prize for the wild corsair!

And the mocking winds, with a human tone,  
Whisper aside, "We might have known,  
And should his folly long bemoan!"

But I hold my peace and scan the skies  
Where hope her pennon bravely flies:  
While life is left she never dies!

And perchance o'er the stormy seas of Fate  
Our ships may come, though come they late—  
And for that we'll hope and toil and wait.

Yet while the loss of wealth deplore  
Be grateful for the wealth in store,  
Of life and health—fair millions more.

WASHINGTON, Aug. 10, 1885.

C.

#### A PREMIUM ON CHILDREN.

Society is so artificial in France, so unnatural, so childless, that the Chamber of Deputies has taken the case in hand, and just passed a law appropriating \$800,000 to maintain and educate every seventh child born to parents in needy circumstance. This, it is believed, will increase the number of large families. To the average American it would not seem the most desirable thing to have a baby pensioned on the State; indeed, we think few would accept such a gratuity who could possibly maintain their children, but it would seem to be regarded a high honor in France. This legislation raises the inquiry whether universal increase without regard to healthful or diseased parentage is desirable. Should not the increase of strong, healthful, long-lived families be encouraged, and the increase of those suffering with consumption, fits, insanity, alcoholism and a thousand other diseases be discouraged? It is a high time that the fountain head of misery were in some measure cut off, while the fountain of health, strength and virtue were encouraged. The delicacy which surrounds the subject should not be allowed to bar the progress of the human family to a higher standard. Not one quarter the attention is given to the improvement of the race which farmers throughout Iowa give to the improvement of their stock.—*Ex.*

#### DRESS REFORM.

Seeing an article on dress reform in the July ALPHA by a practical dress reformer, I feel moved to add my "say" on the same subject, believing that it is one of vital importance to the health of the present generation directly, and to that of the coming generation indirectly.

It seems to be a prevalent idea among the masses of the people, and not only the illiterate, but among the educated classes we should know better, that any change in the fashion-prescribed skirt of the present style of woman's dress would make her something else than a woman. If a woman wears any form of trousers, so that they show at all, she wants to be a man; or she is a "thing" that has no sex. They have yet to learn that a woman is a woman whatever dress she may choose to wear. A woman's power of attraction does not lie in her dress, but in herself. She may attract attention by her dress, but she can never call out the love or friendship of others by it; she must have sterling qualities of character to command any permanent regard for herself on the part of others.

A change in the style of woman's dress is a part of the advance of the age. While exceptional women may become great, good, and noble, in spite of the body-cramping and distorting dress they mostly wear, yet the average woman can never reach her best estate until her body is free from everything that impedes her free motion in all directions. Until she wears a dress that gives her as much freedom of motion as that of man does him, she can never successfully compete with man in occupations where such freedom is necessary to success. Her body must be perfectly free that her mind may be free.

From bad dressing comes impeded breathing, defec-



tive circulation, incomplete action of the vital organs, which result in diseases innumerable, as every physician well knows. Neither can women be the mothers of healthy children if their own health is not good. The children may not have any tendency to any special disease in all cases, but they cannot have strong organizations unless the parents are strong and healthy; and a weak organization is ill prepared to battle with the rough-and-ready conditions of every-day life to any advantage. The fittest only survive in the human family as well as in the animal creation, and one has only to look back a generation or two to find the truth of the law.

I would bespeak the attention of thinking women all over the country to this subject. In my labors as a physician, I can testify that there is abundant need of such attention. One who has given the matter little or no thought would be surprised to find how much ground there is to bring action upon against the dress commonly worn by women at the present time.

I glad to say, however, that improved undergarments for women are gradually coming into favor; but there is so much dense ignorance upon that subject among the greater part of the women, especially among the working women—just the ones of all others who should know all there is to know concerning their own welfare for their own sake if for no other reason—that one can hardly help feeling discouraged when looking out over the field of humanitarian work.

The working women have little chance for investigation of these matters, and the thinking women, who are not quite so closely tied to the daily round of duties that at present go with the struggle for existence, must open the way and lead the others on. RITA BELLE.

### THE CREEDS OF THE WORLD.

BY FREDERICK GERHARD.

This book seems to be not only a prophecy, but a vision of the fulfillment of the desire of every devout heart, for unity of faith, whose creed shall teach of one living God. The loving and beneficent Father of all mankind, which unity shall result from a more perfect knowledge of His character and works, as discovered in science and inspiration, and not as at present divided into sixty-one different sects who differ on fundamental doctrines. It claims to be a promoter of true religion, but falls into the common error of others that disapprove of the want of spirituality and living issues of the churches, by changing the worldly-mindedness of many bodies with representing Christianity, and asks, "is there not a faith more sublime and blissful than Christianity?" We agree with Mr. Gerhard, that there is faith much more sublime and saving than the church of the present has attained; but as we grow in grace, knowledge and unity, we shall be able to understand the character, teachings and works of Jesus, as he is not now known except by a chosen few, and these few must have been (like the Master and example of all men) conceived in love and brought forth in harmony by intelligent pre-natal training; but the highest develop-

ment we may be able to attain—the sublime love, patience, wisdom, and forgiveness of Jesus—will still be above us, and something to follow and imitate forever, and we shall always love to hear his name. Still the book abounds in much that is useful and interesting. The chapter on prayer is especially beautiful, and fully expresses our views of that much-used and often misused privilege. The chapter opens with this truthful sentiment: "What is prayer? It is a living form and offspring of faith, by which we open our mind to the fountain-head of all life, all reason, and all good, to the always ready help of God, to the always ready influence of His spirit." The examples of uses and abuses of prayer are truthful and useful to contemplate.

Much patient study has been given in the preparation of the historical facts regarding the history of the origin and authenticity of the separate books of the Bible; the different interpretations and estimates of value by eminent and learned men. Among the curiosities is an account of Prof. Hairdbach, of the University of Vienna, lectured for twenty-four years on the first chapter of Isaiah, and had not exhausted his subject when death overtook him. Chancellor Peuziger, of the University of Tuebingen, delivered in four years, three hundred and twelve lectures on the prophet Daniel. Then he lectured for twenty-four years on the prophet Isaiah. During the following seven years he delivered four hundred and fifty-nine lectures on Jeremiah, and had only half exhausted his subject when death overtook him, aged eighty years. Professors and teachers of the present day do not expound the Scriptures to their students in that elaborate style—happily. It is good to note the changes and growth that time has wrought by comparing these facts with present customs. Let us cultivate reverence and a devotional spirit, and take them with us through life into the laboratories of God's works, that science has opened up to us, and all will be well. Price, \$2.00; 526 pages. Sold at 404 Arch Street, Philadelphia.

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It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of our infirmities.—C. Kingsley.



## CORRESPONDENCE.

LONDON, N. W. ENGLAND, July 24, 1885.

MY DEAR DR. WINSLOW: A society has just been opened here for the discussion of social questions between men and women from which I hope much of it can struggle into hardy life. The revelations of the *Pall Mall Gazette* have raised a whirlwind, and if the women could make themselves felt the children would not live another month without adequate protection. All classes are talking with indignation of the shame and disgrace, but the elder men shrug their shoulders and say, *such things must be*. Mrs. Booth said at a meeting of 2,000 women on Wednesday night that "it seemed impossible to arouse in the higher class anything like shame for or condemnation of these abominable monstrosities, and what passed in the House of Commons the previous night had almost completed her brokenheartedness, that there should be a burst of laughter on the subject." This laughter may some day be dearly paid for, and we dare not shrink to give the price whatever it may be, for social purity, since the doctrine of physical necessity has brought us to the outraging of mere babes, and the evident indifference of those in power to the protection of girls and women. I do not fear, for let the worst come, and death in battle, or street tumults, it is better than the cool indifference and brutal laughter at the thought of things that unnerve hard women and call tears to every mother's eyes. So great has been the pressure at the offices of the *Pall Mall Gazette* that early orders for "The Maiden Tribute of Modern Babylon" have not been responded to, and we have not got copies, but I will send you the copyright edition as soon as possible. I fear it would be quite impossible to get you the whole papers, for the supply was never equal to the demand. The government did what they could to get the offices of the *Pall Mall Gazette* wrecked, withholding police protection when the crowd had smashed the windows and were actually pitching men headforemost through the apertures into the office. The crowd thwarted this benevolent intention by keeping good tempered, but we have had cause to see that there is not quite so much freedom and a good deal more arbitrary power in the country than we thought. Such a scene has never been before at a newspaper office, and it is feared the editor will be ruined. The bookstalls refuse to supply the *Pall Mall Gazette*, and so the circulation is now greatly curtailed. The women, who would support the paper, have more good will than money or authority to do as they like. Still good has already resulted. Four large meetings in London since the revelations have been successfully held. Women who before would not allow a word on sexual matters in their presence are beginning to listen in dread. One of the most modest, but a clever, good woman, to whom I never could get a word of warning and wakening home, writes: "We were not ashamed to speak of the Bulgarian atrocities but we are too modest to speak of the atrocities of our own streets."

In the sixth and last edition of Acton's "Reproductive Organs" (the last while he was alive, I believe, if not the last in the market,) he says: "It is a generally received impression that semen, after having been secreted, can be reabsorbed into the circulation, giving buoyancy to the feelings and the manly vigor which characterizes the male," and more to the same effect, adding in a note that, "in former editions of this work I was not prepared entirely to acquiesce in these opinions of the reabsorption of the semen, but I now think that it passes to the general circulation and goes to increase virility." I mention this, thinking that you may be better acquainted with the earlier editions, and may therefore miss the opportunity of advising students to procure copies of the sixth edition.

K. M.

CANASTOTA, N. Y., July 27, 1885.

DEAR MRS. WINSLOW: I hope you are well this summer, and have a full measure of strength and courage for your arduous work.

Has England found its martyr, think you, in the *Pall Mall Gazette*, or is there soundness of heart among the peoples of that most enlightened and eminently religious people to face the truth on this fearful matter and sustain the *Gazette*? I believe every great reform demands its martyr, and I do not suppose ours is to be an exception.

There is iniquity enough going on in the world to appall us, but it is the encouraging part that it does appall; that it attracts attention and receives the scorn and denunciation that it merits. Yours for battle,

H. M. J.

I am glad to see THE ALPHA maintain so vigorous and valiant a warfare against social evils, and especially against "the social evil." I do not wonder you are appalled and horrified at the "London revelations." When your letter came to hand I was not acquainted with the details, but have since received a paper which gives the substance of them. They are truly frightful; yet there is reason to suppose the same things exist to some extent in all our large cities, Washington by no means excepted, judging from what reached my ears when a resident there.

You ask me how these horrible revelations can be utilized for good. It is a hard question to answer. Not much can be expected from legal measures, I fear, from the fact that both the makers and the executors of laws in this country, as in England, are too often involved in these awful crimes against humanity. But something can and ought to be done in the way of rousing the public mind and conscience to the need of a more thorough and all-pervading moral education, and the prevalence of a higher standard of morals. Not only should the morals of sex receive more attention in the pulpit and the press, but the school, and especially the public school, should be made the instrumentality of developing the moral natures of the young as has never yet been done. I do not mean cramming the memory with moral precepts merely, but by appropriate culture, bringing forth into controlling activity the elements of moral character—the chief of which is a profound respect and regard for the rights and the welfare of all human beings as such. This and this alone will put an end to the prostitution of individuals to the selfish lusts of others, as well as to all other forms of immorality.

This department of education has been generally neglected in our public schools, whose chief force has been brought to bear upon the intellect alone, the training of which is of far less consequence to true and worthy living than is right moral culture.

This process of moral culture is well begun in the kindergarten system of Froebel, and the same, as well as the intellectual methods of that system, should be pursued in the higher grades of schools, when we might hope that our public schools would in some good measure fulfill their ideal aim of fitting the children of the State morally, as well as mentally, for worthy citizenship. Nothing less than this, it seems to me, is the State bound to provide and to enforce for its own preservation.

The extract I shall send you from an unpublished work on "Integral Education" will have a bearing on this important subject. Yours, very truly,

A. E. N.

WASHINGTON, August 14, 1885.

MY DEAR MRS. WINSLOW: You and all of us encounter different opinions regarding the propriety and public good to be served by the promulgation of such facts as are set forth in recent publications in the *Pall Mall Gazette*, but, with THE ALPHA, I believe in the general application of the principle of light. There are, as society is at present constituted, exceptions enough, of course, to prove the rule.

But while so much apathy, incredulity, and aversion to the consideration of such subjects exists among mankind generally, and especially, it would seem, among the law-making class, it is necessary that the community be "shocked" in order that they may turn their reluctant attention to them and create a public sentiment favorable to the investigation of the subject and the adoption of laws and usages for the prevention and suppression of the evil complained of.

Glaring public evils do not disappear by neglect, nor do they thrive so well in the light of public scrutiny, and I have small sympathy with that squeamish sentiment which weakly, though perhaps unconsciously, allies itself to evil by declining, with holy horror, to assist in hanging out danger signals where danger really exists. We cannot remain guiltless if we shut our eyes and allow those we love to go uninformed among the pitfalls in their pathway. Bandaged eyes may do well enough in holding the scales of justice where no intelligent discrimination is required, but to my mind the torch of knowledge were far better and more useful in the hands of innocence to enable her to pick her way in safety along the moral precipices, even in this "Christian age;" and, according to well attested facts adduced, it would appear that even an *electric light* were better suited to some localities! May THE ALPHA continue, as it would appear that it is not yet time for Omega. C. A. M.



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