

# The Alpha.

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

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## THE SOURCES OF HEALTH.

AN ESSAY READ BEFORE THE "SOCIAL SCIENCE CLASS" OF VINELAND, NOVEMBER 13, 1881, BY MRS. M. M. WORDEN.

Sources of health are sources of life, of power, of usefulness, of enjoyment. Worcester defines health to be sound in body, mind and heart, and as the physical involves the mental, moral and spiritual, each acting and reacting upon and influencing the other, so health is not perfect except each system maintain a normal condition.

Were we to enumerate the sources of health, we should place first on the list enlightened parentage. It is something, nay, much, to be not only well born but born well. Like Henry Ward Beecher, to inherit a healthy soul in a healthy body, to draw the purple tides of life from veins never depleted by the lancet, or demoralized by drugs, drink or tobacco. Such parentage insures the little child healthful and happy prenatal influences and conditions, as well as safe conduct through the vicissitudes of childlife with little dosing and no drugs, for the infant who escapes drugs escapes a multitude of evils. It is worth a great deal to humanity to be rightly started in the race of life, with the whole physical in such perfect equipment as to ignore self-consciousness of action. Abnormal action of any organ of the body must be a constant reminder of self, hence the sick are prone to be selfish, and as one infirmity reacts upon another the selfish are prone to be sick.

Perhaps we should mistake if we should say there are many sources of health. It is possible that transmission and inheritance are the only, as they are the first sources proper, and all other conditions only auxiliaries. Be that as it may, we would bespeak for every child a happy childhood. By that we do not mean cramming with classics or comforts or indulgence in the possession of everything it sees. Simple food, warm clothing, sunlight, air, sleep, going to bed with the birds, to wake with them as full of frolic and glee as the birds themselves. Let them scour the woods for blossoms, wade in the brook, dig in the sand, scale fences, climb trees, even at the expense of Mabel's frock or pinafore or Johnny's first pants. Don't chide the little folks for the rents in their costumes, there is such sport on the roof of the barn, such freedom in the top of a tree, to say nothing of the strength of muscle that is gained by the effort, as well as the agility, born of the necessity to cling like a squirrel lest they drop like unripe fruit to the ground.

It is good to be *en rapport* with nature, to search out her fastnesses, to climb nearer the stars, to listen to the mystical whisper of her leaves, the sighing of her breezes the murmur of her brooks. One learns to love through her ministries, not only herself, but her architect, and the sweet faith and fancies born of her companionship will be sources of health, physical, mental, moral and spiritual forever.

To children the home-life is of great import. Home should be something more than a place to eat and sleep in. Children need love, sympathy, and above all guidance. There should be no antagonisms in the home-life. It is the parents' duty to cultivate the friendships of their children, win their confidence, at the same time keeping the reins of a just government. Of all the homes I have known out of which young people have gone, I do not know one boy or girl, who have gone to the bad where the mother made friends of her children, instead of leaving them to find confidants among outside associates. No woman who cannot take her child to her heart, in a tender and loving companionship, should dare to be party to the invocation of such a life. Health of body and mind are largely due to fireside training, for it involves first the inculcation of self-control, both precept and example, and if anything beside inheritance can be a source of health it is self-control, control of passion, of appetite, of physical action. Overexertion exposes the system to cold, to malaria, to fever, and to husband the strength for its longest and best use, is wise. Yet in proper and abundant exercise is strength and delight, it is only needful that we understand the difference between the use and abuse of our powers.

Next teach and set the example of constant cheerfulness, indulge no moodiness. Cheerfulness hinges on self-control, for it costs an effort often to assume what we do not feel, but gloom, sadness, despondency never lightens any burden or softens any care. One may grieve on occasion of irreparable loss, but without brooding, since it will not repair the loss. If there is an obstacle in the way which by dint of hard lifting you can remove put your shoulder to the wheel and roll it away; but if it is past help, don't make faces at it, rather laugh it to scorn.

"For every evil under the sun,  
There is a remedy or there is none;  
If there is one, seek and find it,  
If there is none, never mind it,"

is good philosophy. Fret kills more people than work, since fretting avails only to disturb serenity, and work

wisely engaged in keeps alive, for it takes us out of ourselves, and self-forgetfulness is a veritable elixir of life.

Yes, work, work that suits our needs and our tastes; work into which we can put something of our own thought and aspirations; work that shall carry us forward into the eternal future, richer in hope and faith by which we hold the infinities of the universe, life, love, peace and perfection.

Idleness is illness in a sense because it generates morbid imaginings and splenetic fancies which often end in vice if not in crime, and crime is but another phase of disease, the outgrowth of artificial living. Of food, on which so much depends, since by it life is preserved, I contend that any well-cooked, easily assimilated food which satisfies a normal appetite is sufficient. But each one must be his own judge of what suits best, since what is one man's meat may be, if not his poison, his aversion. Oat meal, so palatable and nutritious, set before some children they will turn pale as ashes, and if compelled to taste it will vomit at once. A certain delicate preparation of tapioca, much admired by most people, is as repulsive to me as a dose of gizzard peelings, so I am sure it will not do to lay down strict rules of diet for all to follow, but good raw material, cooked plainly, should be possible. We do not want to know we have a stomach by its recoil, and the more unconsciously we can dispose of our food the better. Then we should eat at leisure, without hurry, and amid cheerful surroundings and society, if possible, discarding anything that will annoy, though it may suit the palate never so well. It is a good rule never to eat for the pleasure of eating—eat to live, cultivating an appetite that can be comfortable in the appropriation of any wholesome viand set before it. Don't think much about your food, beyond being thankful for it, and you will find it serves your purpose better than if you counted on the tickling of your palate. Spices should by all means be avoided; we can never determine how much incipient drunkenness is due to their presence in food. It is a good plan to leave the table with a fair appetite. Over-eating is productive of giddiness, headache and kindred ailments often ending in apoplexy, especially among brain workers. A writer in *Good Health* avers that it is not safe to work hard, either mentally or physically, on a full stomach, and cites cases of public men being suddenly smitten with paralysis, and lays the blame on over-eating. Certainly temperance in eating must be as essential to health as temperance in drink.

Next comes personal cleanliness. One not accustomed to it can never know how the morning bath infuses vivacity into the frame, washing away the last remnants or drowsiness, often driving away incipient headache, turning the whole personnel to the music of the morning. Cleanliness is next to godliness, and for health's sake let all things be done decently and in order.

Perhaps in clothing people make as sad mistakes as in anything that regards health, neglecting to add to their garments on occasions of sudden dropping of the mercury, and thereby exposing themselves to severe colds. Again, people neglect to protect their extremities, while they pile furs and mantles about their chest and throat

Many a lady in fur collar, and head wrapped in clouds, will have but one covering of cotton on her ankles and with her fingers in kid gloves and a muff, the cold air reaches to her armpits. If loose garments are not fashionable they are healthful; there is nothing more provocative of headache than tight shoes, and I do not see for the life of me how corsets can help digestion. In the fashionable furor for fine complexions, young ladies forget that unimpeded circulation is its best guarantee. As well as loose, let the garments be as light as is compatible with warmth, that one may walk briskly, for the warmth gained by exercise is life, while artificial heat is enervating.

I have in mind a very robust man of 30 years ago, whose business led him daily into the open air of southern Vermont, who never wore under flannels of any kind, who never put fur or woolen about his neck, rarely turned up his collar or turned down his cap, whose face and neck were bronzed by exposure to wind and storm, who never came home sick, was always full of life and cheer. He never wore more than an ordinary overcoat, but he wore the finest boots I ever saw, of double leather, reaching above his knees, into which his pants of heavy wool lined with drill or canton flannel were tucked carefully about his ankles; thick woolen wristlets and long gauntlet fur gloves. In this garb, the lightest possible of its kind, he defied any weather, the representative of unquestioned health. It is where the frame is smallest and the blood nearest the surface, we need to be most protected, and yet they are the points most neglected. If properly protected don't be afraid of the cold; beyond a certain point heat is enervating. Migration tends from the colder to the warmer, but if I needed climatic change I would go to Canada instead of Cuba. There is vigor in the Northern blast, strength in the breath of ice fields. If you do not believe it try shoveling a path through three feet of snow round a clothes line before dawn of a crisp January morning.

Your task is done, and as the first streaks of dawn reddens the east, you go to your early breakfast with exhilarated spirits and bounding pulse, wondering how you could cling to your bed when there was such vitality in the atmosphere.

People are afraid of the cold, and willing succumb, whereas if they breasted it with a sort of willful antagonism, they would find it their friend. I remember when a little girl going to school across a treeless plain exposed to the northwest wind. Some of my mates would turn their backs upon it. If I did I found it froze me, if I shut my teeth and faced it, it lost its keenness and became my friend.

The matter of health is oftentimes a matter of the will, as it, the will, is certainly the best possible guarantee against contagion. I often think of the legend of the Dervish, who going from Cairo met the Plague. "What do you there?" asked the Dervish. "Kill five thousand people," replied the plague. In returning to Cairo the Dervish met the Plague retiring and called him to account for killing ten thousand. "No," said the Plague, "I killed only five thousand; it was fear did the rest." I should not advise such reckless running into

danger, but the courage that dares to face contagion rather than turn away from duty is always safe. Fear of disease and death gives them their best possible hold, and to those whose moral force dares all things for the right, death is but a messenger who unlocks the door for a caged bird's flitting. To me death opens to wide fields and boundless possibilities, but sickness is chains and imprisonment, while chronic invalidism sits forever in the shadow of an iron gate of many bolts and bars.

Dr. Kane in his Arctic expedition was lying at death's door with the scurvy, and one of the officers whispered, "mutiny among the crew," and he arose and quelled it and recovered. In speaking of it afterwards, the Dr. averred: "The soul can lift the body out of its boots, sir."

I remember a young girl in southern Vermont who had been bed-ridden three years, and whose physician had assured her she never could walk again, but left alone one day with a thirteen year old brother, who, cutting wood at the door, plunged the axe into his foot and limped into the house pale and faint, bleeding profusely. Without a thought of herself she bounded from her bed, bandaged his foot, and stopped the hemorrhage till help came. When it did come it found her clothed and in her right mind and a well woman ever after. A lady in Massachusetts, brought up in affluence, contracted what she believed to be spinal affection, and for a long time under treatment was suddenly left destitute with two children to provide for. She looked about her for the best paying work she could do, and found it was washing, and to use her own insignificant expression, "It was a bitter pill, but I put my pride in my pocket, and bent to the work, and the washboard has cured me." But another proof that poverty is sometimes a source of health, putting into motion the indolent, unused limbs and rousing the mental to conflict and victory. Much more might be said of well ventilated rooms, especially sleeping rooms, of the disinfecting sunshine searching every crannie, of recreation and repose, of the mind at ease, resting in the varieties of eternal things, of gratitude for whatever life has to bestow, of rational enjoyment, of each passing hour, of contented trust for the coming. We believe the physical depends more upon the mental than the mental upon the physical. Therefore let the mind be watchful and take care what it devours.

Sensational literature is as demoralizing to the mental as spices and condiments are to the physical, and too much of either may leave both in ruin. If medical practice is still an experiment, so all life is an experiment. Scholarship becomes profound by experiment of their own or others. Looking from a finite standpoint, judging by the characteristics almost daily thrust before us, one might be pardoned for asserting the race to be an experiment, against which it were doubtful if even infinite wisdom can write success. And we may experiment, living simply, keeping so close to nature, disease may find no loop-hole, and drugs be at a discount. As to doctors, a grave friend suggests as they are a sort of necessary evil, they might be efficiently utilized by giving each one (where they are not too thick) sanitary control of particular districts, and se-

cure the public health by paying a good salary while health was maintained, and withdrawing the salary when sickness appears. Such an arrangement might have the effect to reduce the number and improve the quality of physicians, and no doubt would subserve the general health.—*Weekly Independent.*

#### A FUNCTION OR AN AFFLICTION?

The hereditary weaknesses caused by long-continued abuse of the sexual nature of woman are numerous. The most to be deplored are those from which the greater number of her afflictions arise, which have become, as it were, natural to her system, and are called by physiologists, her natural functions.

In viewing the mammals of creation we nowhere discover among the females anything at all approaching the menstrual or monthly waste to which woman is subject.

The female of the highest creation is endowed with powers so exalted that through her the earth is peopled with a superior race of beings whose nature is dual, and whose destiny is to pass from the earthly to a spiritual existence; is she alone organized thus to be periodically weakened? Does it accord with reason or common sense to think that her Creator would have laid such a burden upon the noblest work of His hand?

We must answer *no*, physiologists to the contrary notwithstanding. It is an old saying, "it is easiest driving in the old ruts," and this is true with doctors and investigators into the functions of physical life. What the ancient investigators thought and wrote concerning the menstrual functions of woman is much easier to maintain and follow than to search and discover whether it may not be a disease whose cause is so remote and so constant that it has assumed the appearance of health.

It is a well-known fact that long-continued perversion will take on the appearance of natural function. Let the athlete bandage his strong arm and prevent its use and see how soon it will be a helpless member; is that helplessness a natural function? See with what delight the old toper swallows the strong potion, after by perversion it has become a natural function to him to swallow spirits instead of water. How often do we see men who say that tobacco has become to them a necessity? We might say that to them it has become a natural function, and if the large proportion of tobacco users were to claim: the same would that *make* it a natural function; would it be natural to destroy their life essence and vitiate the atmosphere in which they live? We see that these apparently natural functions are only abuses.

Is there anything very unreasonable in claiming that this function of womanhood is the result of long-continued abuse?

When we take into account that the menstrual function has been successfully treated as a disease in a number of cases within the last decade; when a physician can place a patient under treatment and cure this abnormal periodical waste and restore health and strength where before was weakness and suffering, this natural function, so-called, loses some of its apparent naturalness. In an instance of cure recorded in Mark, v: 34, we find that Christ called it a plague—"Go in peace and

be whole of thy plague." Would He have called it her plague if it had been natural to her, and would she have been made "well from that hour" if it had not been a disease? The laws of Moses give very explicit directions concerning this so-called natural function. It does not seem to us that the great Lawgiver looked upon it as natural to womanhood, or he would not have classed it under the same head with the most loathsome disease which men have brought upon themselves in all ages by their gross immorality. (See Leviticus, xv.) He considered it a disease, or he would not have spoken of it in the same way as of other "uncleanlinesses."

Truly it has not been acquired by woman's own indulgences, but an abuse of her sexual nature to which she was compelled to submit by the brutal tyranny of man. Through this compelled submission her sexual functions became weakened and depraved, and her female offspring from generation to generation were subjected to the same unholy indulgences. Darwin declares that "qualities induced by circumstances inhere in that sex on which the circumstances operated."

What at first may have been but a simple hemorrhage, produced by violent and unnatural use, became what appears to be a natural periodical function.

We will endeavor to ascertain from the history of the race whether any good and substantial reasons exist for this supposition. First then primeval man was so little tainted by the effects of this hereditary transmission that we find he lived to a great age. Before the flood it appears that his longevity did not much decrease, his age in those days ranging from 350 to 900 years. The decrease seems to have commenced about the time of Noah. History informs us that the race practiced all manner of abominations. At this time the social status must have been at a low ebb, as a sequence they were destroyed. Through all this extensive period no mention of the so-called natural function is made, and as the sons and daughters of Noah multiplied and increased upon the earth it seems there was but little, if any, improvement in the social and moral life.

The first mention made of this function was about 600 years after the flood, man then having an existence of over 2,000 years, during all of which time he was undoubtedly grossly licentious. From this time to the days of the Psalmist the ages must have rapidly decreased, the limit at this time given as from three-score years and ten to four-score years, this being the period during which the first mention of the periodical function of woman is made. The tyrannical abuse of woman then required many centuries to produce this weakness in her system. Bearing in mind the more rapid strides with which the age of men decreased after we find mention of this weakness, is it so very unreasonable to suppose that through this debilitating affliction brought upon her by man's debased and lustful passions, woman's power of producing long-lived offspring should have been lost?

This is a terrible penalty for violated sexual laws, and when we consider that those violations were not of her seeking she is deserving of the utmost consideration.

Here we come to the question, if from the days of Noah to the time of the Psalmist the ages of men

diminished from five or six hundred years to that of seventy or eighty years, how is it that from that to our day no such decreasing ratio was maintained? The shortening of years may not have been so rapid, still when we find life has reached an average of a little over thirty-three years and that nearly one-half die before the age of five years, it would seem that the same causes are still active. We admit that the decline is not as fast as in the former epoch, the reason of which will be found in the better environment of mothers, and the better hygiene of the later centuries as well as some attempts at race culture.

We see that man in his barbaric tyranny enforced his lustful indulgences on woman so that she could not maintain the right to her own person, and he bears much less of the penalty. Those repeated violations became a curse to man through the weakened maternal functions that deprived motherhood of its most holy powers, namely, the producing of a physically strong and morally pure offspring. Had she not been deprived of those powers mortality among children would be rare, and her offspring would be so in harmony with her spiritual and Divine nature, sin, suffering and crime would be so unnatural to the race, that they would be pure and elevated in thought and act, and while yet denizens of earth would be fit associates for the angels, and like Abraham of old, might be entertainers of them. Had the divine or soul-propagating element not been implanted into the very being of women so that through her large intuitional faculties the God-force could ever actively propel the race onward and upward towards a sphere of purity, this hereditary transmission, her degrading surroundings, and the repeated violations of the law of reproduction would have sunk her progeny lower and lower, and long before our day the race would have become extinct.

If, then, the sexual abuses of woman have produced these unhappy consequences to the race, it seems to us that the time has arrived when it becomes the noblest work of man, to attempt at least, to discover in what manner this curse can be removed and sexual purity again restored to what it was intended by the Creator. Then the indwelling Divine powers of reproduction in woman shall again respond to a noble and God-aspiring fatherhood.

This may seem a utopian task to attempt, but the agitation of thought upon it will yield its fruits.

The immoral practices of man are not natural to him, but relics of the barbarous ages, when he did not consider woman an equal intellectually, much less socially and morally, but a being especially created to minister to his lust. Those who have passed out of this sphere and are to-day looking upon woman as a companion and an equal, with capacities that enable her to draw forth the holiest admiration of their souls, are appalled at the animalism that keeps the masses in this bondage. The majority are constantly weakening themselves by wasting their sexual life-essences and thinking it a necessity of their being, never once inquiring of themselves whether there might not be a better way.

They do not consider that vitality once converted into the male procreative fluid and into the female

ovum, if not wasted, would again become an element of vitality to them as individuals. In abstaining from a wasteful expenditure, and by a due exercise of their will-power, these sex-forces can, by a higher and holier mingling, become blessings of health and strength instead of weakness and disgust, which entail suffering and death. This beneficent interchange and mingling of these forces upon the higher plane will bring the race to a greater perfection socially and morally than ever before attained. The proper utilization of this waste will be the key-note of the revolution that will ultimately redeem the race from present suffering and unravel the mysteries of creation.

The first step in this direction is the investigation of this so-called function. Were there no exceptions among women, none who lived in health without this waste, then indeed, considering the almost universal experience of womanhood, this ancient, vitality-destroying function would have to be venerated on account of its great age; but its death-dealing weaknesses make it so unlovable that its age ought not to shield it from a thorough investigation. The unraveling of the causes is difficult in proportion to the ages consumed in producing it. It may well be doubted whether remedial treatment alone would prove efficacious so long as the producing cause is allowed to remain active, especially as the generality of men and women take for granted what is written concerning its being a part of woman's life.

Let us dismiss from our minds what writers claim, that the procreative fluid in man corresponds to menstrual flow in women, and that both are a necessity to health. When science takes up this as it does other subjects, it will be discovered that the element of the periodical waste is an abnormal hemorrhage and not at all corresponding to male semen. It is a low form of vitalized blood, nothing more, while the male semen is a highly vitalized life-essence, and when we look for the corresponding life-essence in woman, we shall be more likely to find it in the fluid of the graafian vesicles which, with the ovum, escapes from the ovaries and passes thence through the fallopian tubes to the uterus.

This idea may not commend itself to physicians, for the reason that it is not found in their books. As books are not infallible and are frequently changed, giving improved modes of treatment by progressive research, may it not be possible they may change in this as they have in mercurial, blood-letting and no-water treatment in fever patients?

The most important thing is the removal of the producing cause. We cannot expect remedial treatment to do this; it devolves upon humanity, and it must be undertaken with a desire for a nobler life.

To those who have in their moral nature reached a plane in life above and beyond the barbarism of their lustful ancestors, and those who desire to know the truth in order to live it, we address ourselves. Suggestion first, then, is the attainment of the true human plane of life, in which the animal passions and indulgences are entirely subjected to the power of the will. In order to strengthen this power for the attainment of this end, we must cultivate pure and holy thoughts concerning

woman, learn to look upon her as a God-created equal and the purest companion with whom a man can be blessed, without whose companionship he would have been lonely and miserable even in Paradise.

Suggestion second: We must cease to waste our most vital life-essence in lustful sexual indulgences, and by a cultivated *will-power* and God-given reason subject this essence to manly control, thereby saving our own vitality, and allowing our companion, woman, the undisturbed enjoyment of her personal purity and the invigoration of her physical and sexual system.

Holding the passions under the control of the *will* does not contemplate living a life of celibacy, but a life that shall be so devoid of lustful practices that man and woman shall be elevated in their social and sexual intercourse to a plane of life-becoming humanity, to an exalted *human* plane whereon the male and female sex-element or aura can be interchanged in a manner that will be invigorating and health-giving to both, and will develop a deeper love and an enlarged veneration for each other.

The results of these suggestions, if actualized, will be the complete subjection of the unnatural animal desires in man, the loathing and disgust that follows perverted sexual intercourse will not obtain; and when the *mutual* desire for reproduction becomes the subject of contemplation, the pre-natal condition for a nobler offspring will have become elements of their being. The result of this will be indelibly stamped upon the germ at its inception and will develop with its growth. In this progeny the hereditary taint or bias to unclean and lustful practices will not inhere; remedial treatment will not be necessary to cure the periodical menstrual waste in women thus begotten; in these the bias to overstimulated ovaries will not exist, consequently the periodical ripening of the ovum which produces this waste will not occur. The ovum instead of being wasted will remain in the ovisac in the parenchyma of the organ, and instead of preternatural development by lustful practices producing menstruation it will produce in woman such a healthy condition, that when the natural ripening of the ovum in accordance with her restored functions takes place child-bearing will become as it should be, a health giving and invigorating process.

Is there any reason why the human ovum should be wasted periodically and woman made weak, when in the ovaries of animals these vesicles are retained even beyond the age of their fruitfulness? In their seasons the ovum ripens and is fecundated, and at no other time is there any evidence that ova are developed. Can we not learn wisdom by observing these laws whose actions are unvarying? We find that the producing of young is not deleterious to the health of the females among animals. Is this not a prophecy of a healthful womanhood, were woman allowed to maintain her sexual purity so that her conceptions would be upon as natural a basis?

Wisdom then dictates that man should cease to waste his corresponding life-essence and become to woman what his Creator destined him to be.

Oh, my brothers, let us strive to eradicate from our being this bias of heredity and assist woman to regain

her moral elevation, sexual purity and physical health, that she may again be the enthroned matrix of the Divine creative force of which the lustful barbarism of our ancestors has so long deprived her. Then will the sons of God again behold the daughters of men not only fair, but beautifully pure.

B. L. FETHEROLF.

TAMAQUA, 1882.

#### WASHINGTON KINDERGARTEN UNION.

The Kindergarten Union held their regular meeting on May 11th, in the Kindergarten building on Eighth street. The previous meetings during the past year were reviewed to show that the work of this society is not to prepare monthly programmes for entertainment, but for educational purposes, for the dissemination of the true kindergarten principles among public school teachers and others, and to guard against charlatanism and deterioration of the system. At the meeting of November 16th, the programme for the year was mapped out. After the annual election of officers had taken place it had been decided that practical lessons were to form an essential feature of each meeting, each alternate month with pupils from the primary public schools, with a class of adults. At the next meeting after the lesson given by Mrs. Pollock to some forty little children, Mrs. M. E. Mann related her experience in the establishing of the Forrestville Public Kindergarten near Chicago. At the March meeting the report of the St. Louis superintendent of schools was read in regard to the condition of the public kindergartens there, followed by discussion, and notice was given that a memorial for a free national training school and model kindergarten, signed by the highest educational authority from fourteen States, had been presented to Congress. This being the third year, the first having been presented by General J. A. Garfield, the second by Senator Harris, and this year's memorial by Senator Ingalls.

The March meeting was a very interesting one. Miss Susie Pollock gave a lesson with an interlacing staff, and Mrs. Pollock read a paper on the art and the value of story-telling. At the close of the meeting each member of the Union had received a gift of three volumes of kindergarten literature from Elizabeth P. Peabody.

At the April meeting a lesson on paper-folding was given mainly for the purpose of showing the difference between object-teaching and the kindergarten method, which does not train the intellectual faculties exclusively, but gives equal attention to the training of the moral and physical nature of the child. This review was followed by the announcement that a summer kindergarten institute for mothers would be held at Mt. Jackson, Va. Mrs. Eveleen Mason's valuable paper on "The Destructive and Constructive," was read by Mrs. Dr. Winslow, and was very much appreciated by all present. After some music by Miss Perabeau, Mrs. Pollock read a paper on "The Characteristics of the True Kindergarten," which gave an insight into the spirit of such institutions when they are conducted on the right principles.

In answer to a notice that plans for charity kindergarten work for the coming year would be received and discussed on that evening, Mrs. Jane Flitz called in behalf of the associated charities, to see what might

be done not only in regard to giving the kindergarten to the children of the poor, but also to give the nurses' kindergarten training to larger girls, who apply for charity and for work. Miss Susie Pollock described the course pursued in the Berlin training school for nurses, which she attended before taking the teacher's course. Miss Pollock stated that she had specially prepared herself for this important work, and would co-operate most heartily in the project. The meetings will not be resumed till next September. Since then Mrs. Pollock reports to us that she has secured the co-operation of two friends, Mrs. Baxter, who has promised that these girls shall receive every Saturday instructions in mending and darning at the Parish Industrial School, of which she is president, and Mrs. Woodbury, who established the Washington Cooking School, gives her consent to let them come once a week to learn how to cook.

#### PRE-NATAL CONDITIONS.

"Ye must be born again."

We read a great deal nowadays about pre-natal conditions and hereditary descent. As true and as important as are the ideas presented, the tendency, unless guarded against by having the other side occasionally repeated, is to cause us to lose sight of the truth—still as true as ever—the need of a change of heart. Said a speaker in a mothers' meeting, after enlarging upon a mother's power and privilege to confer upon her offspring by her own habits of life and states of mind, before the birth of her child, the elements of perfect physical and mental development: "Such a preparation on the mother's part would almost do away with the need of regeneration." We are all inclined, after becoming somewhat acquainted with this subject, to trace back to the father the faults of the children; to say, that child's mother is to blame for its evil conduct; to inquire, "who did sin, this man or his parents that he was born blind?"

Nowhere is the law of hereditary descent more plainly recognized than in the Bible. It is taught by precept (Ex., xx: 5, 6) and enforced by example, (Gen., xiv: 12; I Sam., i: 27; ii: 26.) All the importance attached to it by modern science is not one whit too great. But the Bible makes also the apparently contradictory assertion: "Ye must be born again." How shall we reconcile the two doctrines? There we have a child, for instance, by its parents' compliance before its birth, with known laws, rendered amiable and talented. Does it need a new heart? It seems well-nigh faultless now. How can it be made any better? And we, too, are tempted to think there might be cases which would "almost do away with the need of regeneration." Let us examine the subject closely.

If we trace carefully to its source the cause of sin we shall find it all of whatever name or degree originates in one and the same principle—namely, a selfish will. It is the determination to please the *I, myself*, regardless of other's rights which prompts alike the coarse, ignorant boor, the rough highwayman, and the refined, high-toned lady and gentleman to perpetrate their respective wrongs upon society.

In perpetual and complete contrast to all the human race in this respect, stands Christ, "who did no sin,"

because He sought to do "not mine own will but the will of Him that sent me." It was his constant aim to be "about my Father's business," consequently in all His intercourse with men it was not His own aggrandizement, but their good for which He labored. He was governed by God's spirit of love, peace and good will, not the selfish spirit that naturally sways us. It is Christ who clearly sets forth the doctrine of the new birth, and shows that it is only through the influence of God's spirit upon the hearts of men, that they will be disposed to do their Father's will instead of their own, and to keep the Golden Rule.

Now let us go back to the subject of pre-natal conditions; to the mother who has so followed law that her child has inherited a lovely temper, a fine intellect, a sensitive and courageous spirit. In short, it is as near perfect as education both before and after birth can make it. Is that enough? To answer that question we must look within the child's heart and see to what purpose all this talent and goodness is directed. Is it used like Christ's in promoting God's interests, or its own? In doing its Maker's will or its own? Is it cheerful in disposition because that will please God, or simply because it is natural to be so? Is it honest and upright in its dealings with its fellows out of respect to them, or because it is for its own material prosperity to be so? "It takes a smart man to be a rogue." Brilliant minds often curse society. Courteous manners may only be used to entrap the unwary innocent. History records many such sad examples.

Therefore let parents study how to transmit fine, broad, grand natures to their children. Talents come by cause and effect, not by accident. But let them remember that they can never transmit the new heart. Children are, and will be naturally selfish, and a selfish will, will manifest itself in some form sometime. The more talents they possess the more earnestly will they desire to use them for the I within. The larger the nature the greater the sinner it may become. On the other hand, the larger the nature, the greater the talents, the more evenly balanced the character, the better the work done for God when the heart is born again; and the less trouble there will be with ugly, narrow, one-sided faults and blemishes of conduct, and the fewer the "easily besetting sins" to be combated.

The two seeming contradictions then are easily reconcilable. Natural goodness must, by the free consent of its owner, be dedicated to the doing of its Maker's will. This is being born again.

PARSON JONESBE.

#### A PLEA FOR THE CHILDREN.

"Work out your own salvation."

We would give the children firmly to realize that their influence for goodness and greatness when grown to man and womanhood, greatly depends upon the elements entering by nourishment the mechanism of their physical bodies. That quality of organization determines capacity of faculties and powers, maturity confirming their order. Therefore subdue vicious inclinations while growing, by energizing with the free use of simply rare cooked grains, in the place of gross animal foods,

rejecting the old swarthy, dozy, soda, salt, and spice seasoning methods—as a sensible, healthy relish, is a degree of hunger partaking recuperatively of aliments in their genuine coarse states, and from powdered, fermented, over cooked, *dead* bread and pastries vigorous life never comes!

Reasonably analogize your nutriment, as the manifold diseases which mortals have become heir to originated in stomach abuse. Non-assimilative fruits and vegetables should not be eaten together, nor any incongruous mixtures which habitually impair the stomach functions, causing derangement of others.

Temperate hygienic discretion in diet, respirative sunning and bathing, prevents painful maladies and the deleterious results of poisonous drug-curing; for every atom entering the stomach has its natural effect in blood and tissue making.

Elements accruing electrically by moderate natural salivate eating, without drink, are potently vivifying to the physical status, while sensually, to the contrary, ejects those already forming the nucleus. In like manner, by sexual continence preserve vital force; maintaining a dignified self-controlling will power, conquering debasing propensities, vitiated appetites, hankerings for the bitter strong incitives, such as table narcotics and chewing habits may have instilled, and you will not become rum and tobacco victims. Pamper not the appetites with condiments and candies; they stultify and benumb, instead of quickening the senses.

By vigilant *use* and not abuse talents possessed are exalted, and nobler ones attained. Faithful to the light you have, ideal aims are acquired by strict loyalty to inner divine self, even to the wholly overcoming of animality by Godliness, the soul's entire growth.

Make intellectual progress, by mental discipline and self-culture, subserve to sublime living, attaining the goal of bliss you seek.

Mothers, do not impair, by scalding, boiling, etc., the vitalizing properties of your children's food, although in a degree nourishing; and "Lessons about Themselves," the elements of music, drawing, the "fine arts," their primary school studies. *Prenatally* endow the little ones with good attributes and healthful tastes; nurture them with the fruits, grains, and nectared sweets containing the sunbeams, and their light, melody and love divine within them, practicing the good, they will ever *wisely* enjoy the grand and beautiful in life.

EDWIN CHENEY.

32 JEFFERSON ST., MILFORD, MASS.

WE can no more have back old times by gathering the same people in the same place than we could have back a dead friend by seating his skeleton in his accustomed place.

DARE to be true; nothing honest or good can need a lie.

NOTHING so buttresses character as a great victory over a great foe.

## 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 newdealers, or will be sent at the following rates:

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Three months	- - - - -	25

## 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:

Inside page: 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 for the editor, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

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# THE ALPHA.

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VOL. VII.

JUNE 1, 1882.

No. 10

Remember, THE ALPHA will be continued to subscribers, and subscriptions collected until delinquents pay up arrears and notify us of their wish to discontinue. The postal laws make this provision for the protection of publishers. We know our reform is the most radical and necessary of any movement of this century. It is worthy the support of all Christians and humanitarians, and should receive the moneyed support of all well-wishers to the race.

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### TO OUR SUBSCRIBERS AND FRIENDS.

We propose in July to issue an extra valuable number of THE ALPHA. We would like it to be a very large edition, and offer it to our friends at three cents a copy and will send it post paid, to any address for that sum, hoping they may be induced to send for many copies for distribution. This number will be enriched with valuable reformatory and instructive articles plainly and chastely setting forth true principles for the conduct of life and the welfare of children. We wish to extend our influence and scatter our principles into every household. Who will lend a helping hand? Who will be found foremost in this good work?

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### "OUR WOMEN"

Is the name of a little four-page paper published by the Woman's Christian Temperance Union in Chicago, monthly; David C. Cook, manager. It is a fearless, radical, little sheet, boldly attacking alcohol and all its

concomitant evils. The seventh number of the first volume is before us. It contains two articles by our esteemed correspondent, Mrs. Mary L. Griffith, "Heredity; Thoughts for Fathers," and "Thoughts for Mothers; Heredity." They are forcible appeals in behalf of children, that they be begotten from untainted blood, neither narcotized nor alcoholized, and all the life-forces of both parents conserved for the endowment of new lives. The Pennsylvania Woman's Christian Temperance Union are doing a blessed work in teaching the laws of heredity and pre-natal influences. We hope to give our readers a fuller account of what they have attempted and accomplished soon.

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THE New York Committee for the Prevention of State Regulation of Vice held their subscription anniversary May 23d, at the Isaac T. Hopper Home, No. 110 Second avenue, New York.

Addresses were made by Rev. A. H. Lewis, D. D., Emily Blackwell, M. D., Aaron M. Powell and others. These sentinels on the wall are vigilantly protecting our Government from the disgraceful and mistaken legislation of older countries. They, nor we, will not allow a vice so hideous, loathsome and distractive to all that is divine in man, to be legislated into a respectable business and protected by law, the same as our useful industries. "Make no provision for the flesh nor the lust thereof." Abby Hopper Gibbon, president; Caroline C. Hussey and Annie Rice Powell, secretaries.

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WE must acknowledge the world moves when such radical ideas as are contained in THE ALPHA can pass (round the world) through post-offices, and rest upon centre tables without hindrance; its blows are aimed straight for the tap-root of evil, and must work the great change in the morals of community which has so long been needed, that being only a question of time.

I should sincerely deplore the interference with so noble a work as was threatened last summer—that of suppressing the paper; and will hope that wisdom may guide and hot heads become cool, ere so rash a step be taken. P.

We did not know THE ALPHA was threatened with suppression. This is the first we have heard of its danger.—ED.

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### THE ILLUMINATOR.

The second number of this interesting little sheet is out. It is edited by Dr. Aurelia E. Gilbert, Louisville, Kentucky. It is a most refreshing paper and is to THE ALPHA what a relay of fresh, brave troops would be to an army that had fought fiercely for days and days against an unequalled force. *The Illuminator* is a strong and vigorous recruit that steps boldly forth to strengthen and cheer us with its young and vigorous life.



THE Physiological Institute of Louisville report a very interesting meeting, May 24th. It was opened with prayer by J. J. Gaunt. A letter was read from Rev. Dr. Detweiler accepting an honorary membership. An essay was read by one of the leaders setting forth the objects and aims of the association, and a lecture by the president on the healing powers of nature.

The officers of the institute are:

President, A. E. Gilbert; first vice-president, Mrs. Christopher; second vice-president, Mrs. Dowell; third vice-president, Mrs. Glore, absent; treasurer, Mrs. N. F. Wolfe; corresponding and recording secretary, Mrs. E. A. Skillman.

Lecture committee—Mrs. N. F. Wolfe, Mrs. Dowell, Mrs. E. A. Skillman.

Members—J. L. Gaunt, Mrs. W. N. Haldeman, Mrs. Colonel R. Thompson, Mrs. McCraw, Mrs. Luster, Mrs. L. Alcorn, Miss Jessie Alcorn, Mrs. McGloster, Mrs. Sarah Baird.

A very fine company. They will do good work in the coming years. We congratulate Dr. Gilbert on the success of her energy and perseverance in overcoming obstacles and difficulties that all pioneers encounter more or less.

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SEND orders for our special number, July 1st.

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DENVER, COL., April 25, 1882.

DEAR MRS. WINSLOW: THE ALPHA comes to me again fuller than ever of good words. I, too, often feel, with one of your correspondents, like going from house to house with it, for since I married I have heard much of the inside history of many a woman's life, whose husband is so ignorant or so indifferent to her real interests, which are indeed his own and that of his children did he but know it. How my heart aches for those suffering women, for those little ones, who come hurrying after one another so fast. Not one can be properly cared for. I try and try to think how I can approach such people. Even the wives themselves do not seem to think there can be any remedy. "It is the lot which God has assigned them." and they struggle on. I think sometimes that if I were to put THE ALPHA in the hands of certain over-burdened mothers they would not dare to show it to their husbands, or to let any one else see it, and they would think it would be of no use any way. I am sending my ALPHA, however, to families where I know it will be appreciated, profited by and enjoyed, and I often think that if I only had a little means how glad I would be to order hundreds of copies for as many families. I know many would only be annoyed by it. I know a very excellent woman, intelligent and refined, with a fine family of children, who is unwilling her children should read such literature. But I feel that even in the best of families there is no positive safety, especially in a large city where children are constantly thrown with all classes of people.

But all this you have heard and thought hundreds of times, but if nothing more it must be some comfort to you to know of any person who is in sympathy with you. I wonder every day, when I think of you and your good work, why it is that

some one of the wealthy people whom we read of almost daily as endowing institutions, or doing other great deeds with their money, never think of the crying need of the world in this direction of moral education. Every day people are deploring the results of the lack of it, yet how little they do! I feel that I do very little, but I talk with some young people. I give them my books to read. My husband and I try to live out the principles ourselves, and we hope and pray that if we are blessed with children that we may be able to endow them with pure and good tendencies. We try always to control our thoughts and actions with this end in view.

I have received circulars from Loring Moody concerning the "Institute of Heredity." I was very anxious to work in some way with a combination of people for the purpose of helping each other to understand the laws of heredity. But I was disappointed in this scheme; I can not see any thing practical in it. An occasional meeting at which a few people may hear good words from the lips of able speakers is good as far as it goes. But what I should like to see is a combination of people or society by which each may give to the rest his or her personal experience or observation of facts, whereby something practical may be done. Theories are good to a certain extent, but the mass of people will not accept them (second-hand) so well as they will their own theories based upon facts which are put before them.

Another point I should like to see discussed in THE ALPHA (it is in fact but a branch of the above-mentioned subject.) So many expectant mothers suffer for fear their children will be "marked" by this or that fright or shock. In "Parturition without Pain" we read that as there is no nervous connection between mother and child before birth that it is impossible for sudden shocks to effect the child, unless it be thought of a great deal by the mother or by other means affects the blood.

If this is true it ought to be known by every mother that she may know that by excluding all such things from her mind the chances are very small indeed for her child being marked.

The original inducement for me to write you was reading the enclosed paragraph from a Denver daily. I want to ask you the significance—the hidden significance. Is its import good or bad?

WOE FOR WOMEN—THE CHIEF OF POLICE ISSUES AN ORDER PROHIBITING SCARLET WOMEN FROM RIDING THROUGH THE STREETS.

For a long time the scarlet women of the city have been allowed wide latitude in their amusements, but this has finally reached a climax. Chief of Police Lomery yesterday issued the following:

"General Order No.—

"Sergeants, roundsmen and patrolmen are hereby ordered to arrest and bring before the police magistrate all prostitutes who are found riding or driving in the city limits, or who are found walking on the streets attired in a dress that would attract unusual attention or cause a meretricious display, and make complaint against them for keeping or being inmates of houses of ill-fame.

JAMES M. LOMERY,  
Chief of Police."

Yours, in earnest sympathy,

M. J. S. O.

We find in an exchange a paragraph that answers the inquiry of M. J. S. O. so much better than any poor words of ours, we cannot refrain from copying it:

How can a cancerous sore be healed, unless it is discovered and exposed for examination. Can you heal the many ills that afflict society by burying them deep under the cover of silence, to fester and pollute the very springs of social existence? No! Better probe to the bottom from the rostrum and the press, an

however unpalatable the truth may be, the after effect will be health, purity, social and moral reform.

While it is customary, and perhaps natural, to hide unsightly objects, yet covering up physical and social cancerous ulcers, ulcers that burrow and corrode and consume, will never cure. Driving these poor women out of sight into these loathsome resorts and slews will not serve to make their leprous condition a whit less poisonous to the citizens of Denver. Nothing but open, honest, even-handed justice will have a wholesome sanitary influence. If prostitute men were driven from the public streets of their city and subjected to the same restrictions as their unfortunate victims, it would be inaugurating a more hygienic public opinion. We have long suspected that a double crime includes two offenders. If there were no prostitute men, there would be no women bearing that stigma of impure and perverted lives.—[Ed.]

Do not forget July number. Three cents per copy to any address. Send before June 20th.

#### MAKING IT A PERSONAL MATTER.

I make a direct personal appeal to every one who reads this paper with sympathy and approval, who believes purity and wise generation to be verily the first letter in the book of the new life.

You are convinced that the doctrine of continence is sound, *i. e.*, that our reproductive nature is a sacred trust and not a toy, that procreative power should be consecrated to welcome offspring, and that in our sexual relations we should "have no fellowship with the unfruitful works of darkness" and make no provision for the flesh to fulfill its lusts, but to learn to master our bodies in purity and honor, and present them a living sacrifice, holy, well-pleasing to God, which is our spiritual service.

Do you believe this?

Then deem yourself called to be a home-missionary in the field of moral education. All around you men and women, boys and girls, are suffering wofully every day, and sowing seeds of misery for thousands yet unborn for lack of just such true, clear teachings as are given in *THE ALPHA*, in Newton's *The Better Way*, in Hinckley's and Boyd's pamphlets, and in *The Saxon Letter*.\*

Do you not feel yourself charged with this momentous doctrine and commissioned to spread it all you can? Humanity needs it taught plainly, impressively and yet winningly, promptly, widely. Will not you help so to teach it? Are you not bound to do so?

In private conversation, by addresses as you feel equal and find opportunity for making them, by distributing our literature judiciously but with a liberal hand, especially among the young men and women in seminaries, colleges and professional schools, who are soon to become teachers, doctors, ministers and parents, let your light shine.

\*Advertised on our last page.

We want, we ask your help, both financial and personal, in thus increasing and extending the good work we are striving to perform.

Whether your means are ample or scanty, do what you can. Whether you have much leisure or but little, do what you can. And begin now, every day is precious! "Come over and help us!"

TO YOU.

Yes, to you. You read this *ALPHA*. You hold its teachings to be true, important, nay, vital to the highest welfare of mankind. You wish they might be scattered far and wide for the sake of the good they might do; you wish people might learn these principles—especially young people—that they would accept them in thought, in heart, in life. You wish such things, but do you will them?

Are you, by the grace of God, putting conviction in practice? Are you bringing your own life up to your thought?

Are you enlightening others? Are you speaking of these things to those whose lives touch yours from day to day; speaking with tact and wisdom, but with faithful clearness and brave helpfulness, or are you hiding your light, shrinking from bearing your witness and failing to truth-it in love, when truthing-it in love is so demanded? Are you seizing the precious opportunities of service to those you meet, or are you letting them slip by?

You are put in trust with this truth.

Think how you can impart it. Study to find openings, to make openings for planting it where it may grow. ("In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that.") It is not what someone else does, what "they" do for this cause that is going to help it on to blessed victory. It is what we do—you and I—and what will you do?

\* \* Bring thy mite,  
Nor care how small it be.

You have opportunities which are granted to no one else. Are you prayerful and watchful to make the most of them? N. E. B.

#### GROUP WORK.

Froebel has said that the kindergarten should be a little world. We Americans may safely interpret it as a republican one. Froebel's idea of a perfect government coincides with the most generally acknowledged idea of the present time. This government, with its laws, its rights and duties, has been clearly symbolized in the kindergarten from its first foundation. Do we bring forth this idea in our daily work? Are our good little children being trained for good big citizens?

Last spring presented the opportunity of a pleasant wandering through the child-gardens of Philadelphia. Among the schools which I visited, none impressed me so strongly as the one controlled and supported by the Society of Friends. "The good old Quaker town" still bears the traces of a conservatism which once held it with iron bars; but the bands have softened and melted into chains; new links have been added—golden ones—

which, though shining and bright, are like the old metal—pure and strong.

One sunshiny April morning, with the freshness of a recent shower still lingering among the leaves, I started to find the Quaker children. I reached my destination without difficulty. The meeting house stands between two large square brick buildings used for schools and a library. A gray-haired Friend opened the gate with a pleasant "good-morning," and answered my inquiry, saying: "Thee will find the little ones where thee heard the singing." A shady plot of grass extends from the meeting house to the street, and the general air of rectitude and quiet which pervaded the place, made me half wonder if the childhood of to-day was at last to bring into audible music all the peace and uprightness which have ever characterized the silent people.

The children were drawing when I entered the room; and such a pleasant room it was! The tables were arranged so as to form a square, leaving quite a large open space in the center. Here the kindergartener was seated, dropping her words of suggestion and cheer. Flowers were blooming in the windows, and in a glass globe golden fish were chasing the gleam of sunshine. Children, thank God, are the same all the world over, and I feel tempted to pass over my moral and simply tell a pretty tale about all I saw and heard. After a game or two, the drawing was followed by "tablets." Passing by the kindergarten closet, with its glass doors and shelves of happy "gifts," I glanced over the clay work and found a little pile of bricks. Each brick was an inch and a half in length, and proportional in breadth and thickness. I asked the teacher why so many were "left over." "O," said she, "we are keeping them for our house!" Then she told me that one clay day this form had been chosen for the lesson, and a little boy had suggested the idea of building a house by united labor. "Let us all join in, and then what a big strong house we'll have! Just think if every one of us makes a brick each time!" The children were delighted; and now, every Friday, after the special work and the inventions are finished, each child adds his contribution to the building material. They are all enthusiastic builders, and I promise myself an interesting visit this fall. The plans included a garden—each child bringing a flower—and it seems to me I remember something about "keeping it in order," which pleasure was also to be equally distributed.

Kindergarteners have so many resources, that, perhaps, the most frequent perplexity is knowing just what, and more especially just how to choose. The importance of group work cannot be overestimated. This idea is so much involved with everything truly essential to the kindergarten life, that one can hardly teach at all without working in this direction. It is the purpose of this article to suggest a few means for the practical use of those who may not have given detailed thoughts to this subject.

With the first gift, (1) very small children may form a large circle upon the floor by placing their separate balls side by side. This being an exercise in direct accordance with the form of their balls, and a good chance for training the eye. (2) The children may place the

balls between their fingers, holding out their arms to represent branches; standing at equal spaces, they may be called trees, and the whole an orchard. Some one being chosen as gatherer, each tree may contribute its fruit to the basket as it comes around. Another child may impersonate the wind. Passing by certain trees, he blows their branches and causes the apples to fall. (3) A fruit market is easy and suggestive.

With blocks countless opportunities are offered. Building of houses, fences, pavements, bridges, railroads, canals, wells, etc., also markets and shops of all kinds. These may be united into one community, for a change, each child making a different object; it always being a great advantage when the child can contribute his offering as for himself. Arithmetic is made attractive by varying the instruction with dividing and uniting the blocks; the attention being more easily held when the aims of each child are centered upon a general idea.

Have each child contribute some portion of his work for the decoration of the school room. In drawing have the lines represent certain objects which are capable of making a collective whole; such as railings of a fence, pins in a cushion, telegraph poles, trees, etc.

Weave the designs of the sewing into a story; each child bringing his own subject. In paper-folding the different forms may be very useful. The simple square may be called a napkin, and the children be in a laundry. The sail boat may belong to a large fleet which helps the commerce of the world. A paper-box factory will give an opportunity for the little workers to fill their boxes with whatever they may specify. The stars may picture a miniature heaven—and so on interminably. Peas-work may bring about the furnishing of a room, the building of a village, while the triangular outlines are suggestive of tents and a jolly party out camping. Clay work is full of overflowing.

Games may be made most subservient to this idea, if properly managed. The greatest skill of the kindergartener is now brought to test. It is here she has to draw the fine lines of division between justice and mercy—individual right and common good. The reticence of the bashful child, the assertion of the forward, the leniency of the generous-hearted, the rudeness of the selfish—all weaknesses and faults are never so clearly brought forth as in the games. Here may enter the deepest psychological science, and not only this, but the physical needs and differences must be taken into consideration. The man is most free who obeys most willingly; the government most strong where laws are freedom.

The songs also contribute largely to the subject under consideration. When learning a song have the children sing separately, then several together, then all unite. Nothing contributes more to fellow-feeling than earnest joyful chorus singing. Each child will sing more gladly when his single voice has been appreciated. Let them feel that it is the *unione* which makes the song—that the fullness is the result of individual giving.

I have only spoken briefly of the many opportunities offered by the exercises, but there is another opening for group work which is alone so comprehensive as to include all the others—the *daily life* of the children among themselves. Here the character of every little

child is touched and deeply influenced. The home from which radiates all that is so necessary to the perfect development of heart and mind, affords, more or less, a sameness of atmosphere. It is not until one breathes outer air and feels the heat of the sun, the chill of the winds; and the biting of the frost that one knows what the body can endure. In the weather of the kindergarten there is the breath of spring, but among his companions the child must needs find other influences than pleasant sunshine to make him grow. He stands alone, yet his whole power, as an individual, depends upon his recognition of the rights of others. Upon this principle Frœbel founded his ideas. It is a principle firmly rooted in every national system of the civilized world, and especially in America does the kindergarten find a field for its cultivation. We can look ahead with undimmed eyes to the sure and fast approaching time when all sects and truth-seekers will stand upon this common basis. The children of to-day are the citizens of the future, and the kindergartens of the present foreshadow the government that is to come. GERTRUDE BLAKE.

TESTIMONY OF A TRUE BELIEVER IN FAVOR OF  
HEALTH AND LONGEVITY AS A CONSEQUENCE  
OF A LIFE OF PURITY.

BY A. G. HENDERSON.

[Continued.]

Ex-Secretary Stanton spent a week in our village after the war, and while here read a work entitled, "A Summary View of the Millennial Church," and remarked afterward that "Calvin Green, the author, had done the greatest work of any man that ever lived."

This was the brother mentioned last month who was born three months after his mother joined the Order of Shakers. He was one of nature's noblemen, possessing great force and energy of character, with no organic deficiency; a man of uncommon power and influence, which was expended in beneficent and intellectual labor for the welfare and instruction of his race.

In 1841, under inspiration, he prophesied "That God will yet raise up a people that will keep the original law and order of nature, (as God designed in the beginning that it should be,) that God may be honored in that part of his work."

Therefore, I can say, God speed and God strengthen and sustain every one that is laboring to bring mankind back to the observance of the original law and order of nature. You are sowing good seed, which, I believe, will certainly bear a harvest that will bless the sower. Nor do I wish to convert such to our faith in total abolition of generation and all the works pertaining thereto, until they have completed their work in that order. I believe they are working with and for God, and therefore that success must finally attend their persevering efforts.

I have so much that I wish to say that I know not how to get it all in, nor where to stop, although a disagreeable subject to dwell upon. If I could condense it all into one word, and that word were lightning or enlightening, I would do so, and hurl it with indignation against the cold, unfeeling, petrified callosity that seeks

the liberty of abusing nature and of being accounted respectable, under the pretense of following nature.

It must be evident to a perfectly candid mind that a being designed to be guided by reasoning intelligence and destined for immortality, if it has any right to be born at all, has a right to be born through a medium unpolled by the selfish gratification of degrading lust. Nature, unperverted, itself demands this. Coition, for any other purpose but of offspring and out of the seasons indicated by nature for the same, is an outrage against the human constitution and nature's pure law—an insult to intelligence and to the offspring thereafter born. It is shamefully abusive to the human tabernacle, which ought to be a fit temple for the Holy Spirit; it is below the animal orders of creation, which, when not brought under the influence of man, are more orderly in their multiplications than he. Moses could not find language to express his abhorrence of certain abuses that prevailed in his day, but said of one, *it is abomination*, and of another, it is wickedness, and of the whole, it is unclean, and consequently must be unholy, even when legitimate.

He declared that the land was about to spew out its inhabitants because of their abominations. Generation was truly the tree of knowledge of good and evil. Good, if confined to the use and to the order of times and seasons which the Creator designed and ordained in the beginning, and imparting a knowledge of good and good only, but evil and leading to a knowledge of evil and only evil in its abuse, perversion, misuse, and unseasonable action. Evidently, it was an untimely act of generation, the first recorded transgression of God's law, which drove the first pair out of Eden. And of the antediluvians at the time of the flood, Noah only was pronounced upright and PERFECT IN HIS GENERATION. They took themselves wives of whomsoever they chose, and went in unto them. And all the thoughts and imaginations of their hearts were only evil continually, and the earth was filled with violence. The first recorded fruit of natural generation was a murderer, and doubtless perverted generation and the fruit of the same was the cause why all but Noah and his family were allowed to perish. The same evils undoubtedly caused the destruction of the people of Sodom, whose detestable vice is still named from their city.

And it seems as though God was even now punishing the world for their abominable wickedness. What mean these horrible diseases which arise from perverted or excessive sensuality, if they are not the penalty of violated laws? What is the lesson conveyed by the perishing of seven and a half millions of people by famine in China, from three to five millions in Hindostan, half a million in tropical Brazil; famines in Morocco, in Russia, in Asiatic Turkey; hurricanes, killing people and tearing their houses in pieces; floods, covering immense tracts of country, and sweeping away the property and homes of the inhabitants; earthquakes, destroying thousands of lives and leaving thousands more homeless and penniless; diseases of cattle, diseases and pests of vegetation, as though man's wickedness and pollution had poisoned the elements of life, the air we breathe and the soil we tread.

Would the Creator and Governor of the universe,

think you, who had directed Noah to build the ark which saved him from the deluge, who sent his angels to drive Lot out of Sodom; who sent plague after plague upon Egypt while exempting his peculiar people; and even sent his best beloved Son into the world, that whosoever believed on him might not perish, but have everlasting life; would He who holds the world in a balance; who feeds the raven and notes the fall of a sparrow, suffer the offspring of this love and intelligence to be smitten with plagues like rotten sheep, and to be swept from the earth like cattle, if they were at all careful to obey his commandments?

How can creatures projected into mortal existence by lustful impulses, after laying in their helpless forming state nine months in defiled and polluted channels, and stamped with the varying moods of parents who regard neither the commands of God nor the uncorrupted laws of nature in the most responsible work of propagating their species, which should be the offspring of reasoning intelligence, but are much more frequently the offspring of unreasoning and insatiable lust for selfish carnal gratification; how can such keep the commandments of God? Can they? Not until they are regenerated and their desires are begotten anew in the spirit of truth and righteousness. While they are prowling through the world and fulfilling the lusts of their flesh and of their minds they are of less account to the world than so many cattle, because they are continually adding to its confusion, disorder and misery; are destroying more than they build up. No wonder the world is a pandemonium of crime and wickedness; when people assuming to be teachers defend the fundamental cause of trouble and disorder and try to make it respectable under the deceptive plea that it is necessary to health, to poison the fountain of life with insatiable gratification of lust.

So far as it has to do with health, reason and hygiene teach that health is more surely maintained by proper regulation of nutrition and exercise. Excessive nutrition and deficient exercise leads to vital waste and deterioration by the wrong channel. When man transgressed the counteracting penalty pronounced was "By the sweat of thy face shalt thou eat thy bread all the days of thy life. The ground shall bring forth thorns and thistles unto thee." That the penalty was intended to operate as a check appears from the teaching of physiology.

Carpenter, the most eminent physiologist of the present day, teaches that the cerebellum performs two functions, by means of two separate portions of its substance. Its first function is the regulation of motion, as proved by anatomical stricture and experiment; its second is the amatory function, as discovered, asserted, and maintained by phrenologists, and proved by the strongest force of pathological evidence. Carpenter upon this point holds the following language, involved in which the reflective mind will find a very important principle and a whole volume of advice to those whose passions are stronger than their moral power:

"That in some way or other either the central portion of the cerebellum or some part of the medulla oblongata has a special connection with the generative function, appears to the author to be indicated with tolerable

clearness by several pathological phenomena. That the great application to gymnastic exercises diminishes for a time the sexual vigor, and even totally suspends desire, seems worthy of consideration in reference to such a view. For if the cerebellum be really connected with both kinds of function it does not seem unreasonable that the excessive employment of it upon one should diminish its energy with regard to the other."—(Prin. Human Phys., p. 740.)

The names I have given are the names of large-hearted, royal-souled people, who believed that in thus subduing their selfish propensities, and dedicating their lives to God, they were living for others, rather than their own pleasure, or, rather, they sought their pleasure and found it in living for others, and felt that in setting the world an example of perfect moral rectitude and Godly self-denial, they were daily becoming the world's saviors—I mean saviors of mankind—not of the order and element in which they propagate, but of their weal and happiness. Their sympathies were world wide; they felt it necessary to practice what they believed was true. And it has been wisely said, "A good life has more power to reform the world than all the efforts of oratory."

Emerson truly says: "The soul's economy is to spend for power, and not for pleasure. The body is a vessel in which the elixir of life is stored."

Will a man [or woman] spend for pleasure? The way to ruin is short and facile. Will he not spend, but hoard for power? It passes through the sacred alchemy [evolution] according to that law of nature whereby all life [when restrained on a lower] climbs to higher planes, and bodily vigor becomes mental and moral vigor. Alimentation in higher laboratories, becomes imagery and thought, and in still higher results—courage and endurance. True thrift is to spend on the higher plane—namely, in spiritual creation, and not in augmenting animal existence. Man is not enriched unless through new powers and ascending pleasures; he knows himself by actual experience of higher good, to be already on the way to the highest. Truly enlightened reason, or judgment, a healthy intuition and wise experience, all approve of the foregoing as a true exposition of the law of human progress upward, and of true spiritual unfoldment. A true self-denial always strengthens. In it is no excess; and nowhere can these sentiments apply more pertinently than to the subject of continence. Again, he says: "There is an intimate interdependence of intellect and morals. It is true that genius takes its rise out of the mountains of rectitude; that all beauty and power which men covet are somehow born out of that alpine district. Those how have a higher degree of moral sentiment, a finer conscience, more susceptible, or which marks minuter degrees, an ear to hear acuter notes of right and wrong, such persons are nearer to the secret of God than others, are bathed in sweeter waters; they hear voices and see visions where others are vacant." I do not mention Emerson as authority, but as a witness who has clothed with expression some beautiful truths which must eventually appeal to and be approved by all rational understandings.

I think "Interested" will find much information of the kind requested in the second volume of "Graham's Lectures on the Science of Human Life," published by Fowler & Wells, Broadway, New York. It is a storehouse of facts and arguments. The whole work is an eloquent and lucid treatise on physiology, and plea for hygienic and vegetable diet.

#### WHAT "WIFE" MEANS.

Says Ruskin: "What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house-wives or house-moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over his head, the glow-worm in the night's cold grass may be the fire at his feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

#### THE EDUCATION OF THE POOR.

We do not expect good tables and chairs if the wood be warped and the workmanship bad; we do not look for fine strawberries if the roots be choked with weeds and the gardener careless of everything but watering at regular intervals; yet we expect children to grow into good men and women (and bemoan the depravity of the lower classes) when the development of the boy into manhood has been checked in every possible way, except that he has been sent to school regularly and taught to read and write. We expect a boy who has no playground but the street, no knowledge of the world beyond the city in which he lives, (except from reading books,) no experience of real pleasure to make life worth much to him, nothing to develop in him the love of the beautiful, except a chance tree or a stray sparrow; no knowledge of any power but that of money, and none that shall make it seem worth his while to do anything but try to get money—we expect him to be a good workman, a good husband, a good father, because we have told him in school it is his duty. Always hungry, we expect him to learn to be moderate; always between two huge brick walls, we expect him to develop into a right-thinking, broad-minded man; never knowing real freedom of mind or body, we expect him to learn self-government.—*Ex.*

Educate the masses, and the hewers of wood and drawers of water will be better citizens and produce better children, and the nation will be ultimately blessed—but educate.—*Boston Times.*

#### THE INSTITUTE OF HEREDITY.

EDITOR OF THE ALPHA: What could the Institute of Heredity do without your brave and talented little monthly? True as it is heroic, gitted as it is faithful, who does not wish it were weekly and with a hundred thousand subscribers? Every one a paying subscriber, too! Nothing in the nation of its dimensions pleases me so well. For certain reasons, to designate you and your readers from certain others, you are called *Alpha-ites*. For every reason call me an Alphaite, and one of whom I hope it can be truly said, "An Alphaite indeed, in whom is no guile."

Some of your Sheldon and Mason articles should be printed in letters of gold, in letters of living light and fire, to shine down into our moral and spiritual darkness like the constellations of heaven.

No paper in the world has more gifted contributors than yours, and their choicest gifts are greatly of the heart. On many of your problems, the heart is the best casuist.

Editors and orators, preachers and political economists count nations greatest whose populations count highest. Forty years ago our Emerson, now no more, said: "Let us rather ask how many Platos we have." Let the Institute of Heredity look to it.

Its anniversary occurs on the 30th of May. I wish the whole editorial staff of THE ALPHA might be there.

Mr. Moody, its faithful, indefatigable, unselfish right-hand man till of late, cannot be there. Two months ago he went diseased, disabled to his home, perhaps never to leave it more.

But he has done a grand and glorious work. Almost single-handed and alone he has called into existence, and set in vigorous, auspicious action and movements an enterprise, the most vital to human hope and human well-being for all time and all eternity that was ever inaugurated by mortal man.

The Institute of Heredity and THE ALPHA are worthy of each other. They are worthy the patronage and support of every lover of liberty, purity, charity and holiness, or *wholeness*. Many daughters have done and are doing virtuously. But these, in striking at the very root of all the evils that scourge mankind, and at the soil too in which those roots grow, these surely excel them all. Other agencies, mightier instrumentalities may be needed, may arise to outshine even them. If so, let them also be welcomed, and proportionately exalted.

PARKER PILLSBURY.

#### LINES WRITTEN BY MRS. BARBAULD.

Mme. D'Arblay, in her old age, told Crabb Robinson that every night she said them over to herself as she went to her rest:

"Life, we've been long together,  
Through pleasant and cloudy weather.  
'Tis hard to part when friends are dear;  
Perhaps 'twill cost a sigh or tear.  
Then steal away, give little warning,  
Choose thine own time,  
Say not good-night, but in some brighter clime,  
Bid me 'good morning.'"

## CORRESPONDENCE.

GOVERNOR'S ISLAND, N. Y., May 14, 1882.

MY DEAR MRS. WINSLOW: Thinking I may be able to distribute a dozen copies of the extra you intend publishing of THE ALPHA in July, I inclose \$2.00 as my small contribution. Wishing you may be successful, yours, affectionately,

C. M. WHIPPLE.

MAY 13, 1882.

DEAR MRS. WINSLOW: I subscribe for a few copies of your extra issues for distribution. I stand alone, and have for years, in my ideas of a chaste life. Am considered strange—something that is mysterious and insane; have been told by the man who holds the position of husband that no man would live with such a woman. He said he could not live a continent life; was wronged of marital rights. But he has lived for years, and is just as competent to do business as he ever was. Volumes might be written telling of the sorrows and conflicts of an escape from the city of destruction. This consecration cost all things. But it brings life, eternal life. The ways of righteousness are alone safe ways. A perfect obedience to the laws of God will lift us out of the terrible condition we as a race are in.

A person asks the question, Does any one know of men who do hard, manual labor and live on bread and fruit? I know of many. I have two boys who would never eat meat if plenty of bread and fruit were present. They were raised on fruit and bread cooked in various ways, and no boys ever worked harder at manual labor. And more, I teach my boys the truth as I read it in God's great Bible

Yours ever for the truth,

E. B. H.

HARTFORD, May 9, 1882.

DEAR MRS. WINSLOW: June is near, and my time is about up again, so I inclose my annual fee. THE ALPHA steadily improves. What a grand paper it is! God prosper it and bless you all! I know of no paper that the world needs so much as just this one.

Yours sincerely,

FRANCES ELLEN BURR,  
788 Main street.

EDITOR OF THE ALPHA: I received the "Saxon" pamphlet, and am more than pleased with it. I long to be able to place it in the hands of hundreds. If the sentiments and principles therein enunciated could become universally accepted, a moral revolution would be the result, and the very millennium begin. Were I able I would purchase hundreds for distribution. As it is I can only do so little I feel almost discouraged; but please send to my address two copies, and one to each address inclosed with this, for which find stamps.

Yours in sympathy,

S. C.

SOUTHOLD, LONG ISLAND.

EDITOR OF THE ALPHA: It seems to be now regarded as true by most all thinking men and women that in the same ratio of the decline of authority in matters of belief will the new religion of humanity come to the front to bless mankind, embracing among its fundamental principles of science the standard of THE ALPHA, so that eventually there will be one religion and one government over the whole earth, and in order to hasten this fond anticipation for the coming millions it is suggested to any who may covet the desire of enriching themselves by the memory in both worlds of good acts that they offer a generous reward for the best catechism of the human body or physiology for children, and in due time, when this becomes a text-book in the public schools, will this donation for humanity bear fruit, then the God of science, as described in the 19th psalm, will be everywhere worshipped, and the best part of this short school of life will not be worse than wasted in learning the ideas of frail man concerning God, heaven, hell, life and death, as is now generally the custom—as the work of reformers in this age is almost labor in vain, when people are continually propagating scrub stock. It is therefore suggested as a safeguard to society that THE ALPHA advocate the establishment of a board of experts in physiology and phrenology from whom all patrimonial candidates must obtain license before they can be permitted to perpetuate misery on themselves as well as posterity.

S. M. BALDWIN.

WASHINGTON, D. C., May 9th.

[For The Alpha.]

## ON THE STREET.

The bleak wind whistles down the street,  
The hurrying crowd go quickly by;  
They look at me, some with a smile,  
And some pass with averted eye.

I fold these tattered, dirty rags  
Over a heart once pure and white—  
I trusted—need I tell the rest?  
And—I am on the street to-night.

I'm called a foul and guilty thing;  
What if I am, who made me so?  
Am I in this deep sin alone?  
Yet all alone in this deep woe.

O, woman, you who ought to know  
How easily by its deep love  
A woman's heart is led astray  
In dismal paths of sin to rove.

I look into your eyes to find  
Some pity or compassion there.  
But on my pleading, aching heart,  
You cast a cold and icy stare.

You go to church and loudly pray  
That God would bless the low and poor,  
But I would rather when I beg  
For alms, you would not shut the door.

Your Bible reads that Christ once said  
"Go sin no more" to such as me;  
Is it a lie? For by your acts  
You say, "go sin eternally."

You take my tempters by the hand,  
And greet them kindly to your homes,  
But to their victim's aching heart  
No kindly word of welcome comes.

And is this justice? Yes, the worlds';  
It's something soon forgot in him.  
If I repent in bitter tears,  
They say, a cunning, artful whim.

I know not where to go, nor care  
If I could end this wretched life,  
For it, alas, has been to me  
Only a weary, weary, strife.

What can I do? I beg for death  
To end this pain. The river's near—  
It might not end it! Who can tell?  
At least I know, 'twould end it here.

D. L. H.

NORTHUMBERLAND, PA.

## THE CREED.

BY ELLA WHEELER.

Whoever was begotten by pure love  
And came desired and welcome into life  
Is of Immaculate Conception. He  
Whose heart swells full of tenderness and trust,  
Who loves mankind more than he loves himself,  
And cannot find room in his heart for hate,  
May be another Christ; we all may be  
The Saviors of the world, if we believe  
In the Divinity which dwells in us,  
And worship it, and nail our grosser selves,  
Our tempers, greeds, and our unworthy aims  
Upon the cross. Who giveth love to all,  
Pays kindness for unkindness, smiles for frowns,  
And lends new courage to each fainting heart,  
And strengthens hope, and scatters joy abroad,  
He, too, is a Redeemer, Son of God.

—Our Herald,

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