

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.

VOL. VII.

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WORKING WOMEN.

BY HESTER POOLE.

See ye not that woman pale?
There are bloodhounds on her trail!
Bloodhounds two, all gaunt and lean—
For the soul their scent is keen—
Want and Sin and Sin is last,
They have followed far and fast.
Want gave tongue and at her howl,
Sin awakened with a growl.
Ah, poor girl! she had a right,
To a blessing from the light,
Title deeds to sky and earth,
God gave to her at her birth,
But, before they were enjoyed,
Poverty had made them void.

Close upon her very heels,
Spite of all the din of wheels,
Shivering on her pallet poor,
She shall hear them at the door
Whine and scratch to be let in,
Sister bloodhounds, Want and Sin!

Hark! that rustle of a dress,
Stiff with lavish costliness!
Here comes one whose cheek would flush
But to have her garment brush
'Gainst the girl whose fingers thin
Wove the weary braiding in,
Bending backward from her toil,
Lest the tears the silk might soil,
And, in midnight's chill and murk,
Stitched her life into her work,
Shaping from her bitter thought
Heart's ease and forgot-me-not,
Satirizing her despair,
With the emblems woven there.—*J. R. Lowell.*

The above lines describe all too truly the sad fate of tens of thousands of working women in this country. Just how many, it is impossible to say. In every city,

"With the fingers weary and worn
With eyelids heavy and red,"

women are working from dawn till far into the night for the baldest necessities of life. Many are driven through poverty into the paths of vice. They are at the mercy of employers, and are too often underpaid, while it costs them just as much to live as it does men. In clothing manufactories girls are paid from ten to thirty cents for making pantaloons, and fifteen cents for vests. A reporter of the Chicago *Herald* declares that a statistician of that city who has spent five years in the study of woman's social position, estimates that there are 50,000 working women there engaged in all varieties of employment from ten to thirteen hours a day, at an average of \$2 a week. It is evident that this

alone will not support life. Either the unfortunate woman must have help from friends, or she must supplement her work by ambiguous methods. And this is only one city; think of the several hundred cities which have each their quota of poor working women. Many of them are intelligent, gentle and refined, and all hunger for just such comforts and happiness as you or I.

The reporter whose stirring article ought to shame the city into action for its working women, goes on to describe what the Y. M. C. A. has done for its young men. He continues—and he arraigns society at large when he arraigns Chicago: "Trade unions protect them from the parsimony of capitalists, ministers find both the time and opportunity to preach sermons to them, in which they appeal to them with words of sympathy and encouragement, while the laymen and sisters attract them with sociables, musicales and literary coffees, give them passports to their own private hearthstones, a welcome at the social board and not unfrequently a life membership in their family and business circles. Everywhere is the right hand of fellowship extended to our brave strong young men. If by an inherent defect in his character, and misfortune, any combination of circumstances, he wanders from the path of rectitude, if he becomes a defaulter or an embryonic sot, he has only to make his contrition at the mercy seat, plead for his intercession of pitying elders and deacons, and not only is his restoration certain and speedy, but he becomes the *protege* of the parish and the lion of religious society. All these efforts in behalf of workingmen, who have not only a monopoly of labor, but command remuneration which makes them sufficiently independent to require no assistance whatever, lose much of their moral sublimity when done to the exclusion and neglect of the workingwomen, a weak, helpless, hopeless, though not less worthy class of society.

How many ministers of the gospel are there in Chicago who address their Sunday sermons to our working girls and working women? Where is the congregation that includes them in its "set"? What welcome do they find at a church sociable? At how many fashionable receptions and private parties are they seen? There is not a single place in Chicago where a poor girl can find a glass of water or renew her toilet after the dust and fatigue of a tedious journey in search of employment. There is not a place where she can go to read and reply to an advertisement for "female help." No one has seen fit to open bath or calisthenic rooms for

her physical development. There is no clear responsibility from the boarding house that comes within her means. There is not one man of high legal attainments who has aided her to prosecute her rights and to recover the week's wages denied her by unscrupulous employers. Little or nothing has been done for her and nothing is being done for her. Nobody takes special interest in her except her own friends and relatives, if she have any, and they are frequently from necessity or disposition so neglected that the poor girl is left to find her own way through life as best she can without aid or encouragement.

A RADICAL WRONG

It is at the root of all this misery, a wrong so universal that it seems hopeless to touch the subject at all. And I do believe that the remedy is slowly yet surely to be developed. Such societies are needed as shall do for the working woman what has been so generally done for the working man. Yet they are only palliatives. There is something rotten in communities when sentimental institutions alone render life endurable to any one class. Such societies only temporize with established evils. By their unceasing efforts they infuse a few grains of soda into the general acidity which is working in the body politic. The great mass remains in a state of fermentation which perpetuates itself and grows by what it feeds upon. England is an example; it is rotten to its very core, with all its wealth, civilization, energy and commercial importance. The number of its paupers increases in an alarming ratio. No words can describe the filth, degradation and poverty which are found among its peasantry, not only in towns but in smiling, cultivated country lanes. And Ireland, debased, abused Ireland, clanks her chains in the ear of the Lion, and adds her menace to the fearful prospect. Yet England is covered with a network of rich, well-administered churches, asylums and hospitals, which intersect each other like her system of railways. They only foster the evils they alleviate. They appease a little suffering and much sympathy.

THE CAUSE OF SUCH EVILS

dwells in selfishness and unwisdom of men. Selfishness is only an extremism of self-love, which, like all extremisms is suicidal. They who grasp all, lose all. The noblest and divinest powers are thus inverted or perverted, and the delicate balance, the beautiful play of faculties whose harmonious action constitutes a rounded character, is lost. And they who dress in purple and fine linen as well as tramps, in their race, have to suffer the penalty. The remedy we ought to be in counterbalancing this acid element, this poisonous accretion of subverted rights and perverted power, with the positive action of justice and love. Nor can this be done by legislation. It can only be attained by a patient, long-continued education of the people, by such enlightened methods as will unfold and harmonize the faculties, and inspire men with veneration for principles. We say nothing of the leveling theories of socialists and communists. For if all property and land on the surface of the globe were to-day equally apportioned to mankind, in a year the greater share would be in the hands of the

study, the able and the energetic. There would still be the skillless and purposeless, the cunning and remorseless, as well as the filthy, dishonest and industrious.

The remedy must go deeper than man's love. It must come from the slow process of unfolding and opening the spiritual nature, so that man shall be helped to be neighbor and cease to do him wrong. It must begin with individuals. As the natural tree grows little by little, atom by atom, so must the organic tree. And all such agencies as carry forward this work, all such publications as the *Journal*, which are fearless in pointing out the truth and the right, are assisting to stir the soil and let in the light and air about its roots. It can not be legislated into maturity, though law can ward off what would be injurious to its life.

Meanwhile, the weakest, the most delicate, the feeblest suffer most. O woman! how has the growing girl been thy direct scourge! Crucified in every way, compelled to sell thyself for the very means of sustenance, tempted by thy holiest affections, the love of the beautiful, thy self-sacrifice—the weary ages re-echo to thy sighs. Thou art sold, though thy chains are often concealed beneath flowers. Thy day has not dawned. In the East the horizon begins to redden, and thou shalt yet see the fair morning, when thou shalt receive the natural heritage of equal rights and opportunities.

Institutions should be made to be helpful, not prone to the incontinent. Bethel's Bowery, established by Jennie Collins, a woman in Boston, is one of the best. It is a link to connect the right woman and the right place. There is much suffering among working women for the want of just that. There ought to be agencies in every village and city, where women who have no home or who need to work outside, can register her capacity and desire for employment. A kind, experienced woman in charge, should be ready to encourage, advise and direct. There, with the reading rooms, lyceums and associations now used by men, free to both sexes under proper restrictions, and under good management, the working woman would find her condition greatly ameliorated. Not, however, till she is paid a fair price for her labor, which will be when there are more vocations open to her, and when she can have the training to fit her to fill good positions in a competent manner. But as long as such great numbers can do only the most common kinds of work, those kinds will be overcrowded and the price must be ruinously low. At present, young women, keep out of cities, unless you have friends to care for you and give you homes until you are self-supporting. The country seems slow to your inexperience, and the city brilliant and attractive. But the fierce bloodhounds, Want and Sin, lurk on every corner to rend and destroy your innocent lives. Be vice congregates, ravenous for its prey.

Beside the costliest churches, in the rear of marble hotels filled with every luxury, ruined girls are daily dying shameful deaths. Many come from country towns and farm houses to look for work, unskilled in any craft, full of hope that some "good luck" would give them easy places and good pay. The article from which I have quoted tells of serving girls in Chicago, who sleep in piano boxes exposed to inclement weather,

as well as vicious influences, when out of work. The industrial homes are too often neglected and badly managed, and the Working Woman's Homes are even worse. As the writer of the article from which we have quoted aptly says: "After they have fallen there are institutions that will take them in and labor for their reformation, but so long as they remain virtuous there is no salvation for them, unless they receive large salaries." Again, speaking of the boarding house established in Chicago by Woman's Christian Association—and it is similar to those in all other cities—"Once in, she has the glorious Christian privilege of paying from \$3.50 to \$6 per week for board, in advance, doing her own chamber work, attending morning and evening devotions and running the risk of being locked out if she fail to report before ten P. M. The institution is intended for aristocratic, female professionals and shop-girls with an income of not less than \$10 per week." Surely this is not a cheerful prospect for girls who cannot expect to earn over a dollar a day at the most.

No, the day of the working woman has not yet dawned—the day when all shall work and yet none need to overwork. And at present, they who are charitably inclined and have money, too often give it thoughtlessly to the already broken down and depraved, or send it to Booriboola Gha to convert the heathen. In future papers we will consider the best avenues now open to women, including some which have been recently tried. Meantime, look about you, think, persevere in something which attracts you, try to become skilled in it, and—keep out of cities.—*Religio-Philosophic Journal.*

[Translated for THE ALPHA from Frobel's *Pedagogies*, by Mary Ellen Mann, Washington, D. C., June, 1882.]

"KOMMT, LASST UNS FUER UNSRE KINDER LEBEN."

(Come, let us for our children live.)

At the conclusion of the old and beginning of the new year man almost involuntarily reviews the disappearing period of his life.

At the expiration of a year he looks backward for a ray of light, which, like the setting sun, will illumine all objects, and upon which man's gaze may rest.

Musingly he glances, his soul moved equally by the departure of the old year and the greeting of the new, considering the things which he has accomplished and those which he has left unattempted or unfinished in the year now waning, at that for which he has striven and which he has not attempted; that in which he has succeeded and at that in which he has failed; at what has been helpful or that which has hindered. He examines that which he has attained and that which has withdrawn itself from his endeavor, and inquires the result of his successes and the consequences of his failures. He compares the substance of the attained with the spirit of his desires, and searches for the reason why many things, seemingly near him, have eluded his grasp. The strivings of the old year, which justify themselves to his mind enliven him, and as he finds within himself new germs for further action, his mind and heart are filled with added power to enter upon the new year.

He searches for the means by which his endeavors may be reached in the shortest way, and considering

everything, stops before that which contains the essence of all, which is the last reason of the correct understanding and treatment of that which life in its totality gives, and asks himself: May not man—my child—on its first appearance upon earth receive a correct development of his individuality—a correct education, which will lead to the all-sided attainment of his destiny—a comprehension of that which is called *life*? Whatever man wishes, whatever is deeply grounded in his nature, he furthers. He comprehends that he is not a man alone, but a unit of the human race, of the community in which he lives, of the family with which he is united. That alone he can do but little; united with those of a like mind, much may be accomplished, each working for all and calling to those of similar feeling, "Come let us for our children live," and knowing that through carrying out this summons we live for our own best selves this call becomes prominent and helps us to find sympathy and harmony in the breast of man.

The all comprehensive soul sees this call manifest as a world-thought, in the whole universe of which man is a member. Do not the elements, the sun, with all the stars, tell it to the earth with all its creatures, with all its children, with all the forms which cover the earth? Does not each plant say, each of its parts say it to each other, silently from its seed in its place? Yes, through all nature, where life and activity are manifested. The kernel, containing within itself the characteristics of the whole tree, striving to develop and complete itself. Through all we see this thought, "Come, let us live for our children."

What nature pronounces as the grand law of life should not man also pronounce? This call not only hopes to find sympathy but approbation and execution, for man is more than any other created being in nature, and the child is more than the germ of the plant. As the kernel contains the nature of the whole tree, thus each individual contains the nature of humanity, and is not humanity born over in each child? Who has ever fathomed it? Does it not rest with God?

This call, therefore, uniting everything as in a central point, at the waning of the old and the beginning of the new year, becomes the real duty of life, transporting us into the midst of life, uniting men, linking their lives together, blending the creature with the creation, even with the source of all life—the Creator—who has said "let us make man in our own image."

Therefore, *Come, let us live for our children.*

FIT FOR A HUSBAND.

R. J. Burdette, in the Burlington *Hawkeye*, gives "Advice to a Young man" as follows: "You say you demand the noblest type of womanhood in your wife. If that is the sort of woman you want, marry Nora Mulligan, your laundress's daughter. She wears cowhide shoes, is guiltless of corsets, never had a sick day in her life; takes in washing, goes out house-cleaning, and cooks for a family of seven children, her mother and three section men, who board with her. I don't think she would marry you, because Con Regan, the track-walker, is her style of man. Let us just examine into your qualifications as a model husband after your own

matrimonial ideas, my boy. Can you shoulder a barrel of flour and carry it down to the cellar? Can you saw and split ten cords of hickory wood in the fall so as to have ready fuel for winter? Can you spade up half an acre of ground for a garden kitchen? Do you know what will take the limy taste out of the new cistern, and can you patch the little leak in the kitchen roof? Can you bring home a pane of glass and wad of putty and repair damages in the sitting-room window? Can you hang some cheap paper on the kitchen? Can you fix the front gate so that it will not sag? Can you do anything about the house that Con Regan can? My dear boy, you see why Nora Mulligan will have none of you; she wants a higher type of true manhood. You expect to hire men to do all the man's work about the house, but you want your wife to do everything that any woman can do. Believe me, my dear son, nine-tenths of the girls who play the piano and sing so charmingly, who you, in your limited knowledge, set down as 'mere butterflies of fashion,' are better fitted for wives than you are for a husband. If you want to marry a first-class cook and experienced housekeeper, do your courting in the intelligence office. But if you want a wife marry the girl you love, with dimpled hands and a face like the sunlight, and her love will teach her all these things, my boy, long before you have learned one-half of your own lesson."

The same author, discoursing on the rights and wrongs of women, says: Our wife wants a dress. After two or three or half-dozen stores have been ransacked for goods the dressmaker is sought out. The matter of measurement is tedious, and then the matter of fitting is one of numerous and repeated trial. Finally the dress is finished and sent home. Then it is sent back to be taken in here and let out there, and at last, after the customer has been fitted more times for that one dress than her husband has been measured for three or four years, the dress comes home for the last time, and is pronounced by the wearer, her friends, and the dressmaker as a beautiful and perfect fit, and is finished.

Beautiful it certainly is, far more beautiful than her husband ever wears. Colors and material, style, blending shades, and contrasting bits of color, all in the perfection of good taste. No man can improve upon that. But it isn't finished. When it is completed as far as the skill of the dressmaker can finish it, and it is put on, it has to be pinned somewhere, sometimes in two or three, often in half a dozen places. It always requires a pin. Leave out the pin and the dress is all away somewhere. On all this broad continent there is not one American woman who can dress so as to make any kind of appearance in good society without pins.

Now, suppose our tailor should send our suit home, and we had on the coat and had to pin it at the back? Or suppose there were no suspender buttons aft, and we had to use pins there? Suppose we had our shirts so we would have to pin on the collar—how long would such a suit of clothes stay in the house? Who would be responsible for the language used by the man who has to pin his coat? No tailor would dare tempt the wrath of an independent man. But woman—alas, she patiently pins on the dress that she paid some \$30 or \$40 to make, and doesn't think anything about it. We will

not pursue this painful subject. Let the woman of America take up, and think about, and learn, in the noble independence of womanhood, to make their clothes before they put them on.

For The Alpha.

WHICH THE WORSE CRIME?

In talking with a lady a short time ago, upon the degradation of the Sandwich Islanders before they were christianized, I spoke of how they strangled or buried alive one-third of the children borne, and of how very degraded a people must become to do such things, she answered me with the question, "Is it worse than murdering the unborn children in this enlightened land by their own mothers?"

Her answer gave me a new view of this crime, and I thought it would be well to present the question to the mothers of our country for consideration.

Which crime is the darker, which brings the worse results? I answer, abortion, for this not only kills the unborn but ruins the health of the mother and prostitutes her better nature, and brings untold misery to her. How many mothers would shudder at the thought of the first crime, while they commit the last with very little compunction.

It is a terrible sin, that is staining the character and ruining the health of thousands of our American women to-day, and there is great need of such papers as THE ALPHA to cry out against it. Go on with your good work; speak to the consciences of our country's women and awaken them to the enormity of this sin.

It is a grand and noble work you are doing, and when men have learned that a pure and continent life is the only happy life, and that love, sweet and precious as it is, can only be retained by the virtuous husband and wife, then there will be no need for such papers to cry out against the sin of abortion, for wifehood and motherhood will be the dearest and best condition women can know, and all will choose these to bring them purest joy.

MRS. ADA DOWSON.

WICKEE, MONTANA.

CULLED FROM THE FRENCH REVIEWS, &c.

The June number of *Le Droit des Femmes* contains an admirable reply by Madame Emilie de Morsier to M. Chas. Fauvety's article on prostitution in a former number.

In considering the work of the Federation M. Fauvety was struck with two things: "The importance of the labors accomplished within the association," and "the paucity, not to say nullity, of the results obtained."

Madame de Morsier does not admit the second part of this proposition to be exactly correct, and cites the various outside results already obtained in the different countries, mentions that "in America the partisans of the license system have several times been foiled in their efforts to establish it." She classes M. Fauvety among "dangerous friends," because though speaking of prostitution as a social shame, and a cancer eating into the heart of society he complains that the Federation, by demanding the abolition of the regulation of prostitution and not prostitution itself, has limited the ques...

tion. It seems to Madame de Morsier that the Federation could not have done otherwise than demand what it has demanded, for immediately upon demanding the abolition of prostitution it would have been obliged to decide the question, what is prostitution? She concludes her remarks to M. Fauvety with the following words: "When after having defined prostitution and formulated your law you have won over to your ideas representatives from all the people of every shade of religious feeling, of all philosophical or political opinions as the Federation has done, on that day we can discuss the value of your method, not before." Then closes with a few words to women from which I extract: "There is to-day in every country of the old world an institution founded or tolerated by the governments which is neither more nor less than the slavery of women. According to this system a woman does not belong to herself, nor has she the right to live in that liberty which men have acquired for themselves through bloody conflicts, in which woman, by the way, has displayed no less heroism than they. It is right, so they say, that woman should not have the liberty of doing wrong; she should be more virtuous, more chaste than man.

Now, after having propounded this principle of unequal morality for the two sexes, reserving the good part for the woman, what do they do? They decide that every woman who does not come up to this ideal of chastity shall be punished, in this wise: The police takes her, subjects her to a bodily inspection, inscribes her on an official register as a prostitute, and gives her a card which authorizes her to continue to prostitute herself provided she complies with certain regulations of the administration. Not having been an angel she must become a demon.

Under the shelter of this system terrible things happen which are but its natural consequence. Those who live by this vice, who in one way violate the law under the protection of the police, violate it in ways unauthorized, and the police shut their eyes to the fact, lest facts should come to light which would be its own condemnation. Women are shut up in these houses, maltreated and subjected by force to all the infamies of drunken debauchees. "The trade in white women" is organized from one country to another. Minors are sold, falsifying their birth registry; little girls are violated in houses protected by the State.

At Brussels members of the Federation found a little girl shut up in a dark room; she said she never saw the sunlight. Another child threw herself weeping into the arms of a member, begging him to take her away. I knew a poor little girl in Paris who committed suicide because she was registered against her will.

And while these things are being enacted day by day, while the cries, the tears, the blood of these miserable women rend our hearts and suffocate us with indignation and anger we are told to wait, not to demand the abolition of regulation first, but to give philosophers and legislators time to decide upon what is prostitution and the manner of reaching it by laws. No, we will not wait; this so-called prudence is not a method to be employed by those who have looked into these

horrors and who by sympathy feel the tortures of these unfortunates.

The *police des mœurs* is an infamy, an injustice; we demand its immediate abolition. This may not be the opinion of philosophers; it is, however, that of women.

EMMA A. WOOD.

KINDERGARTEN.

MRS. ELIZABETH P. PEABODY, the writer of the article below, attended the convention of the friends of Froebel which convened at Detroit June 21, 22 and 23.

Attending three sessions a day for three days, closing with a banquet, although 80 years old she was a most interested and active participant in all the proceedings, taking part in discussions and addressed the meeting more than once. She is a most remarkable woman and a beautiful example of what may be accomplished by an active mind, a pure life, and a philanthropic heart. Her whole life has been given most successfully to educational work, and now in her happy old age she is devoted to the interests of mankind through the culture and development of our little ones. The following beautiful address confirms all this and more. What a reproach to our helpless, sick and nervous young women who turn to what is called their natural protector for support, and have no time or thought for anything outside their immediate surroundings. "The soul's economy is to spend for power, not for pleasure":

SOME EFFECTS OF THE KINDERGARTEN UPON ADULTS.

We have heard many kindergartners say—and we believe it is the experience of all—that in their attempts to guide children into sweet courtesies and noble generousities to each other, they have found themselves self-reproved by comparing themselves with the children in their own temper of heart and mind, and habitual conduct in life; and it is the testimony of all the charity-kindergartners, that the poor parents are continually expressing gratitude for the moral influence their children bring from the kindergartens into their dreary homes. "Mother does not beat the children half so much since they have been in the kindergarten," said a girl of sixteen. "She thinks your way is the best." "The kindergartner says God gave us our hands to do kind and beautiful things with, not to strike and hurt," said a little child to its mother who had boxed its ears for some trifling misdemeanor. (The mother herself repeated this speech to the kindergartner with repentant tears.) "My boy is as polite as any gentleman since he has been to that kindergarten," one forlorn-looking laborer was heard to say, in a tone of gratified pride, to another, on Harvard square, Cambridge, in the time of the panic, when multitudes had been thrown out of work and degraded by idleness, having almost entirely lost their self-respect, and needing the elevating effect that was produced upon them in a marked manner by finding in their own children proofs that all the possibilities of beauty were to be found in the fruit of their own loins.

This reaction of the children on their parents was one of the delightful surprises of the first charity-kindergartens. A multitude of touching incidents might be cited, but there is space in this article only for one, which is also the most remarkable one known. There was a child of four years old in one of the free kindergartens of St. Louis, who had a wonderful voice for singing—like Nilsson's or Jenny Lind's—so superior that it could be clearly distinguished when all the children were singing together. People were in the habit of going to the kindergarten to listen to it. The parents of this child were very poor and lived over a low saloon, and were in the habit of letting out the little thing to the saloon-keeper to carry around the glasses of beer to the customers, accompanying the act with a song to each, for which the parent were paid a trifle; but soon the kindergarten revealed the child in such a light to the mother that she put a stop to this profanation of childish innocence, foregoing the money. Some time after, the manager of a dramatic circus company offered the parents five hundred dollars a year for the services of the child as a singer. The mother replied that she must consult the kindergartner, who, by asking her one or two questions, in a few minutes determined these poor people to refuse the offer lest the child should be injured! A subsequent offer from another party, of an hundred dollars *for one night*, was also spurned; and it need hardly be added that this little Emanuel "saved her people from their sins." This redeeming vocation of childhood, so emphatically taught by Jesus, is also exemplified by the effect upon the kindergartners of their intercourse with the children. They begin to feel it even in the training school. Nothing is oftener said there than that their study has opened to them a new idea of life. "It is simply unutterable!" was the exclamation of one. "There never were such effectual unpharisaic missionaries among the poor as these little children," said the charity-kindergartner of the Anthon Memorial church of New York. "There has not been half so much claim lately upon Mrs. Shaw for charitable assistance from the parents as there was at first," said the inspector of her charity-kindergartens in Boston. Is not this method of developing the human being, perhaps, the second coming of Christ, whose triumphs, the prophet says, "a young child shall lead"? Is the Christ-child anything but *childhood received* in the name of Christ? That the gracious effect of the reciprocal manners of the children and the kindergartners who act out the method of Froebel, is felt by the latter as well as by the former, was observed in a special case. It was that of a kindergartner of wretched health from infancy, who had had a life of great trial for self-support as a teacher, and, while able and faithful to the principles imbibed from one of the best normal trainers, was of so querulous a habit of mind and of so jealous a temper, and had so little imagination, that she seemed unable to conceive that sincerity of character might consist with courteous manners; and that a delicate timidity of temperament was not necessarily a want of moral courage and integrity; so that her countenance became most repellant, and her usual conduct toward adults unpardonably belligerent; but when looking at

the children in the kindergarten (and only then) all this ugliness of aspect passed away from her countenance, which became absolutely sweet and benignant as she exchanged beaming looks with them!—*Education.*

BE YE NOT SELFISH.

The world has always condemned the selfish and the egotistic. All acts of benevolence and kindness are universally admired. Every one desires the good will and good wishes of others. To obtain these we must try to deserve them. The instinct of self-preservation naturally leads to selfishness. The desire to possess the comforts and luxuries of life leads to selfishness, and above all, the intense craving to have our own way leads to selfishness. Therefore, it is that those who would become unselfish, loving and charitably kind, must be ever on guard lest they give way too much to their own wishes and become selfish and grasping, and infringe upon the rights of others and destroy the legitimate happiness of those around them. There is also, on the other hand, a danger of being too kind and too generous; and thus instead of benefitting the object of our love, we shall render them selfish and thoughtless of the rights and enjoyments of others.

A mother in her blind love and adoration for her child will sacrifice her own will and her own pleasure to gratify its desires, whims, and passions, and, in time, that child will almost inevitably grow tyrannical, selfish, and overbearing. When crossed in its wishes it will give way to insane fits of anger, ruining its own health and happiness and the pleasure and comfort of all around it.

The husband who studies solely to please and gratify his wife in all her exacting demands, not only makes her intensely selfish and careless of the happiness of others, but he becomes himself a martyr to her unreasonable desires and unchecked passions. Humored in all her wishes she selfishly tyrannizes, not only over her husband, but the rest of the household. She forgets her duty to the chambermaid, the cook, and the housekeeper, and demands of them sacrifices that no generous unselfish person would ever think of asking from another. The joy of giving, the bliss of yielding, the happiness of a self-sacrifice for others' good, are unknown to those who seek only their own gratification.

Do you know, my friends, that true generosity and unselfish justice would blot from earth all quarrels, all murders, and all lust, passion and intemperance?

If we carefully consider the happiness of those around us, should we ever have occasion for a cross word or an unloving act? It is more blessed to give than to receive. There are but few of us who have not felt how much more joy it is to yield a point than to selfishly insist in having our own say so.

It is better to lose somewhat of our own rights rather than give way to fits of anger and passion, for every moment of rage we indulge in, is a step towards the grave. Anger poisons the blood and sows the seeds of death all through the system. Many an attack of paralysis, apoplexy, diarrhœa, sick headache, or heart disease, has been brought on by a sudden fit of anger and selfishness.

The verdict "died by visitation of God" should very often be rendered "died by indulgence of selfish passion and vindictive rage."

The unselfish wife or mother will always do that which she thinks will conduce to the highest happiness of husband and child. To simply try to always please is not enough, or rather it is too much, for it is over-doing. We may please a child by giving it fire to play with, or letting it eat unhealthful food, or giving it its own way unwisely. But this will not lead to its highest good or purest happiness. So we must guide and restrain as well as yield and give. A wife may be far too submissive and yielding to her husband, and thus create in him a tyrannical and despotical disposition which will make them both miserable and unhappy.

If we were always as courteous and gentle in our families as we are when among strangers, that true mean would be reached, and love, charity, and forbearance would reign in every home. Over-worked husbands, broken-down mothers, and ignorant, half-starved and diseased children would give place to a happy, healthy, and wise generation who should bless and beautify the earth, and "replenish it" with all that is good, grand, and noble.

"O fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is
To yield and thus be strong."

ELMINA DRAKE SLENKER.

EMERSONIAN APHORISMS—SOLID EXTRACTS OF TRUTH.

Beautiful manners spring from self-control and a kind heart. There is no beautifier of complexion or form or behavior, like the wish to scatter blessings.

Shallow men believe in luck and circumstances; strong men believe in cause and effect.

Skepticism is unbelief in cause and effect. The true meaning of "spiritual" is REAL.

To make our word or act sublime, we must make it real. Sincerity is the property of the universe.

Against all appearances the nature of things works for truth and right forever. Primordial atoms are pre-figured and predetermined to moral issues, are in search of justice, so that ever the right comes uppermost; in the end justice is done. Self-poise belongs to every particle and rectitude to every mind.

All things go by number, rule and weight. Relation and connection are not somewhere and sometimes, but everywhere and always. As we are, so we do, and as we do, so is done unto us.

It is our system that counts, not the single word nor unsupported action. We only believe as deep as we live. That only which we have within us can we see without.

Every one's task is that one's life-preserver; a just employment is the best insurance. The conviction that our work is dear to God, and cannot be spared defends and sustains us. A high aim is curative, and reacts on the organs and resources of the body. Who would be great and good in the future must be great and good now. Immortality will come to such as are fit for it.

Vigor is contagious, and whatever makes us think or

feel strongly adds to our power, enlarges our sphere of action. Nothing is impossible to him who can will. Is that necessary? That SHALL be is the law of success.

All revelations, whether of mechanical or moral science, come first to single persons. The attraction of the happy conditions of life is the pledge that they are within reach.

Our prayers are prophets, but there must be consistency and constancy in the petitioners. (*Emerson*, with some slight changes.)

Put your hands to work, and give your heart to God.—*Ann Lec.*

There can be no defeat in that spirit which is moved at all times by the largest, purest purposes of which it can conceive.

No subscriber surely can afford to lose a copy of THE ALPHA. I wait for it as for the morning light in the opening spring. Every death by "Toy Pistol" is an argument for it. And scarcely a day passes without numbers of such arguments. And do you notice that almost every body seems to be armed with dirk or pistol? Even many women! As why should not women be if men are! Indeed, whether men are not! The terrible dragon's teeth sown in the war of rebellion are now ripening into frightful harvests of armed young men and boys, and even women and girls! and death by accident or assassination is of constant occurrence! So let us push on the claims of "*The Institute of Heredity.*" We reap always what we sow.

Hastely, yours,

PARKER PILLSBURY.

SPEAK OUT.

BY EVA A. H. BARNES.

Speak out whatever word of truth
Thrills deepest in your being,
Nor wait for sympathetic praise
Or popular agreeing;
But, whatsoe'er the music waked
Within your soul's deep measure,
Stand bravely forth before the world
As witness of your treasure.

Seek humbly at the shrine of truth
For token of her favor,
Accepting with a thankful heart
Her gifts whate'er the savor;
Then fearless speak the given word,
Proclaim "The light is breaking!"
And it may prove the signal note
For freedom's grand awaking.

It matters not the harvesting
Or time of its appearing,
Yours but the task of sowing seed
With faithfulness, unfearing.
And when the magic word has gone
On its God-given mission,
Lo! myriad hearts in glad refrain
Catch up the chord elysian.

So whatsoe'er shall come to bless
Your spirit in the telling,
Speak out, my friend, with glad impulse
And keep the anthem swelling;
Till over all this fair domain
Mankind shall dwell as brothers,
And truth assert her royal sway
In loyal work for others.

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

Subscription and Advertising Rates.

SUBSCRIPTIONS:

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Single copies	10 cents.

ADVERTISEMENTS:

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

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 some times be longer.

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

THE ALPHA.

VOL. VII. AUGUST 1, 1882. No. 12.

To THOSE who have sent orders from Mrs. E. R. Sheperd's new physiology, "For Girls," we are sorry to inform them the book is still in the bindery where, for some unexplained reason, it is delayed. The publishers regret this, and have promised that it will be ready for the market in a few days. We gave our notice last month from the advance sheets. It will pay to wait for it.

THE *Colorado Antelope*, a Denver monthly edited by Mrs. C. M. Churchill, is submerged into a weekly, under the name of *The Queen Bee*. Like *The Antelope*, *The Queen Bee* strongly advocates the political equality of the sexes and justice for all. It is a very original, amusing, and high-toned family paper. Denver is happy in having such a womanly paper to fashion its character and opinions.

WE WISH to acknowledge the courtesy of the editor of *The Bergen Index*, Hackensack, N. J., for four voluntary insertions of advertisement of THE ALPHA.

Likewise a similar kindness, with editorial commendatory notice, by editor of *Morning and Day of Reform*, of Chicago, H. W. Adams and Emma Mallow, editors.

And a long continued advertisement of ALPHA in *The Asylum Appeal*, Napa, California.

We are very grateful for all these evidences of sym-

pathy and co-operation and shall gladly reciprocate whenever we can render any service to these good friends.

WE WISH to return grateful acknowledgment to our friends for their very liberal response to our appeal for the circulation of an extra large edition of July ALPHA. Four thousand copies was a goodly number to permeate the homes, and we hope the understanding of two or three times that number of new friends and readers. They have brought many responses from minds that have been ploughed and harrowed with suffering and discord, an unusual number of gentlemen have written their allegiance and co-operation, more generous in number and hearty in expression than we have heretofore received.

We cannot refrain from quoting some sentences from a few of those letters. Hope it is not a breach of confidence.

One writes:

DEAR FRIEND: I have succeeded well in distributing the fifty copies July number sent. Have given to two ministers and the doctor of this place, also to the schoolmaster; no comments, except from the doctor who is a friend. I do not believe there are many who live a wrong sexual life, who think they can defend themselves. The knowledge of sin tends to make cowards of mankind. I hope that you receive much encouragement. I know that you are conscious of being sustained by a higher power than man's. How loth man is to even turn towards the right path. But after all when one studies a few of the many conditions, both mental and physical, that beings are in when brought into the world, we do not so much wonder at it.

GEO. W. S.

RESPECTED WOMAN: I enjoy reading THE ALPHA more and more. I shall always keep your reply to Dr. Foote. No one must ever lower the standard of reform, but if possible raise it higher. I was pleased to read that you were to get out an extra good number for July. I will send for twenty copies of it to distribute among my friends, and to do missionary work with, and I hope to be able to send you a few subscribers. The world is much in need of the reform you are trying to teach. We need not look for much of a change in social life till woman is looked upon by man as his equal if not superior. When the glad day comes that she has control of her own person, we may then look for a purer and better race of beings. The truths you are trying to teach mankind are grand and noble and Christ like. I much admire the principle of charity for the fallen, the charity that Christ showed the fallen woman is the same kind of charity that will save them to-day. We must not point the finger of scorn at them, but lend them a helping hand, and have a kind word for them, and in that way we can bring many of them out of paths of sin. May "Alphai-m" hold the fort, and whiskey, tobacco, and strong animal food be made to give way to the principles of reform. Brave sister, do not grow weary in your work, and in the future your reward will be great.

Another says:

I am working hard for the circulation of THE ALPHA, hoping to encourage its publishers and bless my fellows with a knowledge of its noble teachings. In a measure it has been my saviour. I am a healthier and stronger man since I obey its teachings. Enclosed find \$1.00; send me five copies of July number and several of your tracts. May God and His good angels be ever with you and your good work is my prayer.

Still another says:

We have tried a continent life for nearly fifteen years and consider ourselves competent witnesses, not only of its possi-

bility, but of the aid it had been in introducing us to a higher, purer, sweeter life, happier and more satisfactory every way. This law should be as strictly observed by intelligent beings as among brutes. The holy power of procreation never should be prostituted to sensual pleasures.

We are in hearty sympathy with your good work and bid you God-speed. A vast host are against you. But one with God is a majority. Remember that we pledge ourselves to the cause of purity for life. We are of opinion that we are fathers and mothers to our own children. They are begotten in our own image, bodies and souls. God does not make the souls and leave the rest for us.

The above is signed by both husband and wife.

Wonderful truths are presented to our minds through the pages of your paper. Who can doubt wherein consists man's rebellion and depravity? Who can doubt God's judgments daily upon our race for their perversions and wickedness?

I have finished reading THE ALPHA through and wish I might put it in the hands of every one of my friends, and feel that they would do the same. But, alas! they are *so afraid*, but deal with the results, brought about by disregard of these. They are willing to battle manfully. May God speed and bless you is the sincere wish of your friend.

All of which strengthens our purpose to persevere and continue to proclaim the truth, whether men will hear or forbear.

THIS NUMBER completes the seventh volume of THE ALPHA. In looking over our work we are filled with adoration for the Guiding Hand that has led us on thus far in safety. We are filled with amazement that we have been sustained so long in harness. What a blessing is the veil that obscures our future! Could we have foreseen the toil, the anxiety, the outlay and the slow returns of the past seven years our heart would have died within us and our hands would have been paralyzed by our side. Now we can view the ground passed over and select the restful spots, the difficulties overcome, and the satisfactory results that are scattered along the road. Having taken a retrospect, we return with confidence towards our future, and "go forth with a brave and cheerful heart" to meet whatever it has in store for us.

"The path lies onward up the hill
Though every milestone be a cross,"

asking our friends to sustain us as heretofore with words of encouragement and pecuniary aid. After seven years' ploughing, tilling and sowing may we not look for some harvest, may we not expect the patronage of THE ALPHA will this year be so increased that something more will be realized than merely paying current expenses? In the years that are passed we have invested much time, money, and labor in this reform. Now we hope to be able to employ an assistant, who, by sharing the labor, will give us more time for studying the different problems germane to our subject.

Will our friends promptly respond to the invitations enclosed, to renew their subscriptions, and will they

make all reasonable efforts to secure for us one or more paying subscribers? We ask it for humanity's sake.

A FRIEND writes in a private letter: "I am eager for the July ALPHA to see your conclusions regarding the late execution, and the blood-thirsty spirit evoked. Something surely is 'rotten in Denmark.' Who can be indifferent to the cause, or not seek a remedy."

We had an article on legal murder prepared for the July ALPHA, but it was crowded out and we felt a sense of relief that it was; not that we were indifferent, but because we had become so heart-sick with the dreadful details of the legal tragedy consummated so recently in our midst and so horrified with the obscure moral perceptions of some of the best class of citizens, not to mention the moral fog in which the masses habitually exist, that we were glad to draw a veil over the scene and wait till the first shock was over, that we might look at the conditions more dispassionately. But the facts remain ghastly and grim. Time or distance can never soften their ugly outlines. When shall we become a Christian people? When will the gentle voice of the loving Jesus be heard above the thunders of Mount Sinai? When will a redeemed humanity exorcise the spirit of revenge, the cry of blood for blood in our hearts and slay the were wolf, who is still something more than a myth with us? He is a hungry, gaunt, pitiless fiend, gnawing and goading the heart of man. The horrible spectacle of a nation claiming to be enlightened, civilized, scientific, humane, clamoring for the blood of such a pitiable, misbegotten wretch as Guiteau, one who, by the marital crime that gave him existence, was placed outside the limit of responsibility; one whom members of his own family had for many years known to be an unsafe person to be at large. No one denies guilt; the intent of his cranky brain was to kill President Garfield, and that the bullet failed in its fell intent was no palliation of his crime. But the most lamentable and pitiable part of the whole tragedy is the fearful spirit of revenge exhibited by the American people—a sentiment as far removed from the true Christ spirit as night from day or life from death. When will the Mosaic law be received in the spiritual interpretation and transmutation that Christ himself taught when on earth, "Ye have heard it hath been said an eye for an eye and a tooth for a tooth." Yet a certain set of thinkers speak of Christianity as a failure, an effete religion; after a trial of nearly nineteen hundred years a failure. What twaddle! Christianity has never yet been received into the hearts and lives of men. We have not developed the capacity of heart and soul to conceive of its exhaustless capabilities, except in a few individual cases, and these have been stoned. The

heights and depths, lengths and breadth of the blessedness and divine love, embodied in the life and teachings of our great exemplar, have not yet entered the heart of nations or governments, neither have they conceived of the possibility of their adaptation to our every-day life and labor. So tenaciously do we cling to old ideas, forms and customs, that English-speaking nations and peoples still represent Judaism while they have the name of Christians only. Let us not talk about "effete Christianity" till we have taken the initiatory steps towards understanding its possibilities, by abolishing capital punishment and every form of human slavery, become just to woman's individuality and cease to defraud childhood of its birthrights, and recognizing human responsibility to divine law, will displace hate, revenge, injustice and fraud for divine love. Then we shall be able to judge whether Christianity is an "effete religion" or creation a failure. Let all that controvert our position read again prayerfully and slowly Christ's sermon on the Mount, and may God bless His word to the understanding of the reader.

Our esteemed contributor, Mrs. Emma A. Wood, in *The Gazette's* Housekeepers' Column, has so well expressed our views on this subject we quote from her:

It may be said—indeed I have heard it said—that a bad man is better put out of the world; but to believe that depends entirely upon what one believes, or sees, to be the motive for clothing the spirit with flesh, for bringing him into this world at all. A motive there must be, and it can only be that he may become better. It may be expressed, "grow in grace," only some persons object to what they consider "cant phrases." But I do not call it cant, for do we not say of a bad man that he is a graceless fellow? If, then, he is to grow in grace," the longer he remains in this world the greater chance he has of becoming better. As everything must reach its limit before it can be changed, he can live out his badness and then begin to grow better. Surely this is to be desired.

A correspondent writes: "Let us hope the men who have been so anxious to hang a lunatic murderer will now do their best to create a sentiment adverse to the generation of children of invalid and nervous wives. The invalid and brain-sick mother of Charles Guiteau, while dwelling in a sick chamber, conceived and brought into the world three children, of whom two died and one lived to be hanged. No wonder that women felt for this woman's wrongs. Had they not besieged the President for justice to her child, the victim of ante-natal outrage, the very stones must have cried out. While such births as that of Charles Guiteau are possible, the least that men can do is to see that the misbegotten creatures have a chance for care and a place for refuge."

The subject of Guiteau, intimately connected with the household as it is, is one I have not desired to enter upon in these papers. It is one which, feeling strongly, I should almost fear to say too much. Many persons have inveighed against women for having petitioned the President for a reprieve; some have said sneeringly that women mostly do not hesitate a moment on the question of Guiteau's insanity, yet it seems to me it cannot but be patent, even to them, that it is not, as they pretend to consider it, a matter of sentimentality or tender-heartedness, but that women, from knowing the conditions of his birth, know he must have been born with unsound mind. While, after the poor insane wretch has been hung, the doctors with their science are trying to seek out the knowledge by examining the gray and white matter of the dead man's brain, and discoursing learnedly of its aspect, weight, adhesions, etc., women have but to look into their own hearts for an instinctive knowledge of the facts. And when the dying mother, charging the young sister to take good care of her little baby brother, said, "for

you know Charles is not quite like other children," only too well that mother knew the silent, secret rebellions and protests of her own heart and soul against the treatment that had resulted in bringing this poor, miserable, unsound, faulty spirit into an uncharitable world.

Among all the wise housemothers of this land, and there cannot be one who, in her secret soul, does not know this fact; but if so many learned and so many scientific men are ignorant of it, men who by every reason should understand it, what can be expected of the unlearned masculine masses? And the argument is used that women keep their feelings to themselves, so how can men know them? Ah, should they protest, what then? What good? Of what use? Will it avail? Has it availed in the past when they protested? And will the future be any better? Behold there is but one way to answer these questions. It has never yet availed to save one woman who has had need to protest. A man of sense, honor, courage, feeling, would never need such protest, his wife would be sacred to him under such pitiful conditions. It is only where such senses are lacking that we hear of the pitiable wretches who think wrong to be right, and mistake delusion for inspiration.

But what is to be said of those who are considered sane? What of the spectacle of thousands of sane persons rejoicing in the judicial murder of such a being? Verily it is a sight to make angels weep.

AT A State Sunday School Convention held at Colorado Springs, Col., June 14th, 1882, a Congregational minister of Denver, Rev. Mr. Cross, spoke on "Early Conversions." We give a few extracts from his ably-prepared and well-received address, and are truly thankful that he has such a clear perception of the ultimate and blessed results of pure Christianity to our common humanity.—[Ed.]

If the angels in heaven married and were given in marriage, their children would be angels, innocent in infancy and holy in their first moral acts. When our human race, now a race of sinners, shall have come in the unity of the faith and of the knowledge of the Son of God into a perfect manhood to the measure and to the moral stature and to the splendid fullness of Christ, the perfect man; when the wounds and bruises and putrifying sores of sin, its transmitted tendencies and natural depravity have disappeared from the bodies and minds and souls of men, then the children of the race will be angelic if not angels. They will stand in no need of conversion, and yet be saved by Christ, because belonging to a race that was restored by Him. And, as the average Christian family rises to higher levels of Christian experience and Christian living, more and more will it be taken for granted that the children of that family are Christians—born Christians. And in the Christian church there will be—there is now—an increasing number of persons received who are unable to locate the beginning of their Christian lives.

What is needed in Christian families is not so much early conversion as early and constant training of those who are born in the Christian church, heirs of all the promises that God makes to the children of believing parents. The question concerning such children is not at what age may they become Christians, but at what age may they be Christians?

KEENE, N. H., July 8, 1882.

MRS. WINSLOW: Your progressive ideas are good; but, alas, it will be a long, long time before the world accepts them; so long that it seems almost a hopeless task to attempt a reform. Human nature is endowed mentally too meagerly to improve, except at an awfully slow rate. And it seems a law of nature that races go a certain distance in the upward scale, then they begin to deteriorate, and other races rise. A perfect man or woman on this planet will never exist. And the Lord is more responsible for their imperfections than I fear you will be willing to admit.

Considering the present state of things, if science could discover a way to prevent, or rather regulate the increase of the population, the discoverer would be one of the greatest, if not the greatest benefactor of mankind. Indeed, a grapple with this

formidable subject through science might result in more good to humanity than moral preaching for a thousand years.

E. E. F.

SISTER: Do not be so hopeless; nothing is easily completed before the work is well begun. We believe in natural growth. Seeds produce grains and flowers, acorns, oaks; but it takes centuries to complete the natural life and usefulness of the oak. We have no responsibility in the time, only to provide favorable circumstances, so that the growth will not be hindered or the natural grace distorted. It is not right to throw our responsibility upon the Lord, but to seek wisdom, and learn to do His will and "not beat the air" by vainly trying to follow our own devices, in trying to discover other methods of controlling population except by the only method revealed in the law of a pure continent life between the sexes, and non-perversion of the blessings and endowments of humanity. The happy blending of a deep religious principle and the application of science are necessary, one as much as the other. It is unscientific to ignore our religious and moral nature. They are deeply implanted in the human heart; without them science would be shorn of all attraction. Its cold, immutable decrees would be intolerable, and we would lose the divine imprint of our Maker on our souls.—Ed.

July 18, 1882.

MY DEAR MRS. WINSLOW: A lady talking to me yesterday about THE ALPHA doctrines, which she had learned from reading my copies of it, said a friend of hers told her awhile ago that whenever she was *en route*, she wanted sexual intercourse more than ever. She—the one talking to me—wished to know which would be worse for the offspring, to gratify that desire or restrain it? She referred to the case of children marked by their mothers wanting things which they cannot or do not get, and wanted to know if denial in this case would not have a similar or rather worse effect on the child?

I was unable to say, and so turn the conundrum over to you. The woman must be in a diseased or unnatural state, requiring a little wholesome self-discipline in various directions. While many women have to submit to this intercourse at such times, it is but a charitable inference that it is more a matter of compulsion than free will on their part. Were all women devoured by these unholy desires at such times—for their very existence after the work of generation has commenced is unholy—it would show that they occupy a lower plane than that of the beasts. Nature's methods, if allowed to carry them on undisturbed, are pure and holy. It is the typhoon of lust and animal indulgence that scorches and blasts worse than the sirocco of the desert. Compare such a life with one that puts reason and true spiritual aspiration at the helm. The difference is that between the lapping flames of the orthodox hell and the refreshing breezes wafted over sweet fields and babbling brooks. The Canaan the old Jews sighed for is within marching distance of all who will live aright. The downward road of lust leads as surely to the unquenchable fires of John Calvin and Jonathan Edwards. Yours, sincerely,

A SUBSCRIBER.

The condition "Subscriber" mentions is not so very uncommon. In the disorders of social relations it is not strange that some women fall into them as well as men, but they are truly unholy and unnatural. It is an immutable law of nature that all propagating seed,

whether animal or vegetable, requires *absolute repose* with *warmth, moisture and darkness* during the period of germination, and any violation of these conditions, either destroys the germ or dwarfs or distorts its development. This abnormal condition referred to, arises from a diseased imagination, or a congested condition of the reproductive system. Here is another event in life that shows the imperative necessity for women requiring physiological knowledge. As we have often said, want of intelligence and an active imagination often exert a most disastrous influence on expectant mothers at this most impressable time of their lives. Women often transmit the saddest conditions for want of this knowledge. We have known some very sad cases, both from indulgence and suppression. Women suffering in this way should resolutely conquer themselves, and they will find great help in the conflict by abandoning all animal food, condiments, and stimulants, while oft-repeated local baths will be effective in most cases. If not successful by these means, let them consult some skillful lady physician, and receive help from suitable remedies. This is where physicians of their own sex have many opportunities of rendering service to their race. Mrs. Sheperd's new physiology "For Girls" is very clear on this point.

87 W. 11th STREET, NEW YORK, June 12th, 1882.

MY DEAR MRS. WINSLOW: Please send me seven copies of THE ALPHA for July. I cannot express to you the satisfaction I find in the paper. It has made me feel stronger to know that others are holding to a high ideal of life and cherishing similar thoughts on the all-important subject to which it is devoted. I have tried to interest my friends in it, but my work and my attempts at art study prevent me from cultivating many acquaintances, and most of those I have cannot see things as I do. Generally I am—in spite of all discouragements—hopeful of the ultimate realization on this earth of the glorious dreams that have illuminated the path of the brave and true; but when I see how the world is, for the most part, being populated, hope of change seems to be still in the dimness of the future. Even among the more intelligent and cultivated, every one seems to put his own fancied happiness first, instead of making "The greatest good to the greatest number" his motto. It seems to me only those who are well adapted to each other mentally, morally, and physically, have any right to be parents, that only those can have really legitimate children. And to men and women who are thus capable of having healthy children and thoughtful enough to do their utmost to educate them wisely, not only is parentage a right, but a sacred duty. The happiness of these husbands and wives in each other and in their children is real and lasting, because unselfish first, and it blesses the world in them and in their children and in their children's children.

You seem inclined to think it is always the husband's fault when the lives of married people are not what they should be, but I have been much saddened by how low an ideal of life there is among women. Girls are educated to look at marriage from an entirely wrong point of view. Very few realize the great responsibilities that wifehood and motherhood imply. Even among those who are intelligent, thoughtful, and brave enough to claim the right of suffrage, one sometimes hears the idea expressed that women should have some kind of a career in which wifehood and motherhood would be merely incidental. They seem to forget that "woman is not undeveloped man." The woman who is enough a woman to be a true wife and mother, makes her influence felt outside of her own home in many ways, and, where circumstances permit, becomes one with her husband in aims, work, thought, and feeling.

Boys and girls should be educated to be husbands and wives by being the noblest men and women. I wish all "confirmed old maids" would, when able, undertake what I want and hope to, should I become one, adopt a child or children from among the homeless ones so numerous in all large cities, and do a share of the good work.

I should like to know whether there is a branch of the Moral Education Society in New York, and, if so, where and when it meets. Yours in earnestness and sympathy.

EDITH PALMER.

No, my friend, we do not think that all the discord of a badly-constructed home comes from the husband. We know some sad cases where men seem to be "carrying the old man of the sea upon their backs." They are so dragged down by those that should be their help-mates. But man, in physical strength, in social prestige, education and political power, certainly starts out with superior advantages over women, and the majority of men do not fail to use these advantages according to their idea of pleasure or profit. It would be strange if such fathers would not beget daughters in their own image and after their own heart. Your suggestion for childless women (whether married or single) to adopt homeless and motherless children is excellent, they fill an empty house and heart in the most satisfactory manner with love and maternal tenderness. The New York Moral Education Society did not live long. It may be re-established soon.—[Ed.]

THE TOBACCO BONDAGE.

HON. NEAL DOW.

I do not think there is in the world a more absurd custom than that of the tobacco habit. There are many things about it worse than the absurd, but this particular feature is in my mind now. The Chinese women have crippled feet, which renders it almost impossible for them to walk; it is not their fault; the deformity is inflicted upon them in childhood. The natives of some barbarous countries are tattooed, the operation inflicting upon them great and protracted pain. The natives of some other countries have flattened heads—a wrong imposed upon them from their infancy. Some African tribes knock out the two upper front teeth of every male, and others have the front teeth filed like those of a saw. There are many other deformities found among the savages, but none of them so absurd as the tobacco habit.

Here is a minister, possibly a Doctor of Divinity, smoking a cigar. There is a reason for it; there must be; what is it? Ask him. He will say, "It's a great pleasure." Is that true? No, it is false; it is not in any proper sense a pleasure. Then why does he practice that disgusting habit? Because it is a necessity to him, and not because it is a pleasure. How a necessity? Because if he could not smoke he would be in great torment.

The hard drinker does not take the alcohol because he likes it, but for the same reason that the tobacco

slave takes that drug, viz: if he did not he would be in agony. The alcoholic slave has brought himself by degrees into his wretched condition, precisely in the same way that the tobacco slave has lost his liberty, but with far more excuse, or rather with far less liability to the contempt of men of independent minds and independent ways of life and action. Why? Because all alcoholic drinks can be made extremely pleasant to the taste of beginners in the downward road, which is never the case with tobacco. This is so loathsome and disgusting and repulsive to the system that in acquiring the tobacco habit the novice is desperately sick for days, sometimes for many weeks. There is scarcely any other sickness so dreadful as that caused by tobacco to beginners. There is dreadful vomiting, with splitting headache, livid lips, a parched tongue, and eyes like those of dead fish.

Then why do these poor fools persevere? Because they are such very poor fools as to believe it to be manly to smoke or chew. Why? Because others do it. They do it because others do it. Men or boys, even of independent minds, judge for themselves as to what is right and proper, or otherwise, and will not be led into any habit or way of life blindly, simply because others do it.

But now the young man has "conquered his prejudices" and has learned to smoke. What has he acquired by it? Nothing but the tobacco habit. Is there no good in it whatever, no pleasure? None; it is simply the tobacco habit, which has such a mastery over its victim that he must yield to its demands under the penalty of intolerable pain and suffering—pains so great that it is difficult for the strongest men to endure them.

I called at a gentleman's office one morning and found him smoking. I said to him:

"What would you give if you had never learned to smoke?" He paused a moment and replied:

"Every dollar I have in the world."

"Then why do you not abandon the habit?"

"I cannot now do that; I could not endure the suffering it would cause me."

Ask any man of forty years and he will tell you he is very sorry he learned to use tobacco, but cannot now abandon the habit.

A friend of mine was a tobacco slave for many years and had made frequent vain attempts to emancipate himself. At last he resolved that come what might he would be a wretched slave to tobacco no longer. He told me afterwards that the struggle with the habit was more fearful than he could describe; and added, that all the money in the Bank of England would not tempt him to endure the like again.

Can a smoker be an honorable and an honest man? Can he? I do not answer, I ask the question. In the streets, on steamboats, in public places, in railway cars everywhere, in fact, except in smoking cars or in smoking rooms, we have a right, all of us, to the free, fresh, pure air. This is as much our right as the purse in our pockets. No one has any more right to use it from us than to pick our pockets. Has he? I ask the question. It is my view he has not. Am I mistaken?

To pick a pocket is stealing, robbery; what is it to take away pure air from another and put stinking, poisoned air in its place?

To sit beside another at the table and sprinkle his food with cayenne pepper or thick with mustard, or flavor it with *assafetida*—what would such a procedure be called? What word is there in our language by which to characterize it? How would that differ from infusing a disgusting stench into the air for others to breathe? To flavor or poison another's food in that way would be called an intolerable abomination, and the doing of it would expose the party to summary expulsion from decent society. But the poisoning of the air which others must breathe is so common a thing to do, so many persons practice it who would not pick a pocket or poison other people's food, that most persons do not look upon it in its true light.

I have often seen in the streets, ladies or others walk very slowly or stop upon the side walk to allow the smoke to pass on out of smelling distance. I have also seen people cross the street to avoid the stench of tobacco, which to many persons is intolerable. Have these people an undoubted right to the free, fresh air as they walk the streets? Then what term are we to apply to the act of poisoning—for tobacco smoke is a poison—the air for them to breathe? How may we justly stigmatize those who do it?

"But people *can* endure the tobacco smoke; they *can* pass along the street in spite of it. Then why make a fuss about it?" Yes, so they could pass the sidewalks somehow, if piled up with boxes and bales, and intersected with ditches and holes; but for all that people have a right to unencumbered passage ways. Am I wrong?—*Anvil*.

A SIMPLE VEGETABLE DIET.

Your progressive journal for May has a short article entitled "Still Unanswered," signed, I am sorry to see, by some one with a general name and no local habitation, but we will answer it all the same so far as your journal is concerned. I used to think it was nearly impossible to do without meat, and after having none for some three weeks, would get so hungry for it as to make an effort to secure a good meal of it, being at the time so situated in California that I could not procure it all the time, and cooked for myself, but it was rather a degrading idea to me that an appetite for any particular article of food should have so much influence over one. So deciding that my mind or spirit should rule the body, I determined not to eat a mouthful of meat for a year, and so effectually carried out the order as to overcome the appetite for animal food, going on year after year for eight years without touching or having particular desire, though during the time eating often at table where roast turkey, chicken, and other tempting forms of meat were pressed upon me. At the end of that time finding some friends who lived at home on an almost exclusive meat-and-bread diet were unable to digest cracked-wheat mush, that my family nearly lived upon, I tried eating a very light meal of fresh meat and bread with them, and discovered I had lost the ability to digest it, for it all came up after some four hours.

For the sake of being able to eat anything, I then began on small quantities and trained myself to eat a mixed diet, and continued to do so for about eighteen years; still could not see any advantage one diet had over the other, so far as work was concerned; was at farm work; nearly all the time had the dyspepsia; more or less all the time was subject to sick headache, some derangements of the bowels and other sickness that afflict people generally during that time; was always of a delicate constitution; people said, when a child, mother would never be able to raise me, and she said I took every sickness that came along; so that will answer the question if a man can work on fruit and vegetable cooked diet, as for eight years I did hard farm work, and as much of it as my ability to do could have been or was on the meat diet; but now comes in a much more valuable experience. About eight months ago, hearing of others who were living upon an uncooked diet, I concluded to try the experiment for a week or so, and began by using fresh fruit and tomatoes exclusively, but in two or three days found something more was needed to keep up strength for work on the farm, and as we always grain our horses to give them strength, and as bread was not admissible in the experiment, I prepared some grain by grinding in a steel mill that cut bran and all up together without crushing it to flower. Still having dyspepsia that had been with me during a life of over forty-eight years, I was afraid the uncooked grain would not digest, and probably bring on an attack of sick headache, a very common trouble with me, but ventured to mix a quarter of a pound, about a tea cup full, with fruit juice and use it as part of one meal; the result was so satisfactory, in every respect, I continued using about a half pound per day, at two meals, when in about two weeks all sign of dyspepsia was gone, eye-sight restored, and such general improvement, I have continued it until to-day with the prospect of doing so the remainder of life, for my family have all adopted it by choice, and been benefited thereby. I have not had any more dyspepsia and escaped my usual turns of sick headache, hemorrhoids, and bowel derangements; but without ache or pain I have gone through the eight months and to-day find myself able to do at least half as much more, both physical as well as mental labor, as I could do last year of the same kind, or, in fact, for years past, and there appears to be a steady gain every day, beside which the growing hunger that was so unpleasant if dinner failed to be ready at the regular time, is all gone and I am no longer a slave to appetite nor have to follow Franklin's advice to always get up from the table with an appetite. I eat until satisfied usually at 6 a. m. and 12 m., though it is not inconvenient to wait dinner, and keep on at work until evening; in fact, it is judgment rather than appetite that rules now. At this time of the year, when up at half past four a. m., hoeing, ploughing, extracting honey, or working at the tinner's bench making cans, I can keep on the move all the time with only four hours taken at time of meals, then be at my desk and write until time to retire without being more than reasonably tired; though not a believer in any one working more than six hours per day, except in case of emergency, as with us now, I use about half pound of grain and a half

pound of some variety of dried fruit pounded, having poor teeth, also sometimes use nuts in place of some of the fruit, or for variety take canned fruit, or lettuce, spinach, asparagus, &c. My boy uses more, but is more vigorous, does hard work, and is growing. Wife is of a delicate constitution, always has been, but is better on this diet, besides being saved much unpleasant, tiresome work over a hot stove these warm days; she is better off and doing more good among the flowers. Now, if inquirer is not satisfactorily answered, come on with the questions, for we are seeking the truth, and are ready to rise and explain every time if there is a chance to do any one good or save women from slavery to the cook stove, &c.

Yours, for a perfected spirit in a perfected body,
ISAAC B. RUMFORD.

CORRESPONDENCE.

DEAR MRS. WINSLOW: I cannot express the thanks and gratitude I feel for the work you are doing and the benefit conferred on the readers of your valuable paper, THE ALPHA. I can only repeat what I so often hear said by the persons who have had the privilege of reading it: "Oh, if we only had known these things when we were young and beginning our married lives, what sickness and misery we might have escaped." What a different thing life might, could, and would have been for many of us, but we are thankful to be able to instruct our children in the better way made possible by your efforts. I wish to have THE ALPHA for my daughter's birthday. She has read my copy and said, a few days ago, that she would like to have it herself so she could keep it and have it bound. She is making a very sensible view of life and its duties. (She is eighteen this month) and I am very glad to be able to get such good instructions as are contained in the literature published by the Moral Education Society. I wish every man and woman, young and old, could have THE ALPHA, and become interested in the truths taught therein. We are fully occupied with our constitutional amendment that is to be voted on this coming November, but after that is past I hope to work, when able, for THE ALPHA. It is the most progressive reform of the age, and one that will not go down.

Wishing you all success, I am, yours truly,

MRS. B. J. T.

HEBON, NEBRASKA.

HEBON, NEBRASKA, July 3, 1882.

P. S.—Woman-like, I must add a postscript to my business letter to tell you how much good your paper is doing in our little remote corner of the world. I take care that it is placed in the hands of the young who are just setting out in life. My husband is now just sixty; he never fails to read THE ALPHA, and often exclaims, good! good! and wishes he had known these things earlier in life.

HARTFORD, June 30, 1882.

MY DEAR MRS. WINSLOW: I enclose a fifteen-cent "ship-plaster" for some more of those "Saxon" letters. It is capital. Was there ever a more perfect illustration than those "tears"? Your suggestion of lubrication is also excellent, but the tears being produced by mental emotion, would seem to furnish a

still closer analogy, as the several secretions—aside from the involuntary product of disease—is also caused by mental excitement or imagination. And the parallel is perfect, even in the matter of disease, for there are half-demented people whose tears flow involuntarily, without mental emotion or from no cause whatever, other than that of weakness, or lack of self-control. Whether tears are constantly secreted for lubrication or not is to the point. It is *mental emotion* that sets them free, or makes them flow, as it is mental emotion that starts the other secretions. No matter how different in kind the two emotions, the propelling force or motive power is, in both cases, mental emotion in its source. How simple, and yet how forcible the "tears" analogy! And how few have thought of it. Thanks to "Saxon," whoever he or she may be, for pointing it out. It never before occurred to me. But this does often occur, that sexual disturbance has first got to be doctored in the mind. When that is made whole, all else will come right. That is the seat of government which must regulate the inner machinery of the human system.

That "pugnacious" little ALPHA is a blessed little sheet. I am glad it is pugnacious, for there are times when pugnacity is required. As to why I don't write for it, I am continually waiting for more time, and am continually seeing something I had wanted to say said by somebody else. For this I am glad, for I have no craving for notoriety, and don't care who says a good thing so long as it gets said. Emerson says we let our best thoughts lie fallow, and then find somebody else has got ahead of us with the same idea. All right; let them get ahead. Truth can't find too many tongues nor pens to express it.

I am glad Parker Pillsbury is one of your converts. I have long known him by his writings, more especially in Susan Anthony's breezy little sheet, of long ago, *Via Revolution*. He went to the foundations, and wrote only sterling truth in woman suffrage. He ought to speak with equal power on this question, and probably will.

I would commence moral education work right here, for I have long believed, as you do, that the basis of woman's degradation is her sexual slavery. Till woman hold the reins and govern with a firm hand in all matters regarding the sexual relations, the hallog will be of little use to them. When women learn the grand truths underlying these questions, when they learn that in the marriage, or the sexual relation, it is for them to have supreme control and be under no man's bidding; when they learn how to regulate and rightly use their power, all potent, for rightly used it becomes all potent; when they learn that the marriage relation is not for unbridled license, nor legalized prostitution, but for the harmonies that result from pure love, and a chastely regulated life; when they learn that in a state of freedom—that is, freedom from sexual subjection and the dominion of man and his lust—they can give birth to Christs instead of thieves, murderers, drunkards, libertines, and demons of that class; when they learn all these things, and put their knowledge into practice, then the world will be on the high road to the millennium; then people will live out the full term of years that nature intended they should; then the number of debilitated, broken-down women—broken down in the prime of life, or before fifty years of age—will grow small and beautifully less. But so many things hinge on wisely regulated sexual relations—the world's salvation and happiness in fact—that I might as well stop where I am. I intended to write only a line. Please send me as many "Saxon" letters as this money will cover besides postage.

Yours, sincerely,

F. E. B.

WATSEKA, IROQUOIS CO., ILLINOIS, July 11, 1882.

DEAR MADAM: The July number of THE ALPHA is in hand, and it is full of truth, facts, and sound arguments.

Mr. Pillsbury, the grand old worker for the "slave," "suffrage for woman," and "temperance," has come to the front in the most noble and sublime of all reforms. His excellent letter thrilled my soul with ecstasy of joy and hope for the happiness and perfection of the human family.

I have been wife and mother nearly forty years. I have always advocated the right of woman to decide for herself when she shall assume the duty and responsibility of motherhood.

There can be no true marriage unless there is physical and temperamental adaptability and spiritual harmony, and no law can sanctify any other union.

The laws of God and Nature are inexorable. "Do we gather grapes of thorns, or figs of thistles?" About thirty years ago, I saw a woman in a "movement cure," in Rochester, N. Y., who never rose from her bed, after the birth of her first child, in twenty years; during that time she gave birth to nine children. My heart has been wrung with anguish *many times* by the recital of needless woes of wives and mothers.

You have my deepest sympathy in this grand work.

Yours truly,

B. D. H.

MOUND CITY, KANSAS, July 7th, 1882.

MRS. DR. WINSLOW: Reading the July number of THE ALPHA has inspired me with new hope for the redemption of mankind. An avenue for the public expression of such thoughts as your paper contains will certainly be of incalculable utility. The subject that underlies all true happiness or misery, the very corner-stone of all advancement, has been almost entirely ignored by the public press. To make society better should be the aim of every individual, and many noble men and women have spent their best energies in crying out against the evils by which we are surrounded, but they have only been lopping off the branches of the great upastree of connubial licentiousness while the roots are still left to flourish. When the ax is laid to the root of the vile tree, and men and women are made sensible of the responsibility of every action, *especially* that of peopling a world, the great work of redemption will be well-nigh accomplished. I wish you great success with your paper, hoping that it will do much good.

Very truly yours,

T. A. W.

MOUNT LEBANON, July 9, 1882.

ESTEEMED FRIEND: Accept thanks for July ALPHA. It is a solid number. I wish ten million copies of it could be placed in the hands of as many readers. Am glad to see the strong ground you occupy. It is true that every reform for the better is linked with every other; but yours is most important of all, short of actual regeneration and birth of the spirit from above, because it lies at the root and foundation of all the rest. If this world is ever renovated while generation continues, it must be by practicing the central doctrine you teach, of handle not, taste not, touch not, except for the sole use of seasonable propagation, as appointed by the Creator in the beginning. If men as a body, would govern themselves in this one matter according to the laws of God and Nature, they would shortly overcome in every other, and having accomplished the more difficult task of subduing the elements of earth within, would be able to subdue and hold in subjection the earthly elements without. Wars and bloodshed would cease, and, ultimately, destructive hail storms, cyclones, earthquakes, and floods, would cease to

lay waste man's heritage; and famines, plague, and pestilential scourges would be numbered among the things that were, but are not. Paradise would be recalled and peopled with a universal brotherhood. May your years be many, and your supports many and strong, until the light of intelligence has dispersed the darkness of error, and the human race, particularly our sisters, are emancipated from a worse than African slavery, and our brothers obedient to righteous design, shall exemplify the true nobility of man, as a representative of the Creator's dominion over his passions, and over all the kindred forces of nature.

I think you and your colaborers might justly appropriate or apply to your case, the sentiment so aptly expressed by Emerson, "The conviction that our work is dear to God and cannot be spared, defends and sustains us."

With kind regards and best wishes,

A. G. HOLLISTER.

DEAR MRS. WINSLOW: The Department of Hygiene of the W. C. T. U. is flourishing. Work began in parlor meetings. M. Cora Bland, M. D., gave a lecture before our society last week—"Physiological Temperance." Barnabus Hobbs, Quaker minister from Indiana, followed on "The Healthfulness of a quiet Christian Spirit and the Energizing and Happy Effects of Cheerful Manual Labor." Mrs. Mayse, Superintendent of Heredity, has joined her work with ours for the present, and you no doubt will instruct our two departments soon on your philosophy of a "higher life."

MRS. MARY E. McPHERSON,
Sup't Hygiene W. C. T. U.

That which woman require, first of all, and that which this whole woman's movement really tends to, is education. It is simply shocking to consider the way we bring up our girls. They are actually taught to know nothing. The theory of our system is that, in order to keep them pure, we must keep them ignorant. The result is that we confine the process of purification to those that naturally take to it, and multiply the errors, the sorrows and the suffering an hundredfold. Girls should be educated precisely as boys are educated. They should be taught everything that boys are taught. If they want to go astray, let them at least go with their eyes open; for, as it is, they are first blindfolded and then led to a pit dug expressly for them, and for every one that leaps it a dozen tumble in.—*Louisville Courier-Journal.*

In my dealing with my child, my Latin and Greek, my accomplishments and my money stead me nothing; but as much soul as I have avails. If I am wilful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will, and act for soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves me.—*Emerson.*

In the appointments of highest wisdom there are certain cardinal epochs in the world's history in which, far more than at other times, new moral and spiritual forces begin to work, and to stir society to its central depths.—*French.*

"Pure sympathy, with universal ends, is an *Infinite Force*, and cannot be bribed nor beat."

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