

# The Alpha.

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

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## PHYSICAL DEGENERACY—STIMULANTS AND NARCOTICS.

The *United States Medical Investigator* (Chicago, Ill.) for October, has the following article under the above heading, by O. S. Ruunels, M. D., which gives an array of facts and figures that should make young and old men, mothers and daughters, pause, and look well to their ways.—[Ed.]

Questions that relate to the genesis and development of the best type of individual and social life are of paramount importance.

How people shall be born and reared so that they shall naturally attain to the highest order of happiness and usefulness is the matter of vast consequence, both to themselves individually and to their fellows and social co-operators collectively. For the individual life-struggle under the best physical circumstances commands about all the resistance and energy resident in each, and when one morally, physically, or intellectually fails to act the part assigned him, he becomes by so much an impediment to all the others; which, if multiplied by many recurrences, soon becomes a burden too grievous to be borne. In the world's history this has come to be common experience—alas! too common—and the sigh for relief is heard on every hand. Happily, society is beginning to think upon these matters, and in looking about itself is indelibly stamping the interrogation point upon every incapable person. The question is, how did you become so? What are the causes that have operated to produce this result, and what is still keeping you in this condition? For you *were not always so*. Created in the image and likeness of God, originally you were perfect. "God saw everything that he had created, and behold it *was very good*."

Searching for causes we do not now rest all the blame upon the far-away Adam, of Eden; for we have come to know that every one is, in a large sense, the "Adam"—both for himself and his progeny.

In the cool of the day, walking in the garden of every soul, God may yet be heard asking: "Adam, where art thou." And in answer, how many must again say on these questions of sin against self and the physical order: "I heard thy voice in the garden, and was afraid because I *was naked*."

"Hast thou," then, "eaten of the tree whereof I commanded thee that thou shouldst not eat?"

The time, then, for the consideration of the subject of *physical degradation* is at hand, and in making a survey of this question, we are struck with the prominence of some of its factors.

As students of sociology we cannot longer postpone the analysis of the so-called "stimulants and narcotics," nor escape the fearless definition of their uses and abuses. As social scientists we find many of the predisposing and exciting causes of human degeneracy resident among them, and we are not only face to face with but are called to answer the following stupendous questions: How shall vice, crime, pauperism, the increasing brood of nervous and structural diseases, such as insomnia, organic headache, lunacy, apoplexy, epilepsy, catalepsy, hysteria, idiocy, consumption, heart-disease, Bright's disease, congenital deformity, infant death, impotency and sterility, together with their congeners—how shall this increasing brood, I ask, be stayed and prevented? Do you deny that the race is degenerating, as here implied? It is an easy matter, I grant, to make such a broad statement, but quite as ready a thing to enter a general denial of it, as all are inclined to do. In adducing evidence as to the verity of the fact, I shall not be able, because of the brevity of time allotted, to more than touch the general features.

Consider the vast and increasing army who are required to give their lives and fortunes to the rectification of moral and physical obliquity. Here are three great professions—the clerical, the legal, and the medical—solely given up to the treatment of human depravity; and here, also, must be included the multitude of penal and charitable workers in the same field.

Churches, charity societies, and jails are in greater *pro rata* demand in this country than ever before; and what is true of this country in this respect is more largely true in any other quarter of the globe. The raid upon human life by homicide and suicide in all their variations was never before at so high a pitch. There is a greater percentage of apoplexy and paralysis, epilepsy and insanity, consumption and heart-disease, infant death and general debility, and a less percentage of death from "old age" than heretofore in our statistical history. We have, *pro rata*, more organic headache, hysteria, neuralgia, dyspepsia, and constipation than formerly, and the crimes against the generative functions dwarf all ante-present practices. This is not mere assertion. Turning to the vital statistics of the United States, I find figures that may well attract your earnest consideration. These data are taken from the tables of



the years 1850-'60 and '70. Prior to the year 1850 the statistics relative to these matters were incomplete and untrustworthy, and those for 1880 have not as yet been received. But inasmuch as all the causes that operated to produce this condition in the three decades prior to the one just past are still in full blast and activity, it will be safe to conclude that the tables for 1880 will show no improvement in these particulars. In 1850 there was one insane person in the United States to every 1,479 sane persons in the entire population; in 1860, one to every 1,310, and in 1870, one to every 1,030. In 1850 the ratio of deaths from consumption was one to every 692; in 1860, one to every 640, and in 1870, one to every 550. In 1850 the ratio of death from apoplexy and paralysis was one to every 5,000; in 1860, one to every 4,000, and in 1870, one to every 3,000.

In 1850 one died of convulsions, or diseases of the intellect, to every 3,400; in 1860, one to every 3,100, and in 1870, one to every 2,600.

In 1850 one died of heart disease to every 7,000; in 1860, one to every 4,000, and in 1870, one to every 2,250.

In 1850 one died of diarrhoea, or cholera infantum, to every 1,900; in 1860, one to every 1,500, and in 1870, one to every 1,100.

In 1860, one died of spinal disease, or debility, to every 11,000; in 1860, one to every 7,600, and in 1870, one to every 2,300.

In 1850 one homicide was committed to every 102,000; in 1850, one to every 31,600, and in 1870, one to every 18,000.

In 1860 one suicide was committed to every 31,000, and in 1870, one to every 28,000.

Contrast now with these astounding figures the percentage of death from "old age." To be sure, the term "old age," as found in the tables, does not definitely determine what age, and is relatively inexact; but, considering the time covered by the observations, and the vast army of reporters, and also that the collations were made through successive decades, it is sufficiently definite to indicate the trend of the current and prove the general fact.

In 1850 one died of old age to every 2,600; in 1860, one to every 2,900, and in 1870, one to every 4,800. This will stand out more prominently when I state that the total number of deaths from old age in 1850 was 9,027, and in 1870, 7,986, a decrease of 1,041, while the population had increased by about 18,000,000.

This is most certainly a dark page, and were we to stop in the current of its mighty suggestion, its pessimistic logic would well-nigh overwhelm us. Continuing the investigation further, however, I find a vast improvement in the records regarding the sporadic, epidemic, endemic, inflammatory, eruptive, febrile, and functional diseases generally. The medical men, whatever else may be said of them, have done yeoman service in reducing the percentage of death in all these classes. Thirty years ago, and a loss of 35 per cent. in the one disease of typhoid fever alone was the fact. Now, a doctor that loses more than one in ten with that disease is passed by.

Pneumonia, instead of being one of the most deadly

maladies known to the healer, has come to be one of the most tractable of all the major affections. The deadly malaria that formerly covered, like a cloud, the hills and valleys of this great West has now practically vanished. Dysentery, cholera, small pox, and even yellow fever, no longer march over the land like an army of death, but are throttled and pent up wherever found. Human sympathy is fast being withdrawn from that family or community that will persist in the violation of the best established sanitary provisions; and the town that will yearly spend its scores of thousands upon a senseless Mardi Gras, while its foundations are forever soaked with stagnant water, loaded with sewerage and excremental matters, will not again touch in the popular heart so sensitive and sympathetic a chord of response as she once did.

Herein is encouragement, and it is because of these reasons that the tables furnish us the following happier statistics:

There died in the United States, from all causes, in 1850, one to every seventy-two; in 1860, one to every eighty, and in 1870, one to every seventy-eight. So that, notwithstanding the marked and increasing degeneracy in the several lines, as before shown, the general percentage of mortality has been so far, by dint of tremendous struggle, kept at about the one figure. But while this is cheering, it is far from satisfactory. We cannot be content to rest from our labors, or abate one tittle of our effort, while the choicest part of an individual and collective life is being destroyed with augmenting rapidity.

With a plague worse than "black death" constantly at work before our very eyes, we are impelled onward. Again and again the question comes: "What produces such early and disproportionate decay in the vital centers?" Why, as in an increasing arithmetical progression, is reason dethroned, the will emasculated, the nervous life rendered irritable, restless and impulsive as never before; the calm and inertness of paralysis settling down the bodily members in the midst of activity and continued life, and the major organs of the body refusing to perform their functions, as intended, before the expiration of natural existence?

Extenuate and apologize for this condition as we may, the great fact of human agency remains untouched. It all means infraction of law—benign, but irrevocable—and is the first installment of the penalty of disobedience. This transgression, to be sure, is not restricted to a single act or indulgence, but has a seemingly wide range, and many forms of expression. Summing it all up, however, the causes resolve themselves into one—*deterioration of the blood*—the life current of the body. Whether this is accomplished by overcrowding, overfeeding, over-working, the inhalation, ingestion, or absorption of things hurtful, or by the expression of depraved sensual appetites, the result is the same; and being finally manifest in this very vitally, plastic, and formative material, the blood, is thus built into the very structure. This is the very essence of physiological deduction, and is indisputable. Given an infant life, the determination of what that life shall be—physically, morally, and intellectually—is almost entirely in human



hands. Aye, more, the very predetermination of the course the new life shall take when it comes, the instinct, impulse, bias is parental. God gives the spirit or life, but we gather the materials, put them into the structure of the house, and determine the environment. What is this but "working together with Him?"

Emerson says: "We are all entitled to beauty, *should have been* beautiful, if our ancestors had kept the laws, as every lily and every rose is well. Because of this, our bodies caricature and satirize us." We talk about free-will, but give it an imperfect machine, a damaged brain, through which it is to express itself, and then pass pharisaic judgment upon the result. Well may we begin the review of human accountability, and the reformation of many of our notions of "God's mysterious providence."

But, admitting all this, how are we to account definitely for the increasing and alarming degeneracy of our time? In what respect do people now differ from those of past centuries? What disease agencies are operative in greater potency than formerly? It is not denied that we know more about the rules of living, and insist upon a better observance of them generally, than did our predecessors; that it takes about the same amount of healthful nutriment to sustain us as it did to sustain them, and that, so far as the outside environment goes, the balance is in our favor. If they were all, as it ought to be, we should undoubtedly find in all the phases of correct living the *whole balance* on our side, and our race a long distance further on toward the dawn of the millennium than we do. But about six generations ago, an influence was let loose among the civilized nations, in the signal generation and augmentation of a depraved sensual appetite, that has woefully marred the result. From that day to this it has swept down the decades with an ever increasing fury and power, until, like a devil incarnate, it defies all restraint, and threatens the very bulwarks of existence. This is none other than the craving for narcotics, which I shall endeavor to lay bare.

It was about the middle of the seventeenth century that tea, coffee, tobacco, and opium were introduced to civilization in their present use. Although tea had been growing in China and Japan since the seventh and ninth centuries, respectively, it was not until 1664 that the East India Company brought it to Europe and the West. Coffee, from the Turks, followed about five years later, and tobacco, from America, preceded both by about fifteen or twenty years. Opium was carried into the Chinese Empire by the Tartar hordes at the era of the conquest, in 1644. With a Persian origin, it gradually permeated all the nations, but did not have more than a medicinal use till a century later, when DeQuincy, by his most unfortunate "Confessions," gave it its chief send-off in the current of appetite. Alcohol, the chief of these poisons, is in some of its forms very old, having mention in our Bible and the sacred writings of Zoroaster and the Brahmins. The Moon plant or Soma plant was the forerunner of the vine, and Soma juice was the intoxicating beverage for an untold time before wine was known. Wine is hoary with age, being heard of in Egypt thousands of years ago. Distillation, however, is a modern process, and is not mentioned prior to the seventh century of the Christian era.

Chloroform, ether, and laughing gas, the anæsthetic members of this family, have been added to the list within the last half century; while chloral hydrate, the youngest and one of the most vigorous of the type, is only twelve years old. The voluminous history relative to the introduction and habitual consumption of these agents is replete with a sad but intense interest. How their seductive ministrations have appealed to the animal in man, thereby gaining for them quick introduction and partisan defenders; how opposition has met them at the threshold, in the handful of sentinels ever sounding an alarm at the onset of danger, and how, in spite of the analysis and denunciations of these true physicians of the race, they have gone rapidly on, making friends with the innocent, sapping the foundations of good resolve, and leaving in their pathway the broken hopes, in mind and body, of their deluded victims. So far in their history, like the kite against the wind, they have seemed to flourish by opposition. For the most part they have defended themselves with silence and apology; have sought to neutralize, by every device known to ingenuity, the visible marks of their degeneracy; have argued their importance by pleading their commercial value, in quick fortune and large revenue to the individual and the State, and by long familiarity have at last assumed the role of virtue, and attempted to prove to us that they are in the form of "stimulants" necessary to our very existence, second only to our food and air—our nutriment—of which they form a part. They sophistically argue further that we make better soldiers, statesmen, ministers, lawyers, and doctors when under their "mild" influence, and that our brains, hearts, stomachs, muscles, and nerves are not competent to make their best expression without them. Thoughtless and unkind Creator! That poor humanity should be left till the noonday of the seventeenth century in want of such cardinal necessities. I am constrained, in the presence of this argument, to cast a glance over history prior to 1650. Have these narcotic times produced soldiers better capable of enduring the fatigue and hardships incident to mountain march and bivouac than were those of Alexander, Hannibal, or Cæsar? Has our pulpit any brighter example of what can be accomplished for God and Christian logic than Paul and Luther evinced? Does our bar train better jurists and statesmen than those of Rome and early England? Shakspeare, Michael Angelo, and the Grecian sculptors still lead the world, although they knew not the "cups that cheer, but do not inebriate," the smoke that clarifies by its very density, or the opium-produced dreams of the morbid DeQuincy.

We have then the history of the narcotic inception and the methods of its progress, but have not been fully conscious of the rapidity of its advancement. Turning again to the statistics of our own country, we find that in 1820 the amount of tea consumed was 6½ ounces *per capita*; in 1850 it had increased to 12½ ounces *per capita*, while in 1878 we were using 22 ounces *per capita*.

The consumption of coffee in 1820 was 2¼ pounds *per capita*; in 1850 it was 9¼ pounds *per capita*, and in 1878, it was 11 pounds *per capita*.

Regarding opium, tobacco, and alcohol, our first re-



liable data were furnished by the internal revenue department in 1869.

The increase in the importation of opium for the eleven years ending 1880 was about 80 per cent., while the increase in population was about 35 per cent. We are now consuming, as nearly as can be ascertained, about 400,000 pounds of the crude drug per annum, and we have not many Chinamen with us either.

Since 1869, each man, woman, and child in the United States has statistically consumed yearly  $4\frac{1}{2}$  pounds of tobacco. As shown by the revenue reports, the consumption has increased during that period 66 per cent. In 1876 the revenue commissioner made the following very low estimate of the tobacco consumption:

Number using it—two-thirds of the adult male population, 8,000,000; number of pounds used for chewing and pipe smoking, 119,435,874; number of cigars and cigarettes smoked, 1,969,939,662; number of pounds of tobacco per head per year, 15; number of cigars and cigarettes per head per year, 240.

Which makes about five ounces of tobacco and five cigars per week to each consumer.

(To be continued.)

#### THE REVELATION OF SEX; OR, WHAT CHILDREN SHOULD KNOW.

Many children of immature years are curious to know something of the vital processes of creation with which they are constantly surrounded. The advent of a baby brother or sister, or possibly the puzzling problem of their own origin and growth vexes their young minds, and they frequently propound questions which, in time past, have been answered falsely, evasively, or the little questioner unmercifully ridiculed and shamed for its importunity, and through this ignorance or carelessness the parent often loses the best and only opportunity of becoming the truest friend, confidant, and adviser of the child.

The average intelligent child has been said to be a mere "interrogation point." It is of the utmost importance that the first impressions should be true and pure. It must necessarily learn its relation to all material objects through personal experience, or that knowledge must be imparted by wiser minds. A parent who would carelessly allow a child to grow up entirely ignorant of the effect of personal contact with fire or frost would be considered highly deserving of censure.

It is tacitly understood that the parent is to direct and guide the child in all the ordinary actions of life; teaching that water will drown, fire burn, and frost chill. The mental and moral impressions which the young mind receives should be considered of equal importance to those relating to the physical world.

Combe, in his "Constitution of Man" speaking of "the evils that befall mankind from infringement of the organic laws," says: "It is a very common error to imagine that the feelings of the mind are communicated through the medium of the intellect; and in particular, that if no indelicate objects reach the eyes, or expressions penetrate the ears, perfect purity will necessarily reign within the soul; but this principle of reasoning is fallacious and the result has been highly detrimental to society.

The feelings have existence and activity distinct from the intellect; they spur it on to obtain their own gratification, and it may become either their guide or their slave, according as it is or is not enlightened concerning their constitution and objects and the laws of nature to which they are subjected."

And speaking of the organ of amativeness, the largest of the whole mental organs, he says: "The whole question, therefore, resolves itself into this: whether it is more beneficial to cultivate the understanding, so as to dispose and enable it to control and direct that faculty, or under the influence of an error in philosophy and false delicacy founded on it, to permit it to riot in all the fierceness of a blind, animal instinct, withdrawn from the eye of reason, but not thereby deprived of its vehemence and importunity."

This is authoritative testimony in favor of a cultivated intellect as a guide and controlling power of the amative instinct, an instinct which embraces all the best qualities of humanity, all love, tenderness and sympathy; the social qualities, the most admirable which human beings possess, but whose blind, reckless expression through merely physical attraction degrades and sensualizes life to a purely animal standard.

The precocity of many children is daily recognized. Michelet, the great French writer, describing the brain of a child, calls it a "hieroglyphic flower." He says: "The brain of a child, seen from its base, has all the effect of a large and splendid camellia, with its ivory nerves, its delicate, rosy veins, and its pale, azure tint. It is of an immaculate whiteness, and yet of an exquisite and tender softness of which nothing else can give an idea, and which, to my mind, leaves every other earthly thing far behind." In examining the brains of children, he frequently found the convolutions and folds more neatly arranged, more finely traced than in those of many common women of twenty-five or even thirty-five years.

He says: "The nerves of motion are developed and active before the counterpoising forces which maintain the equilibrium. Thus its incessant restlessness annoys and often vexes us. We do not reflect that at this age the child is life itself."

"The nerves of sensation are mature, consequently the child's capacity to suffer and even to love. An astonishing fact in connection with this tender age is, that amorous sensibility is expressed in the nerves more strongly than in the adult."

"I was alarmed at this; love, slumbering as yet in the sexual organs, seemed already fully awakened in those parts of the spinal marrow which act on those organs."

The early awakening of the amative nature through nervous sensibility in the brain and spinal marrow before the maturing of the procreative power, the capability of love and tenderness which even the immature possess, show us plainly the necessity of the control of those functions by the brain, and of being early and intelligently instructed as to their uses, and that we have our choice of its intelligent guidance, or, as Combe so forcibly expresses it, "permit it to riot in all the fierceness of a blind animal instinct, withdrawn from the eye of reason but not thereby deprived of its vehemence and importunity."



A true mother will have prepared her child's mind for the reception of the truth in relation to the natural development of physical life; leading along from the germinative processes of the vegetable and floral kingdom to that of the animal, showing the gradual and natural gradation from inorganic to organic life, and the different requirements of each.

Michelet says, in *La Femme*, "nothing is easier than the revelation of sex to a child thus prepared. For her who is kept in ignorance of its general laws, who learns the whole mystery at once it is a serious and a dangerous thing. What are we to think of the imprudence of those parents who leave this revelation to chance? For what is chance? It is often some companion neither innocent nor of pure imagination; oftener than would be believed it is a flippant, sensual speech from some near relative. However that may be, if this mystery be not revealed by the mother it may be overwhelming and blasting, annihilating the judgment. At such a time, before she recovers herself, the poor little one is, as it were, at any one's mercy. As for her who has early and naturally learned of the generation of plants and of insects, who knows that in every species life renews itself from the egg, and that all nature is engaged in the perpetual labor of ovulation, she is not at all astonished to find herself subject to the same common law. The painful changes which every month accompany the phenomenon seem also very natural when she has seen the same laborious processes in the inferior creatures. All this appears to be noble, grand, and pure, as it harmonizes with the general law of creation. Grandeur still when she sees in it the continual restoration of what death destroys."

#### WHERE DO BABIES COME FROM?

Happy the mother who, intelligently foreseeing the inevitable moment when this or a similar question will be propounded to her, can gather the loved questioner to her heart and say:

My dear, papa and mamma loved each other so dearly that we felt we would always like to live together in the same house, to love and care for each other, enjoy our youth together, and grow old in each other's company.

After a time we thought we would be glad to have a little child in our home; one which was our very own, and so we chose you for our little one to live with us and be loved by us. And now you wish to know "where you came from?" Everything grows, as you have seen. The seeds from which all trees and plants and flowers come are placed in the earth, where, lying in the darkness for a time, warmed by the sun's rays and moistened by the rain, the outer part of the seed breaks open and a portion of it forces its way upward into the light and air, while other parts of it grow down into the ground to gain food from the earth. Plants and vegetables are not able to move about to obtain the food they need, so remain in the earth and receive nourishment from it. All animal life comes from an egg or ovum, as it is sometimes called. You have seen the egg of the hen, in which the chickens grow. The mother hen sits upon the eggs, and the warmth of her body helps it to grow,

and when the chicken has grown large enough and all covered with pretty down, it picks its way out of the shell into the light and air, where it can grow into a big hen.

The larger and more useful and important the animal the longer time it takes for the egg to grow. Babies are of more importance than any animal, and it takes longer time and more care before the baby egg can grow into a human being.

Where do babies grow? In a place prepared for them in the mother's body. Mamma and you lived together all the time you were growing into a little baby, and got strong enough to live in mamma's arms, lie in her bosom, and bear the light and air of this world.

How long does it take for babies to grow from the egg? For nine long months, almost a year, you lived in the little room in mamma's body; in the "house not made with hands," which the Creator has so nicely prepared for the protection and development of her children. Here, folded closely like the petals of a rosebud, you grew into that most wonderful thing which can ever be created—a little baby.

Where does the egg come from? The eggs grow in the mother's body, and the food she eats is taken up by the blood vessels and used to form the bones and flesh of her baby's body.

How did you get your food while living in mamma's body? A portion of the food mamma ate was prepared and sent through the blood vessels in her body to feed and nourish you.

Do trees and plants and animals have papas and mammas? Yes. They are called the male and female trees and plants and animals; and they both help to make the seeds or eggs grow. The female or mother plants are the kind which bear the blossoms and flowers and fruit. The apples and pears, and all fruits and flowers, are the children of the trees, plants, and vines. Sometimes the male and female plants live on the same bush, and when they do not they must be placed near each other, so as to help each other in the growth of their fruit or flower children.

The body which your papa and mamma gave you is the home which you are to build and in which you must live when you grow up. When you lived in mamma's body with her she was very careful to eat proper food so as to give you the best material she could to begin building this house, and now you must learn to put the best material you can into this wonderful building, that you may enjoy living in it when you grow up to be a man or woman. Your eyes are the windows of the house, having fringed curtains to shut out the light when you desire to do so. If you wish to have a clear, bright outlook and pleasant views you must keep the whole house in good order, as you cannot injure any part of it without affecting the whole.

Some day when you grow up and find a friend whom you can love and wish to live with as papa and mamma do, you too may desire to become father or mother to a little child, and only by keeping your body clean and pure can you have healthy and happy children.

The living room of this building is in the upper story, the head, where you can enjoy the pleasant sights and



sounds and tastes and smells. Here is where you live and direct the care of the other portions of the building. Your hands and feet are your servants, and if you take care of them and guide them well they will always do your bidding willingly.

If you have good and pure thoughts and hang up pleasant pictures on the walls of your memory in this upper story you will have a beautiful home to live in when you are old. You cannot move out of it if you do not like it when you have built it unless you are willing to stay out. You can never return to it if you leave it. If you injure this house by making yourself sick you will have an uncomfortable prison to live in instead of a beautiful home.

ELLEN H. SHELDON.

#### LITTLE CHILDREN AND SPIRITUAL MOTHERS, OR THE FINAL OUTCOME OF WOMAN'S RIGHTS.

Between every child-soul and mother-soul, there is an open door, and consequently when we attack the mother we invade the "Holy of Holies" of the child soul, and as reverence for the mother is the central law of the child soul we find that that law has roused up all the forces of the soul to resent our intrusion.

As those who physically are but little ones think that their own mothers are the best mothers in the world, and are ready to battle with words and blows in their defense; so why is it not just as natural that those who in spiritual development are but little ones, should think that their spiritual mother, the church, or the religion in which they have been born and reared, is the very best spiritual mother in the world?

May it not be through the law of reverence for the mother, that "my church and your church," "your doxy and my doxy," have been shouted by earth's little ones to each other across the ages?

It is the law of reverence for the mother that will be the basis of the world's harmony in the future, for through their spiritual development the little ones will see "eye to eye," and looking beyond churches, beyond symbols, to the one divine mother; then shall earth's little ones love one another.

Extract of a spiritual communication from an officer who fell in the late war. After having described his own terrific transit from the field of battle, with the interposing rest, waking, and reunion with friends who came to greet him on the farther shore, he thus continued:

"Resting in the bosom of a convoluted cloud, we were borne up the spiral stairway into a light unlike any other we had yet visited. It was so fine and white that everything became like its self, of transparent or translucent clearness. Reposing on a scroll that was tinted with the splendor of her immaculate form, was a being of wonderful attributes.

"The heart was wide as the world, the love as deep as the sea; she beheld, embraced, and loved all. Not a son or daughter of Adam escaped her attention and care. 'I know thee, oh Divine madama,' I cried, pressing forward to kiss the border of her robe, 'and now of a truth I read the secret of thy many worshippers.'

"It is true," she returned, reaching out her hand with a gesture of benediction. "The prayers of the world have made me what they name me, the mother of the world."

"As I stood there for a moment I felt and saw how and why the weeping world could so trustingly lay its head on the breast of that infinite motherhood."

As the church on earth is the symbol of the divine motherhood, so also in a higher sense is the church in heaven. "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" When it shall enter into and become a part of their soul's consciousness that they are all children of the divine father and mother, then shall earth's little ones love one another.

Man's first conception of the source of all being, was that of an infinite sovereign. Farther on in his development he conceived the idea of God as a heavenly father, but a father of such stern attributes that a mediator was necessary to stand between this terrible heavenly father and his trembling children. It will be for woman, as the spiritual mother of the world, to develop the idea of God as an infinite mother as well as father, and this thought of the divine motherhood will be to the child heart of humanity, as "a fountain springing up unto everlasting life." As the spiritual mother of the world and the keeper of the Lord's house, woman's first work will be to clean out that house, and make it a fitting habitation for the All Father and Mother, for all through the ages the floor of the Lord's house has been covered knee deep with the blood of the slain for opinion's sake. Knowing that the temples of all religions are but apartments in the one house of the divine father and mother, woman's work will be not to destroy those temples like the old time "reformers," but to clean them out and render them a fitting habitation for the little ones in spiritual development, who find there a congenial home. They will be bidden to come into the house of the divine mother, bringing with them their creeds, and doctrines, and ordinances, which have been but playthings of the world's spiritual childhood; only the mother will say, "you are not to fling your creeds and doctrines at each other's head, the world has had enough of that play;" and if other families of little ones are so steeped to the lips in spiritual poverty that they have only "mint, anise, and cummin," to bring into the house of the divine mother, they will be bidden to come and bring them, and will be made equally welcome, and their souls being there nourished with "the milk of human kindness" shall in time blossom out into judgment, mercy, and faith. Let the little ones have their playthings until they spiritually outgrow the need of them; then shall they be laid aside as mementos of the world's spiritual childhood, or be set up as waymarks on the path of progress, showing how far the race has developed towards the condition of "spiritual manhood and womanhood. Then shall "theological battle-axes and war clubs" be laid aside in the world's armories, along with other "carnal weapons," so that those who come in after ages may see what sort of life "the fathers lived." It needs no spirit of prophecy to foretell that the time will come when humanity will



cease to rattle among the "dry bones" of "the fathers" in search of ancestral honors, for "the fathers" will then be a phrase symbolical of undeveloped conditions.

The religions of the past have grown out of, and have been adapted to, the needs of the child-race, who accepted their thoughts second-hand from "the fathers." It will be for woman as the spiritual mother of the world to develop a religion whose aim and object shall be to "train up" the race into a condition of spiritual manhood and womanhood.

As the spiritual mother of the world, woman will be proud to see her little ones growing up to the mental stature of men and women, capable of doing their own thinking, and "rendering a reason for the faith that is in them," and "eternal vigilance" will no longer be the price that the world must pay for liberty."

Liberty will no longer be a myth, a fabled goddess, mocking the hopes of the race, for woman, as the spiritual mother of the world will be the living embodiment on the earthplane of the divine principle of liberty.

In the "fullness of time," collective womanhood as the church, spiritually born into the knowledge of her God-given right to rule over her own body," the church organization will take her place in the world as the "mother of the nations." Is woman weary of waiting, waiting for her brother to recognize her as "one having authority," equally with himself in the sphere of politics, then let her reflect that all through the ages her own realm, that of the spiritual, (which includes the two spheres of maternity, physical and spiritual,) has been waiting, waiting for her to recognize herself, as the rightful authority therein. Oh, Jerusalem, mother of the nations, where art thou? Arise, oh mother, in the might of thy knowledge of woman's rights, in the might of thy spiritually developed womanhood, and take possession of "thine own," and then with collective manhood as the State and the "father of the nations," presiding in the realms of nature's physical forces, and with collective womanhood as the church, and the "mother of the nations" presiding in the realm of nature's spiritual forces, there shall at last be established upon the earth, that "equality of the sexes," which the Creator evidently designed when, "male and female created be them."—*Danville Express*.

#### CLOSING THE DOOR TO OUR STREET BOYS.

It is a fine thing to gather up street waifs in New York city and send them West in the belief that when removed from the corrupting influences of a great city they will grow up to become honest men and worthy citizens. Some years ago, when several hundred of these New York gamins were sent to Iowa, the prediction was made in the *Register* that some of them would prove about as valuable importations as the Canada thistle. So now it appears that some of them have gone into the business of train-wrecking. The evidence is said to be clear beyond a doubt that the wrecking of the train recently on the Burlington, Cedar Rapids and Northern road was the work of some of these former street waifs. This shows that "blood will tell." Adopted into good country homes, and reared amid good sur-

roundings, these street waifs break forth into crime at the first opportunity. Coming to Iowa, they changed their sky but not their natures. Perhaps little can be done to prevent these importations, as this is a free country, and children as well as men can come into Iowa without a passport. The lesson is an instructive one, however, to the good people who are willing to adopt children into their own families. Let them look about among the poor and orphaned children of their own neighborhood before adopting street waifs who were born with the instincts as well as the blood of criminals. Otherwise they may find, as some good people already have, that they have spent years of kindly care rearing train-wreckers. Charity begins at home, and while it does not end there, it would certainly be wise for people wishing to adopt children to think carefully of all the poor and orphaned ones in their own community, and of their own acquaintance, before lavishing what is too often mistaken generosity on the children of crime taken from the streets of the great cities.—*Des Moines (Iowa) Register*.

#### ADRIFT.

BY EVA A. H. BARNES

The day was fair and the air was mild,  
'Twas the dreamy time of the early fall,  
And soft, like the breath of a sleeping child,  
Fell the kiss of the breeze on the shady mall;  
All quiet the bay in the hazy light,  
Unruffled and calm as a mother's love,  
With never a thought of the stormy night,  
Or the crash of the clouds in the sky above.

Safe moored in the waters of the bay  
Lies a little boat, like a speck of foam,  
A prettier craft ne'er sailed away  
On a sun-lit sea! but not to roam  
Is she fitted now, but to float and dream,  
And fill the measure of artist's eyes,  
For the picture not complete would seem  
Without her dainty fall and rise.

The lot of some is to please the eye  
With beauty, to harmonize the soul,  
Safe anchored 'neath a peaceful sky,  
Where never the storm-clouds break and roll.

A careless hand in an idle hour  
Cut loose her moorings! the pretty craft  
At mercy of waves and storms that lower,  
Careers and scuds like a person daft.  
Adrift! afar from the harbor safe,  
With none to succor and none to guide,  
A wreck that was once our joy and pride.

Thus many a life-boat is wrecked to-day  
Amid the breakers of human woe,  
Shall we chide the boat that has gone astray?  
Or the storms that beat? or the winds that blow?  
No! rest the blame and the curse and the woe  
On the hand that loosed from her anchor sure  
The pretty craft, and we may know,  
Stern justice will evermore endure!



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## CORRESPONDENCE:

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

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

## THE ALPHA.

VOL. VII. DECEMBER 1, 1881. No. 4.

THE Moral Education Society, of Washington, will meet at No. 1 Grant Place the first and third Thursday of each month at 2 P. M.

DURING the time necessary to prepare the second volume of "The History of Woman Suffrage," the publication of *The National Citizen and Ballot Box* will be suspended, its editor uniting her time and strength with Mrs. Stanton and Miss Anthony to complete the history as speedily and perfectly as possible. In the meantime THE ALPHA will be sent to the subscribers of *The National Citizen* to the expiration of their subscription.

"THE DUTIES OF WOMEN," by Frances Powell Cobb; a work that has been commended in our columns heretofore. Mr. Ellis has not only made an American reprint of this excellent book for all women, but has now a cheap edition in paper covers, (price 25 cents,) which puts it within the reach of the humblest and poorest in our land, and will be the means of ennobling and enriching the lives of our women as few publications have heretofore done. No young girl could read its clear logic, high-toned morality and strong appeal to the conscience of every woman, without a strong inspiration to aspire after a noble and useful life, for her own sake and for the good of those that surround her and are to come after her. Let every one secure a copy and profit by its instruction. For sale by book-sellers, and sent postpaid on receipt of price, by Geo. H. Ellis, 141 Franklin street, Boston, Mass.

THE annual meeting of the Woman's Christian Temperance Union was held in this city October 26th, 27th and 28th. There was a splendid display of American women. There were 260 delegates representing 29 States, all legally credentialed, bearing reports, from State associations, of work accomplished and plans for future action. In the few years they have been organized what an amount of labor has been accomplished under their compact and systematic arrangements. Their receipts during the past year amounted to \$2,557.69, the expenditures \$2,650.40—a pretty good showing for women who were proverbially poor and dependent.

The good order, harmony and dispatch with which they executed business was pleasant to witness. Few conventions of men could have transacted their burden of business as rapidly and with as little friction; and few presiding officers would have controlled the meeting as perfectly and kindly, while adhering to parliamentary laws, as Frances E. Willard. They are a body of women that would attract attention and command the respect of the world as they go back and forth with songs of praise on their lips and hearts of prayer ever turned toward the Father's face, seeking guidance and blessing for their work. This temperance movement among women is a powerful educator; it brings forward the most conservative, retiring and diffident women with an earnest desire to make the most of themselves, cultivating the gifts God has bestowed upon them, giving them more power and ability to do good to others. This work has opened the door that leads to freedom and individuality, and has necessarily led to the conviction that they must have political equality that they may influence legislation on moral questions and acquire the knowledge that will be used to prevent the rapid increase of intemperance and impurity, through heredity, thus moving on with the great army of progressionists. To be sure there are a few among them that have attained their full stature and are not capable of further mental growth. These are alarmed for the safety of the women that boldly ask for the ballot which will give them power to influence and control moral issues; and those who look with horror on voting, have voted themselves out of the organization and into an evangelical association which to them is a more secure fold.

Susan B. Anthony, Clara Barton, Miss Willard's mother and Dr. Caroline B. Winslow were introduced on their platform and given a few moments' time to address the convention.

## THE COST OF CRUELTY.

We have received a pamphlet with the above title, which graphically and truthfully portrays the loss and



sufferings of cattle, sheep, and swine, during transportation from Texas and our Western plains to the great markets of St. Louis, Chicago, New York, Philadelphia, Baltimore, Boston, and other cities, where they are slaughtered and prepared into food for man's consumption.

These creatures are crowded into cars in most uncomfortable and unnatural positions, and jostled along the roads for days without a chance to lie down to rest or be supplied with food or water. They become sick, feverish and starved, losing materially in weight, and filling our markets with unwholesome and often seriously diseased meats, wholly unfit to be consumed by a confiding people. During the year 1880 there was shipped from St. Louis and Chicago alone 1,369,840 head of cattle, to supply the eastern market with beef. "The manner in which they are conveyed and the condition in which they are received at the points of consumption have become, therefore, questions of manifest importance to the vast majority of people living in the seaport States."

Throughout this long journey there is no provision made for their sustenance or their comfort. They must be hurried forward with as much speed and as little cost as possible. The loss during this transit, on cattle alone, by shrinkage in weight, is variously estimated from 8 to 15 per cent., which, at the lowest figure, would aggregate \$8,150,548 on 1,369,840 head, some cattle losing 100 pounds in weight. This loss is enough in itself to call for a reform in the treatment that causes it. But the loss in money is a very small part of the real cost. These blood-poisoned meats become death and disease breeding factors in our cities. The New York board of health reports that, "The alarming increase of obstinate and fatal diarrhoea in the metropolitan districts is caused by the use of diseased meat." The New York *Graphic* of July 18, 1881, editorially says: "It has been proven that the flesh of animals that have been for days on crowded cars, undergoes a change, and their flesh is more difficult to preserve than that of cattle that have been killed without unnecessary worry and alarm. There must be vitiated and diseased blood resulting from the animal being kept for days in a condition of fright, physical pain and exhaustion. The cruelty thus shown by man to the beast to be slain for his sustenance reacts on himself. Cruelty poisons the animal's flesh, and the animal's flesh poisons those who eat it." And this is the condition of nine-tenths, if not one-half, the meats we consume on our tables—a strong inducement to adopt a vegetarian diet. Hasten the day when man will subsist on fruits and grains, and not kill and eat animal flesh.

Testimony corroborating the above statements can be

found in every cattle-yard and every slaughter-house in any city.

There is still another loss deeper and more lasting than any already mentioned. The demoralizing and brutalizing effect of cruelty in any form on man, which often finds expression in their social relations, and is transmitted to children, perpetuating evil through the ages.

Cattle in transit must be fed and watered. The question, "How can it be done most effectually and economically?" is a problem that has been most effectually solved by an ingenious invention of Mr. Alfred D. Tingley; most admirable and simple, combining economy in food and time, effective in working, and capable of adaptation anywhere. This simple device for feeding and watering cattle consists of stations to be erected about twelve hours apart, at suitable stopping places on our railroads. There has already been formed a "Humane Live Stock Company," which has its office at No. 2 Wall street, New York, that is authorized to operate throughout the United States, and proposes to erect stations as rapidly as arrangements can be made with railroad companies engaged in the business of transporting cattle. The pamphlet has a wood cut illustrating this simple and effective method. Thus the antidote accompanies the poison, and so, out of our evils and errors are evolved some of the most humane and Christian charities and virtues. This is a cheering tendency of our civilization; only we are sometimes slow to adopt wise measures, and some see the truth or needs long before the masses, which makes the soul of the reformer cry aloud with impatience, and it is an awful pity to lose precious time in long deliberations over self-evident facts

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The first regular meeting for the season of the Moral Education Society, of Washington, D. C., was held at the residence of Dr. Caroline B. Winslow, No. 1 Grant Place, Saturday, November 12th. Meeting called to order 3.30 o'clock P. M. The President, Dr. Winslow, in the chair.

Being the first meeting since May, before the attendance of the delegates from the Society to the Institute of Heredity in Boston, May 27th, the President made some remarks upon the results of that meeting of the probable success of its future work.

Letters received by the President from Parker Pillsbury, of New Hampshire, and L. W. Frisbie, of Napa, California, were read, expressing interest in the work of the society and desire to aid in its work of disseminating the doctrine of continence. Mr. Frisbie writing that before accepting the teachings of THE ALPHA, he had consulted with a friend and eminent physician in San Francisco, who replied, "copulation is not necessary for health, but is simply a device of the devil to ruin souls. Dare we abuse this body of ours intended



as the temple of the living God, and yet expect him to exempt it." "No, never! The pure in heart shall see God."

A resolution was passed thanking Parker Pillsbury and Mr. Frisbie for their interest and offer of co-operation in the society's work.

A lady member who was present at the recent session of the Woman's Congress in Buffalo, N. Y., stated that the most valuable paper of the session and which excited the most interest was by Dr. Elizabeth Blackwell, on "Rescue Work," in which she denied and denounced the long accepted idea that moral, sexual, physical necessity demands the sacrifice and degradation of a class of women, "outcasts" from society.

Some letters were read expressing opinions and interest on the subject of continence elicited by the controversy between Dr. E. B. Fiske and Dr. Winslow.

An editorial from Mrs. Gage, of the *National Catechism*, Syracuse, N. Y., was read in which she stated the necessity of her discontinuing its publication from overwork, but had arranged with the editor of THE ALPHA to furnish her subscribers with that paper for their unexpired term of subscription, with the hope of resuming at some future day.

A letter was read from Mrs. Buriaz of New York, member of phonetic spelling, asking that THE ALPHA adopt the reform method. After discussion a resolution was adopted deciding it was not advisable for THE ALPHA to change its style of printing for the present, but communications from Mrs. Buriaz in regard to the reform spelling would be acceptable. The advisability of holding a public meeting of the society in January was considered, but decision postponed until the next meeting.

A resolution was passed appointing the regular meetings of the society on the first and third Thursday of every month at 2 o'clock P. M., at No. 1 Grand Place. After some discussion the meeting adjourned until the following Thursday, the 17th of November.

#### WOMAN'S HARDEST WORK FOR WOMEN

"Women had better let drinking men alone, and turn their attention to sinning women." Such is the sentiment which in one form or another, is being constantly repeated, sometimes more strongly, sometimes more courteously. No philanthropist can have any sympathy with the attempt to prevent one good deed by pointing to another iniquity; yet no one who studies public morals but must heartily wish for more energy and devotion in the confessedly most delicate, difficult, and disagreeable work to which a Christian woman can ever be called. For stimulus one may well look into the work of the "British, Continental and General Federation for the Abolition of Prostitution." It is known that in many of the continental countries the so-called regulation of this horrible vice has been undertaken in a way which effectually legalizes and establishes it, and that the system practiced is open not only to the grand moral objection, but is also accompanied by and productive of incidental evils of the most wretched character: that it has encouraged vice among men by supposed immunity from consequences and most rigidly

and surely degraded every woman it touches. Within comparatively a few years this odious system touched England and in an evil hour was domesticated; but it has always excited the warmest indignation, though introduced with much less offensive motoring than on the continent. That indignation at last found voice and organization through the pen, the personal efforts, the genius, the self-denial of Mrs. Butler. Her influence is so gladly acknowledged that Mr. Wm. Fowler, M. P., who introduced the first bill for repeal of the infamous contagious diseases act (in 1874), recently announced that he had been furnished by the arguments of Mrs. Butler and the statistics of M. Lecomte. And this woman who arose in Israel had the courage not only to work in England, but to carry the war into Africa and assail the continent whence the curse had come. She found efficient helpers. Younging Paris, the Pasque George Aggaa and his noble sister, who has since given her life to the work of a refuge, were at her side, and it was in his parlors that the first meeting was held for preliminary organization. Others whose hearts had no doubt long been warm, were added from time to time. Experience was constantly accumulating its positive verdict against the supposed sanitary value of the miserable measures. Christian physicians and publicists and officers were found who knew the truth and were not afraid to speak it. Conventions were held despite the pettiness of the doubtful and hesitant. Success after success has been achieved, and the most distinguished of all at this year's grand assembly, held in London, during the last week of June. How the eye moistens and the heart quickens to think of these good, strong, intelligent men and women, who have proved so amply that nothing is too well entrenched for Christian courage, and nothing is so black as to be able to stain Christian purity, and no class is beyond Christian charity.

The fact of the meeting is much; the details are none, even if they must be only shadowed in this column. There were five hundred delegates present. There were representative women from France and Germany and Belgium and Italy, and from America Mrs. Mary A. Livermore and Mrs. Bruce, each of whom made a most favorable impression. Eminent men were there, including members of Parliament from England, physicians and public officers from the continent. I can mention only M. Lavigne, so well known to America by his facile and fertile pen and his love of free institutions. The workingmen's section was also well represented, and it has a periodical of its own. The evening audience numbered more than two thousand and the proceedings were accompanied with genuine and hearty enthusiasm. The lord mayor of London, so well known for his religious earnestness, his fidelity to principle, having excluded dancing from his regimens, and his philanthropy, entertained the delegates at the Mansion House, having previously been connected with the work of the Federation.

The work of the assembly was important. Papers, reports, addresses were packed with facts, and evidenced a determined thoroughness and intelligence in all the movements to obtain information. The feeling rose to the sublime almost as the keenness of woman's degra-



tion, the partiality of society as between men and women alike vicious, and the stern nature of the struggle before them were depicted. Encouraging progress was reported from Belgium, where victory had been obtained over corrupt administration, and the "white slave-trade," as it is justly designated, somewhat arrested; from England, where the project of repeal makes forward steps, though slow ones; from Paris, which was felicitated on the resolution of the municipal council to free the city from a system which is a permanent peril to her municipal liberties (the laws will terminate January 7, 1882, if the present action is not reversed); from Switzerland, Italy and Spain. The question is now before five parliaments. Agitation is established everywhere. Physicians were heard protesting against the only spot upon their honorable profession, the giving under these laws "bills of indemnity to debauchery." From all points of the spiritual compass the winds of parental solicitude, philanthropic interest, devotion to liberty, pity, sense of justice blew toward this one center of desire—the obliteration of these unjust, unwise and useless regulations.

But, apart from the meeting and its present interests, the declarations of results reached by study and observation are significant and important. Guyot's investigations crystallized in tables which prove:

1. That prostitution finds its recruits among those not yet of age. (Most fearfully true in every city of America.)

2. That, despite all efforts of the police, the number of inscriptions is constantly diminishing. (Most damaging proof that vice can evade law, if it will.)

3. That the tolerated houses are hotbeds of infection. (Brushing away the only color of claim which could ever be made for such legislation.)

The resolutions of the Federation which appear to sum up the results of the preceding congresses (Geneva and Genoa) are clear and convincing.

It would make a tiny pamphlet, but weighty, if the testimony of the four sections into which the Federation is divided, with the wisest reference to completest of information and employment of talent, should be translated; but it should be done.

The series of statements is every way admirable. The section for "Hygiene" affirms the utter failure of the system on that side; the "Moral" section is marvelously comprehensive and clear; the "Benevolent" section demonstrates the additional difficulties which legalization puts in the way of reformation, and the "Legislative" section presents a model declaration concerning the principles of governmental relations to vice.

The heart-warm and eloquent address of Pastor Appia presents the whole case from the point of view which the Christian and pastor must assume, congratulates the Federation on its decade of rapid development, signalizes the relation of this desolating vice to unbelief, and rings with appreciation of how the "heart of a woman of faith and holy principles must protest, in the name of the whole sex, against the systematic degradation of women and against one of the most hideous features of our modern civilization. This earnest and capable man expresses the whole spirit of the enterprise when he repulses energetically the idea that the State can have any other relations to vice than

to say it must die. He most impressively demands that the "absolute" character of the moral law shall be impressed upon men anew, and warningly reminds us that vice is no longer aristocratic (Henry III, Louis XIV, or Marquise de Pompadour,) but is now democratic; that it has descended through all ranks, is universal and international, and, therefore, must be met by forces equally popular and universal.

I have dared thus to call public attention to this great work because: 1. The vice is growing in America and the lower deep of legalization is by no means impossible. Be prepared. 2. I would be glad to help, even to a feather's weight, those who are doing the hardest work for Christ the world affords. 3. It would be most desirable and useful if closer sympathy could be established between workers for correct moral legislation the world over. The journals of the Federation and the books of Mrs. Butler are accessible. They should be read.—*Rev. Sylvester F. Scovel.*

#### NATIONAL CITIZEN DEPARTMENT.

A systematized effort to call the attention of Congress to the demands of woman for a recognition in the Government, will be made this season, and to that end the following address has been issued:

OCTOBER 29, 1881.

DEAR MADAM: At the next Washington Convention it is intended by the N. W. S. Association to make an unprecedented effort to command the attention of Congress, and to secure from that body the passage of certain bills.

Never has there been so favorable an opportunity to present our grievances, never so flattering a prospect of securing their redress. The question of woman's political status has become an issue in many of the States. From at least one-third of the States Representatives and Senators will go up to the National Congress conscious that their constituencies will be called upon to decide some point of the suffrage question at home within the next twelve or twenty-four months.

With this knowledge, before going to Washington they must already have given some thought to the problem of woman's relation to the Government, and they will thus in a measure be prepared for its consideration.

It is to be hoped that the proposition for a XVI Amendment will be passed by the present Congress, as sixteen years have elapsed since we first made our demand for national protection. Whether to be passed or again rejected, such a proposition will, without doubt, be submitted. It is moreover certain that an attempt will be made to secure the appointment of a standing committee in both houses, whose business it shall be to consider the petitions and demands of women citizens.

That the coming convention may be so wisely managed as to secure from Congress the justice above indicated, it is desirable that a committee of leading suffragists, representing the different sections of the country, be sent to Washington a fortnight preceding the date of the convention, to do the preliminary work necessary to the best success of the meeting. Before beginning their work at Washington it is desirable that the committee have reliable data as to the attitude of each member of Congress toward the Sixteenth Amendment and the standing committee. We therefore request you, either by correspondence or by personal interviews with the Senators and Representatives from your own State, to secure such a knowledge of their views as will enable you to fill out the enclosed set of blanks. As it will be the duty of the chairman of the executive committee to collate the information thus obtained, please forward the blanks to her address (May Wright Sewall, 405 North Pennsylvania street, Indianapolis, Indiana.)

Upon the data to be thus secured, our success this winter at the National Capital very largely depends. Every report should be in Mrs. Sewall's hands by December 15.

Begging you neither to neglect nor delay a response to this appeal, we are, most cordially, yours for equal suffrage: Eliza



beth Cady Stanton, President N. W. S. A.; Susan B. Anthony, Matilda Joselyn Gage, Vice-Presidents at Large; Rachel G. Foster, Corresponding Secretary; May Wright Sewall, Chairman Executive Committee.

In carrying out this plan, it is deemed important that the following questions should be answered, and the replies returned by December 15th, to May Wright Sewall, chairman of the executive committee, 405 North Pennsylvania street, Indianapolis, Ind.

State of—

1. Have you school suffrage in your State?
2. If so, do the women generally vote?
3. What proportion of members of the school board are women?
4. How many county superintendents are women?
5. How many city superintendents are women?
6. Does your State law require the liquor seller to have his petition for license signed by women?
7. Are the colleges, medical, law, and theological schools of your State open to women?
8. How many physicians, lawyers, and ministers in your State are women?
9. What proportion of the taxes in your State is paid by women?

In addition, and as especially necessary in order to carry out the plans of the National Woman's Suffrage Association, it is requested that the opinions of the Senators and Representatives in Congress from each State, shall be obtained through letter or personal interview, upon the following points and their replies forwarded to Mrs. Sewall, by the date above mentioned, December 15th.

1. Does he approve of woman suffrage?
2. Does he favor a standing committee on woman's affairs?
3. Does he favor a XVI Amendment securing equal suffrage to women?

Let every woman feel that she has personal work here, and at once set herself about it. The time is all too short now, so do not delay, but at once seek information upon these points, and send the same to Mrs. Sewall, with tabulated answers to these questions. The National Woman's Suffrage Association will have power in its hands, as never before, to press its demands upon Congress with hopes of success. A committee representing different parts of the country will spend a fortnight, before our annual convention in Washington, in work upon Congress, which will be effective in proportion as the replies to the above twelve questions have been placed in Mrs. Sewall's hands. Work now, women, for your own enfranchisement. Who would be free, you know, must help strike the blow.

MATILDA JOSELYN GAGE.

#### A FEW WORDS TO "F. E. J."

Does the writer on "sexual continence," in the October number, see the difference between repression of the sex power and conservation of that power? He uses the term "repressionist" as though the idea of reform in that direction was to crush and annihilate the power and functions of sex, instead of to conserve and direct it for the greatest good.

Now there is a difference. If these energies, instead of being eliminated or repressed, are directed to the fertilization of the brain and nervous system, the function takes on the general character of vitalizing and giving life and animation to the whole character. Ideas are created, and result in planning and inventing, thus furnishing the world with material and means for the enjoyment of mental and physical existence.

If we understood the susceptibility and means of educating the sex power, and felt its full importance, it would not take many generations to work a thorough change. The mind has such control, and ideas given to the young have such an effect, that, under a different system, one cannot realize the possibilities that may be in store. But, for the present, when there are legalized houses of prostitution, on the principle of "demand and supply," what are we to expect when such are the example and teaching? "As a man thinketh, so is he," tells the truth of the secret.

Carpenter, in his "Human Physiology," page 943, treats of the influence of the nervous system on the organic functions, mentioning the effect of the mind on the sexual system. To quote him verbatim, he says: "The sexual secretions themselves are strongly influenced by the mind. When it is frequently and strongly directed towards objects of passion, these secretions are increased in amount to a degree which may cause them to be a very injurious drain on the powers of the system." This he merely gives as a physiological fact, and we are at liberty to draw our own inferences. As authority for what I have advanced in the above, he further states that, "on the other hand, the active employment of the mental powers on other objects has a tendency to render less active, or even check altogether, the process by which they (the secretions) are elaborated."

Read his foot-note on the same page, in which he continues the subject, and disavows the idea of acting on the principle of there being a "physical necessity" for indulgence. His teaching is wholesome and purifying, and his unquestionable authority should attract attention to practical education on the subject.

RIVERSIDE, CAL.

DOROTHEA.

#### HEREDITARY CRIME.

Is crime hereditary? There is much evidence to show that it is. A recent interview with Mr. A. H. La Monte, the superintendent of the Susquehanna Valley Home, who from his position has an excellent opportunity for observation, strongly corroborates this proposition. Nearly a year ago a boy who was considered one of the most trusty and honest in the home, was placed with a good family, and for a long time his conduct was in every way exemplary. Of late, however, he has developed so strong a propensity for stealing that the family, who are earnestly solicitous for the boy's welfare, are very anxious on his account. The boy that was sent this week from the home to the house of refuge has never, so far as can be learned, been so situated as to be educated to thievery. He had been an inmate of the home for nearly three years, and until recently no tendency to kleptomania was discovered. As he was in-



teresting and bright, much pains was taken with him. Very few boys of his age, or of any age, has as much Bible knowledge as he, and he was noticeable for general intelligence. A few months since, to the great surprise of the superintendent and all who knew the lad intimately, suspicion strongly pointed to him as having been guilty of taking money from the room of the assistant superintendent. He confessed the crime, promised complete reformation, and the matter was dropped. Afterwards, however, occasional little losses occurred at the home, but nothing could be proved against the boy till last week, when considerable sums were taken from the rooms of three employees of the home, into which he gained access while they were at breakfast. The boy's case had now reached a point where it was thought that his well-being required his removal to the house of refuge, and he was accordingly sent there. Here was a boy who for years had been under good instruction and careful discipline, with the whole Ten Commandments at the end of his tongue, and Christ's Sermon on the Mount in his memory, guilty of larceny, and that, apparently, without any real motive, except a sudden developed disposition to steal. The hereditary seed of crime, long latent, at length sprung up with the above result, where better fruits were looked for. The most difficult problem that educators of children and managers of boards of charities have to cope with is to eradicate these inherited germs of crime.—*Binghampton Republican*.

## KINDERGARTEN.

### STUDIES OF THE MIND.

BY MRS. R. R. BIRD.

In our treatment of little children we have only to deal with the rudimentary state of the mind. We see that they take an infinite interest in everything; their interest once being aroused, they like to quicken and encourage it by actual experiment; what they see, they look at; what they hear, they listen to; what they touch, they feel of. Whatever has attracted their attention so far as to lead them to feel of, to listen to, and to look at, arouses in them a boundless curiosity to learn more in regard to it. This boundless curiosity is the sign of the unfolding of the mind. This indicates the rudimentary state; and, as "like assimilates like," whatever knowledge is presented to it to be taken into itself must be of a rudimentary character. Only as the mind of the child advances naturally and easily, in the same ratio must the branch of knowledge presented advance. It may seem at first slow growth; but it is as sure as slow. It is at this period that children are sensitive to impressions; that the busy little things go about gathering facts, and collect specimens for present and future investigation. It is then that the two truisms, "Haste makes waste," and "More haste, less speed," must be borne in mind by teachers of children. Many fatal mistakes, fatal to health of body and health of mind, are made at this period by some who think to hasten development of a child's mind by presenting to it facts that cannot be grasped by the mental senses and crowd-

ing it with words that, to it, have no meaning. Instead of hastening development it retards it, by fastening weights to the mental limbs so they cannot climb, and the mind grows weary with the effort. In recuperating from this weariness, an unnatural draught is made upon the vital forces, so that body and mind both suffer. The ill effects of this unnatural course are seldom immediately seen, but become apparent later in life, when body and mind both refuse to bear its ordinary burdens.

We need have no fear of tiring the little ones with the variety or multitude of facts we may place before them. We may scatter fragments of wisdom, bits of knowledge, endlessly—there is scarcely a branch of knowledge the rudiments of which we may not present to them; they will only pick up those which strike their fancy, perchance drop them again, to seize others which please them more, just as they gather the pretty pebbles on the sea-shore, dropping them and running back to pick up choice ones again. But never fear; although the dropped facts are passed by and apparently forgotten, they are planted in the soil of their little minds, where they are thrusting their rootlets downward, waiting a fitting opportunity to push up their little shoots of inquiries.

This is all we wish to do at first—to scatter and let them gather up—the rest will surely follow. It will not be long before they will surprise us with questions about things we deemed were passed by and forgotten.

Let us leave the children to themselves, free to gather what they please, and drop again at pleasure; let us not fetter them, nor say, "Gather these; leave those." They know better than we do what is best for them and what is fit for them. We need not think it depends upon ourselves to unfold their minds as we would unroll a piece of parchment; they will themselves unfold, in spite of us. Each little heart and brain has within it an instinct for its future needs, bent, and duties, which we cannot quench nor kill, neither can we create an opposite instinct; but we may warp and distort it so that it will fail to reach its true purpose if we insist upon the children following us instead of our leaving them to themselves. The happiness and true usefulness of many a life has been wrecked by parents and teachers who have taken from the children what they would fain gather, and make them gather what the children would fain leave.

We have only to be careful that we have in our possession the knowledge that we wish to present to them in its rudimentary state. They have only to make their collections—collect their specimens for investigation and future classification and arrangement. We have only to be in readiness to give proper nourishment to the little shoots of inquiries when we first see them peeping out from the soil; afterward, when we see the time is ripe, to encourage further development by putting in their hands books which will give desired information and natural objects for experiment, and to shed whatever of our light we may bring to bear upon the subjects pursued.

What we have written in a former paper may seem vague and indefinite; and yet, what more can be said? Why is it necessary that we should have a definite plan



laid out—a straight and unerring path in which children should be made to walk? Let them study nature. Is it not enough that they gather the shells on the seashore, the flowers and grasses in the gardens and fields, view the twinkling stars, pick up the pretty pebbles in the gravel path, keep a chrysalis and patiently watch and wait for a butterfly, scoop up wiggling tadpoles, and hope for croaking frogs? What more need they do, provided we are ever ready to answer their questions, intersperse timely facts and hints, and lead them on to further investigations?

As they gather the shells on the shore, who knows but that they may discover elements which, by and by, will develop into the ripe, well-rounded system of conchology? Who knows but that every flower and blade of grass may nod and beckon them on to a future study of botany? Not a star in the heavens but may be winking and twinkling with mischief at the thought of the astronomic lore which is lying in wait for the little ones who, perhaps, by and by, will search out the mysteries of the science of the heavens.

Not a pebble on the shore, nor a rock on the dusty road but bears on its face hints of the geologic secrets of ages' duration, buried in the bosom of Mother Earth, waiting to reveal themselves at a future time to the little ones, if haply they be led to seek for them.

Of mathematics we say nothing. What child in a civilized community can live, move, and assert its being without finding itself weighing, measuring, counting? Upon the importance of gaining a knowledge of mathematics we need not dwell; without a knowledge of its laws, either innate or acquired, the hand of the mechanic works without skill, all trades stagnate, commerce and navigation cease, the learned professions falter, and scientific pursuits are no more. Mathematics form the circulating life blood of civilized life; nay, its laws are the brain-power, the nerve-centre, upon the correct action of which depends the successful issue of everything that man may do, make, conceive or comprehend.

And yet, although the most important of all studies, it is the one which children should have the least to do with as a study. It is only the simplest elements which they should be expected to deal with until the mind matures; for the mind matures with the body; it reaches its manhood and its womanhood when it begins to ask itself, "What am I? what am I for?" There then dawns upon it the light, the consciousness, that it must have some definite object, some pursuit; it manifests its peculiar bent, and this instinct carried out leads it to seek the food which is meant to nourish and sustain it and fit it for the purpose for which it is meant. Let the children gather up the elementary parts as they please and as they can. These elementary parts acquired in a child's way and confirmed and strengthened by older minds with which they come in contact, will serve as a firm foundation upon which they may later build the superstructural knowledge of the more complicated principles, the higher mathematics, according as their proposed pursuits in life may require, or their respective bents incline.—*Primary Teacher.*

#### FOOD FOR THOUGHT.

A sensible "old fogey," in West Hebron, very truly remarks that, "The time was, in the history of America, when 'excessive fruitfulness' was not looked upon as a curse, but rather as a blessing. In those old-fogy days Americans were proverbial for their simplicity of life, and the correctness of their morals. With the advent of 'excessive barrenness' came divorce laws, fast living, infanticide, estrangement of families and gigantic swindles, and all the other crimes in the catalogue. The sooner we retrograde to the ways of the fathers, the better it will be for the Republic, society and the happiness of our people."

The "old fogey," in West Hebron, indulges in fancy rather than fact; for safety from these things—divorce laws, fast living, infanticide and estrangement of (or in) families—depends not upon incontinency, but upon continence; a continence which by both the "old" and the "new dispensation" it is strictly enjoined upon men that they exercise.

Self-restraint in the "marriage relation" is just as essential to the well-being and prosperity of the race when such relation is legalized by law, as without such required sanction its practice is already supposed to be; and therefore, should its breach, by exercise of that incontinency, which is disobedience to divine command, not only be regarded as equally offensive against both personal rights and public opinion, but as a criterion and estimate of what, at least upon one point, bad morals consists.

Marriage is not of the devil, but of God, and is intended to regulate, not license the passions of men. "Wife murder" has no part in the divine plan for the propagation of human kind any more than has the "barrenness" of which "old fogey" so loudly complains as now being "excessive." The reassurance needed for our belief that God is quite competent of peopling this world without the "excessive fruitfulness" of women as compelled thereto by man's love of lust, is testified to not only in the simple words of John the Baptist, as recorded in the ninth verse of the third chapter of Matthew: "For I say unto you that God is able of these stones to raise up children;" but also in St. Matthew, 1: 18-25. Then don't make of the marriage altar a "funeral pyre" for women under the mistaken impression that to do so will be rendering acceptable service unto God; for the command is, "Thou shalt not kill." A woman's right to "life, liberty, and happiness," is just as sacred in the sight of God as is man's right to them. "Therefore, take heed to your spirit," O men, "and let none deal treacherously against [with] the wife of his youth;" for know ye not it is Christ who hath said that "with what measure ye mete, it shall be meted to you again."

M. B. F.

SOME in their sorrow may not know  
How near their feet those waters glide.  
How peaceful fruits of healing grow,  
And flowers for beauty, by their side:  
They may not see, with weeping eyes,  
Upon the dreary desert bent,  
How glorious straight before them lies  
The Eden of their souls' content.

—Miss A. L. Waring.



## CORRESPONDENCE.

WOBURN, MASS., November 12, 1881.

DEAR MRS. WINSLOW: As the season advances, readers of THE ALPHA send me numerous letters, making inquiring inquiries concerning "Alpha" garments suitable for winter weather. The question is often asked, "In what respect do they differ from garments usually found in market for women?" Perhaps a description will enable persons at a distance to comprehend advantages claimed for them. Firstly, they are made from all-wool and cotton and wool-knitted, *ribbed* fabric, believed to be the only *ribbed* garments extensively manufactured for women. Peculiar merit exists in the elasticity of material, which affords for the skin a yielding covering, permitting free escape of insensible perspiration; also, freedom from restraint for blood vessels and muscles. Secondly, especial attention is directed to the form and fit of pocket in upper part of garment, which serves as a receptacle for mammary glands, and frees them from the compressing, dragging effect of clothing worn outside. This feature of the garment may seem at first thought too delicate for discussion in public print. A careful examination of numerous cases where cancer in the breast is the result of having worn ill-fitted garments, devised and constructed by men, who were ignorant of woman's physical necessities, will convince the earnest seeker for truth and advancement that the time has come when the indelicacy lies not within a plain declaration of anatomical and physiological fact. Maimed forms and lives which are falling far short of the measure of usefulness designed by the Creator of woman, reflect strongly upon the perception of delicacy which prevents comprehension that the whole nervous organization of women is often deranged by compression of mammary glands.

THE ALPHA gives us, in plain language, information which proves how pre-natal influences control the lives of innocent offspring. Is it possible for a child to be "well born" whose mother's breast, during the period of gestation has been hampered and inflamed by ligature, restraint and compression? Is it possible for such suffering to exist without sympathetic disturbance where the embryo lies, being fashioned into an infinite soul?

Dress reform has done much to secure for humanity better fulfillment of birth-rights, but until the form of the mother is healthfully clad from neck to wrists and ankles, thereby securing an equal and natural circulation of blood, from which the unborn babe draws its own existence, we must expect a continuance of unbalanced progeny more likely to trend toward evil than good. Common sense has raided against lengths and draperies till, thank Heaven, a woman may walk the streets clothed in healthful, simple garb, without subjecting herself to ill-bred and—but, nevertheless, to a sensitive nature—dreaded criticism.

Largely, fashion still holds sway and limits expenditures for underwear upon which the body is dependent for best sanitary conditions. It is no uncommon thing for a woman to examine "Alpha" undergarments and exclaim, "Oh, I can't afford to pay much for them!" when the cost of velvet, passamenterie laces and feathers with which she is bedecked—not always "adorned"—would procure warm, healthful "Alpha's," which would do good service for herself and others for two or more seasons. A careful consideration of the excellence of material, workmanship and fit, is inducing many, however, to purchase "Alpha's" before trimmings, realizing that the amount of work and quality of stock is a fair equivalent for prices named upon circulars.

Men control extensive manufacturing establishments where profit lies in immensity of numbers sold, where no attention is paid to the accuracy of fit or the hygienic quality of material. Women have submitted to such rulings in clothing, which forms an important factor in healthful existence—have submitted without discrimination.

Believing that a better type of clothing is needed to subserve the interests of humanity, hoping there are intelligent, progressive women who will appreciate the capabilities of Alpha garments for attaining healthful conditions they are offered to the public.

From readers of THE ALPHA most satisfactory evidences of appreciation have emanated.

Striving to fill orders faithfully, earnestly—laboring to produce work which will "lift humanity higher;" in sympathy of aim with you and your mission,

I remain, yours, very sincerely,

S. T. CONVERSE.

LADORA, IOWA CO., IOWA, Nov. 6, 1881.

MRS. C. B. WINSLOW:

DEAR MADAM: I wrong myself and you when I address you in so formal a manner; for instinctively my whole soul goes out to you in love for the great truths you are sending out monthly to us from THE ALPHA. So much crowds upon my mind which I wish to express in few words that I am at a loss what to say first; but if any poor words of mine will give you any encouragement, let me say THE ALPHA is an inspiration to me, and its truths ought to be understood and read by thousands who have never yet even seen a number or even heard of it. I mean young mothers who live in isolated parts of the great West, who have no time or means to read even our county papers. And when I hand intelligent women THE ALPHA and hear them say they fear to have it in their homes lest their children may see and read it, I am as a teacher shocked at their false modesty, and judging by their children who are my pupils know well the reason. If ignorance in heredity was a crime what a host of criminals would we have about us even in what is called our refined or cultured society. THE ALPHA is worth to me ten times what I pay for it, and had I the means would send a ten in place of one dollar and have them sent to families where, if they would practice its truths, it would banish misery, poor health and a long train of evils that are laid to other causes than the true one.

I am glad to read the present number on "Heredity," and the letter and answers from Dr. Foote, and in fact there is nothing I could wish to have omitted. I do not desire to trespass upon your valuable time in writing to you a long letter, but I desire to have you know how much I prize and of what lasting benefit THE ALPHA has been to me since I have become acquainted with its contents. O, my dear friend, would I had had a few hints in my younger days, what a blessing it would have proved. Of the four dear children given in love to my keeping only two are left, and, dare I say it, the two sons left have the impress of ignorant, abusive paternity. Could I open my wounded almost crushed heart to your gaze you would grasp the pen and falter not to tell the whole truth to a world needing redemption from lust or passion. Like many others I thought it my wifely duty to be a slave or render implicit obedience to every demand of even a lustful nature, until nature, oft abused or insulted, refused to give cheerfulness or health till rest was given. And now, after nine years left to care for myself and children, I am called younger than then. You asked me in a former letter to send you a few incidents of interest that might fall under my notice in the school-room. I could send many, but I have so little time in which to write, having to support myself and family by teaching and also doing my own work that I have little time left, and cannot answer letters from former pupils and old friends; but as soon as I can have a little spare time will do so if you still desire it.

L. K.

Thanks, dear friend, we would be glad of any authentic account of the heredity and pre-natal influence of marked character you may know. We would ask all our friends to contribute to this department of our work, for facts tell even upon the most thoughtless minds.—ED.

BOONE, BOONE COUNTY, IOWA, October 24, 1881.

C. B. WINSLOW—MADAM: THE ALPHA is a paper that ought to be circulated over the world. Sexual intercourse when children are not desired is, I think, the real cause of so much disease, immorality and intemperance.

Science claims that females are the result of less excited passions than males. So far as I have been able to learn from my female friends they are in most cases the result of sickness; they were created when their mothers were sick or completely exhausted from overwork. How can a woman under such circumstances conceive a child endowed with health and intellect to even a common degree? It is impossible for such to be anything but weak and nervous. Women endowed with strong sexual passions may have them morbidly awakened though she be sick or greatly fatigued. Hence the many weak men and boys with insatiable sexual and alcoholic appetites.

God bless and speed you in your good work.

S. L. R.



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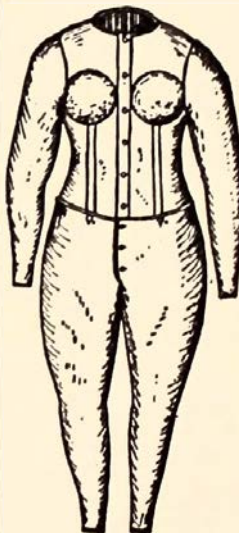
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