

The Alpha.

ENTERED AT THE POST-OFFICE AT WASHINGTON, D. C., AS SECOND-CLASS MAIL MATTER.

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

VOL. VII.

WASHINGTON, D. C., JANUARY 1, 1882.

NO. 5.

PHYSICAL DEGENERACY—STIMULANTS AND NARCOTICS.

BY O. S. RUNNELS, M. D.

(Continued from THE ALPHA.)

The increase in the consumption of liquors has been equally marked and steady. During the decade, or a little more, from 1869 to 1880, the increase in the use of distilled spirits, as shown by the revenue (which, as you know, had much evasion) was 36 per cent. We get a better light on this percentage, when we remember that during the later years of this period malt liquors largely superseded spirituous liquors. Since 1869 the use of beer, ale, porter and other malt drinks has increased 120 per cent. As to chloral hydrate—introduced to the profession in 1869—we have no statistics; but Dr. Richardson, its father, has already painfully lamented the effort he put forth in pointing out its forces—so greatly is it being abused. Having the power of producing sleep to the sleepless, the debauchees of narcotism fly to it, and guilty doctors continue to build appetites for it in innocent and unsuspecting patients.

So that in taking all these agents together, tea, coffee, tobacco, opium, alcohol and chloral, we find (what is true of no other class of agents, medicinal or nutritious, the world over,) a steady parallel and marvelous increase of consumption. This is a fact not to be forgotten in the further consideration of this question; for in this truth is markedly shown, what becomes more and more apparent in the study of the problem, namely: that these agents are members of a common class, have kindred characteristics, and lead finally to a common goal; that they must be regarded, not as independent elements *only*, with actions individual, unlike and unconnected, but as integers of a family, having similar features, a common pathway and a difference only in degree. The tremendous failure of the past to meet and cure intemperance is painfully familiar to all. I am convinced that the cause lies just here. These agents have only been weighed separately; inattention has been paid to relationships, similarities and tendencies, and the aggregate effects upon the race, both for the generation that now is, and for those that are to come, totally disregarded. Such a scheme of temperance work as we have had has *not reached the case*, and cannot prove effective. It will never eventuate in driving the demon of intemperance—with all that that implies—from our firesides.

The first thing that confronts the student of this question is confusion as to definitions. Studiously or uncon-

sciously the popular thought has been led away from accuracy on this point and left in a maze of debate and uncertainty. Men like George M. Beard, John Fisk and Chancellor Crosby, to whom the world has the right to look for counsel and guidance in these matters, have prostituted their high authority by using it to render less severe the teachings of honest science in this department; to unsettle the lines of accurate definition and demarcation between the good and bad in appetite, and finally to apologize for all except the gutter drunkard and opium slave, and attempt to prove that after all "in moderation" it is the "correct thing" and that the "coming man"—the perfect man, the millennial man, *will smoke tobacco and will drink wine!*

Terms have thus been so tampered with that one hardly knows what is meant when they are used. The words "food" and "stimulant" have been so modified in their use as to be transposed without a differentiation, "food" being used in the sense of "stimulant," and *vice versa*.

The word narcotic is pushed into the background and modified by qualifiers as much as possible, so that we seldom see a reference to an agent of that class, except in the broader compound term, "stimulant-and-narcotic." Because of this state of things the debaters of these agents have been forced to employ inexact and very comprehensive terms. Now, *science* everywhere demands that the nomenclature be exact, and that it be made up of signs always meaning one thing, so that what is meant shall be definitely expressed. A good name carries the picture of an individuality. It stands for a peculiar, characteristic, distinctive entity and tells of what is different from all else. Such names are needed here; but in order to get them out of "food," "narcotic" and "stimulant," we must recoin them, and make their meaning definite.

We have in nature two general classes of substances capable of affecting the forces of the animal economy, namely: food and medicine.

1. Food comprises all those substances that enter the body endowed with the power that acts primarily upon its matter and secondarily upon its force.

2. Food requires digestion; enters the body in a new guise and furnishes the only positive increment of heat or force.

3. Food is the building material—all nutritious substances—and its office is to fur-

1. Medicine comprises all those substances that enter the body endowed with power that acts primarily upon its force and secondarily upon its matter.

2. Medicine does not require digestion; practically enters the body in its native guise and does not furnish any increment of heat or force.

3. Medicine is the repair material—the great *materna medica*—and its office is to liberate

nish energy, both for the present use and possible and probable demands at times of need.

4. True food will not generate for itself a peculiar wide-spread and generally devastating appetite: is self corrective; can be substituted for other food without inconvenience, and, except the drugs combined as condiments, does not ultimate in physical destruction.

The agents of both classes, when properly employed, conduce to health—the one by *preservation*, the other by *restoration*.

Health means the life forces in a state of *equilibrium*. The normal tracing of this equilibrium, as drawn upon a chart by our recently-perfected methods of measurement, shows a straight and even horizontal line from the cradle to the grave. But it is commonly observed that this life-line is an easily variable line—exalted or depressed readily by actions and reactions—and that these variations from the *right line* constitute essentially what we know of disease.

We have further found that all drug forces have the power to affect, or disturb, or vary the life-force in this normal expression; that this line—*sensitive as a balmer*—is thrown into perturbation by them, as well as by other noxious forces, and that this irregularity, or non-equilibrium expressed either in exaltation or in depression, means at first functional, and then, if continued, organic derangement. But drugs, like individuals, possess forces peculiar to themselves, so that no two are exactly alike. They split up, however, into genera—as men do into races—and we see great class distinctions. One class has the power to elevate, and another to depress the life-force, and these first powers we must keep rigidly in view, regardless of the reactions that always attend them. A “stimulant,” then, is a drug, when fully expressed, capable of exciting or increasing the organic or nervous action of the different systems of the body. Its chief business is to elevate into greater activity that upon which it acts. This is its primary and characteristic action, and is followed by reaction or depression.

This force in varying degree is possessed by a great many agents—the list is very long, and includes the most of the substance of the *materia medica*. They are not, for the most part, very powerful—with exceptions—do not have much reaction, and do not exert any marked influence on the intellectual part of the brain, or affect the four special senses immediately associated with it. The effect upon the animal economy of *every stimulant*, however, is *strictly that of a poison*, and every poison possesses stimulant properties. A “narcotic” is a force, when fully expressed, capable of paralyzing the organic or nervous action of the different systems of the body. Its chief business is to depress that upon which it acts. This depression is usually attended by more or less elevation, but its *legitimate and characteristic ending* is *torpor, stupor, paralysis, and death*.

energy already resident and stored up in the ganglionic centers and body reservoirs: to antidote and neutralize noxious agents there found, and to equalize and harmonize the disturbed forces generally.

4. Every medicinal drug will generate for itself a peculiar augmenting appetite: is not self corrective: will not be readily pacified by substitution and leads, through habitual use, invariably to mental and physical destruction.

At the same time it affects the mind in various ways, exciting it, confusing it, lulling it, and is the only drug force capable of doing so. This force is resident in a great many agents, among which are aconite, absinth, the ethers, alcohol in all its varieties, belladonna, betel nut, calabar bean, chloroform, hashish, chocolate, chloral hydrate, coffee, conium, creosote, hyoscyamus, opium and its alkaloids, prussic acid, stramonium, strychnia, tea, tobacco, the venom of reptiles, and many mineral bases: all of which, taken in lethal doses, will kill by paralysis, and if taken in lesser but considerable quantities, will induce a state of the nerves known as “narcosis,” which is incipient paralysis. But narcotics, while varying in intensity and power, differ also in their capacities to affect the intellect, this quality being entirely absent in some, while resident in others to a marked degree. This is a peculiar self-generating and demoralizing power, expressed in that irresistible physical craving, the narcotic appetite, so familiar to all. This sub-order is very properly termed by Headland, the *inebriantia*, or *intoxicants*, and comprises, among other things, tea, coffee, tobacco, chloroform, chloral, opium, and alcohol, which, because of their seductiveness, destructiveness, and very general use, are further known as the narcotics, over which—their place, power, and influence—the social combat is waged to-day. I have been thus careful in the definition of these questions, that the true relation of foods, stimulants, and narcotics might be set forth, and that further time might not be wasted in the pursuit of confusion. I would gladly now omit all reference to the narcotic powers of these individual agents, inasmuch as there are many volumes of well-attested facts on this point, to which I could remand you; and as I believe further, that the *plaintiffs* in this case should no longer be put to the daily proof, on propositions that long since became axiomatic. Instead of this, I would have the *defendants* themselves, these physical bondmen, the narcotic indulgers, take the witness stand and prove to us that they are free from the accusations; that these narcotics by which they are enslaved are benign and useful, and that they pave the way to physical salvation for all; so that their fellow-mortals, particularly the *young*, may not as heretofore have the *example only*, but the *precept also*, of the good to guide them.

But, in order to show these influences as a connected whole in their progress and results, I crave your further attention to a very brief outline. Tea, though it disturbs most readily those constitutions whose tone has been lowered from the healthy standard by fatigue, sickness, loss of blood, etc., has itself the power of reducing the normal vitality to that state most accessible to its own deleterious influence. In a brief time, after first taking a sufficient amount of the *unadulterated decoction*, an uncomfortable feeling arises in the stomach, a craving, sinking emptiness, which soon acquires a degree of intensity almost insupportable. This hunger-like gnawing and craving is described as being to the last degree painful to endure. By degrees a palpitation of the heart is superadded, together with a feeling of great fullness in the chest, want of breath, and frequent sighing. When black tea has been used, marked excitement often

ushers in the succession of phenomena; the face is flushed, the eyes sparkle with unusual brilliance, and all of the earlier effects of intoxication from alcohol are observable, the pulse being full and throbbing, and considerably quickened. If *green* tea has been taken, the *early* excitement is less, or perhaps not at all perceptible. The skin soon becomes pale, the eyes sunken, and the pulse feeble, quick, and fluttering, or slow and weak. In the further effects of either variety, the hands and feet often become as cold as marble and bedewed with a clammy sweat. Efforts to warm them, even in the hottest weather, are made in vain, and this feeling of coldness and numbness also invades the spine and back part of the head. This state is familiarly proven by ladies, who aver that a cup of tea, on a hot day, is a refrigerating agent, and who are perpetually complaining of ice-cold feet. These milder effects are succeeded, after excessive or long use, by a very marked intensity in all the forms, and, in addition, there appears violent headache, dimness of vision, unsteady gait and vertigo; threatened suffocation, insensibility, and convulsions; the sufferings of the stomach increase to violent spasms, the heart evinces acute pain, violent palpitation or enfeebled action, with syncope, and the mind, partaking of these physical disturbances, is seen in a temper so peevish, irritable, and generally uncertain, as to render the sufferer a torment to all about.

That coffee is not an infant narcotic is at once shown by its universal employment as an antidote to the whole list of vegetable poisons, including belladonna, opium, and tobacco, the decoction of black coffee being resorted to in all such poison cases.

Very similar to the effects of tea are the primary influences of coffee; increased circulation and exalted sensitiveness of the nervous system generally, followed by the familiar reaction into irritability, peevishness, and unhappiness. After long continuance and excess, the lethal effects are more marked, and we have insomnia, intense headache, coolness of the extremities, and clammy sweat of forehead and palms. The digestion is interrupted and dyspepsia established. The intestinal motion is more difficult and painful, and ultimates in constipation; muscular action is irksome, hypochondriasis and hysteria familiar, and the functions of the brain, stomach, heart, and nerves are markedly interfered with.

In the use of tea and coffee we get the chief causes of the greater prevalence of the nervous diathesis, soured, peevish natures, with increasing domestic incompatibility and divorce. Here, too, we get the parentage of organic headache, gastralgia, functional and organic heart disease, the continuous fear and fact of paralysis so frequently met, and the inception of the tobacco and major appetites.

The paralyzing effect of tobacco is familiar to every tyro. The death-like sickness that suddenly steals over the body, causing faintness, vomiting, general cold sweat, and pallor, together with exceedingly great nervousness, is an indisputable voice as to the power for ill that it contains; and this is not at all disproved by the fact that sooner or later the system becomes tolerant of it and learns to crave it.

"There is no bane," says Oswald, "in the South Amer-

ican swamps, no virulent compound in the North American drug stores, chemistry knows no deadliest poison whose gradual and persistent obtrusion on the human organism will not create an unnatural craving after a repetition of the lethal dose—a morbid appetency in every way analogous to the hankering of the toper after his favorite tippie. Swallow a teaspoonful of laudanum or a few grains of arsenious acid every night; at first your physical conscience protests by every means in its power; nausea, gripes, gastric spasms, and nervous headache warn you again and again, and the struggle of the digestive organs against the fell intruder convulses your whole system. But you continue the dose, and nature, true to her highest law—to *preserve life at any price*—finally adapts herself to an abnormal condition; adapts your system to the poison at whatever cost of health, strength, and happiness. Your body becomes an opium machine and arsenic mill, a physiological engine, moved by poison, and performing its vital functions only under the spur of the unnatural stimulus."

The effects in the organism this drug will not produce, would be, I am sure, as in the case of opium and alcohol, much more easily told than to particularly enumerate all that it does produce, the functional derangement in every organ and tissue following upon its introduction and use. These phenomena, I repeat as before, are not wholly observable and measurable in the individual instance, but are witnessed most markedly in the aggregate, the general current of the race life, in broken constitution, and unbalanced body and brain function. Enough, however, is discoverable in every single case to cause a halt and order a double-quick retreat. It matters little whether chewing, "dipping," snuffing or smoking be the method, the result is essentially the same, as summed up in the following brief *resumé*: It causes undue fluidity of the blood and change of form in the red corpuscles; gives rise to gastric debility, nausea and confirmed dyspepsia; enlargement and soreness of tonsils—smokers' sore throat—and morbid condition of mucous membrane and gums; debility of the heart, with irregular action, and finally, positive morbidity; irritation of bronchial surfaces and cough; confusion of vision and inability to clearly define sounds; and, finally, impairment of brain activity, with brief delusory "stimulation" and subsequent clouds of depression that hang like an incubus upon the mind. * * *

With opium and alcohol the effects are so similar to the foregoing as to render their mention here tautological. We have the catalogue of sensations expressed in the three stages of excitement, depression and fatuity—the rule universal in all narcotic procedures, and eventuating in functional and organic diseases. Following these effects is their profounder action, in remarkably brief periods, in destruction of will and mind and life.

And so in alcohol we reach the *profoundest depths* of debauchery—the very bottomless pit of depravity, toward which all these influences tend, and where, if time is granted, they all end. For all narcotics kill when they have full play. They reach their effects through common channels and exhibit similar phenomena. They establish for themselves a common demand in the nature which it is very difficult, if not impossible, ever to

eradicate, and which in every case is a *creature of rapacity and marvelous growth*. The craving is the same in kind in every instance, and leads by a scale of easy gradation through all the degrees, from the lowest to the highest, or more properly, from the top to the bottom—from tea to alcohol. This is observable in the case of every on-going inebriate.

Take a pat instance, as shown in the experiences of the debauchee of tobacco. Sickened with his first quid or cigar, he finally conquers his repugnance and learns to like it. From the mild cigarette or infinitesimal quid the demand goes on through cigars and "fine-cut" of greater and increasing strength and more frequent repetitions to "perique" and "dog-leg" by the pound, until finally the "old pipe"—and the older the better—with all its death load of accumulated essential oils, is the *sine qua non*.

During this progress the victim finds beer, wine and whisky agreeable, and in his estimation no disgrace, and down grade rapid and easy.

Millions have already gone this way to alcohol, and ninety-nine out of every hundred "drinkers" are tobacco-users—tobacco having preceded and led into the valley of alcoholic death.

The steps are similar through opium and chloral, and tea, coffee and chocolate are the initial gateways in narcotism through which come, as though rivulets to a stream, the first disturbances of function and appetite. If this be not apparent in the first generation the effects will be broadly manifest in the second, third or fourth generations, in the children or the children's children.

I repeat that the consequences of habitual indulgence in any one or more of the narcotics are *inheritable*, and are *without exception shadowed forth*, both in the individual and subsequent members of his family.

These effects may not be acknowledged, or in the given instance always traceable, but the hyper-sensitive human organism, like the delicate balance of the chemist, *invariably* receives and reflects the impression. If the single dose be *large* enough or the smaller doses be repeated *long* enough, this impression will reach such a magnitude as to challenge the notice of the observer in the pain and inconvenience of functional or organic disease; but long before the mind is made conscious of effects the conflict has been going on—the characteristic paralysis in molecule and atom progressing.

We continually forget that the real health battles are fought by nature in that realm of molecular and vital activity which lies far below the range of our professional lenses—below even that more delicate and refinedly critical apparatus, the sensorium or perceptions, that thousands of skirmishes with death forces are never reported to us at all, and that in this great *sub-kingdom*, or better, *real kingdom of life*, it is only when disease incursions have been too long continued, and threaten to overwhelm us, that adjuvants are called for by pain, and the doctor comes in.

So it is that changes and deviations from the normal and their return within certain limits occur, and the *danger is passed unseen*; but it cannot be denied that the physiological conditions often fluctuate so near the border of pathological affections that they gradually pass

over into them. They can as such, however, only be *recognized* where they produce permanent changes in the structural constituents of the part affected—palpable lesions—which require for their return to the normal state the intervention of other agents beyond the physiological remedial power of the organism.

All are willing to admit the effects of narcotics in aggravated cases, but the world is still full of people who are saying: "I have habitually used one or several of these agents for years, and they *have not hurt me*," while others sadly acknowledge the havoc wrought, but say, after repeated ineffectual attempts to do so, "*I can't quit*." There you have it in a nut-shell; emphasize it. That mental and physical impotence is the legitimate termination of the narcotic influence; that that is the goal towards which every indulger is traveling, and which he, or *the child that bears his image*, will inevitably reach!

Every moderate narcotizer will surely awaken, sooner or later, to the consciousness of thralldom; will find his *will* inadequate to express itself; his efforts at reformation futile, and be led finally to exclaim with poor Hartley Coleridge—

"O, woeful impotence of weak resolve!"

The presence alone of this physical importunity—the organic demand for any narcotic, "mild though it be—is itself proof that one is under the domination of a higher power, and already a diseased or abnormal man. Richardson says: "Much craving for one thing is the most certain sign of a mad mind. When the physiological truth is understood, that what is called 'stimulation' or excitement, is in absolute fact *relaxation*, a partial paralysis of one of the most important mechanisms in the animal body, the minute, resisting, compensating circulation, we grasp quickly the error in respect to the action of 'stimulants' in which we have been educated, and obtain a clear solution of the well-known experience that all excitement, all passion, leaves after its departure lowness of heart, depression of mind and sadness of spirit. We learn, then, in respect to narcotics, that the temporary excitement they produce is at the *expense of the normal animal force*, and that the ideas of its being necessary to resort to them that they may lift up the forces into true, firm and even activity, or that they may *add something useful* to the living tissues, are errors as solemn as they are widely disseminated."

The sooner the fallacy is dropped that they possess "food action," or are "negative foods"—whatever that may mean—the better will it be for us. These delusions must ever be laid bare. Words of definite meaning, by those in authority must be spoken relative to these demoralizing influences, so that earnest lives can be ordered in accordance with the teachings of honest science. For the effects of these agents on the individual and his progeny are so markedly pronounced as to leave no uncertainty; they are so crystallized in race-defects as to defy successful controversion. This is shown in the *pro rata* increase in the amount of narcotics consumed and the parallel increase in the moral, mental and physical decrepitude of the consumers; in the growing herd of indigent, unthrifty, uneconomical tramps; in the multitude of moral weaklings and ma-

triculants in crime, and in the worldly of those who, either in mind or body, are paralyzed, broken, or deformed, such as are all inebriates and the larger percentage of the idiots, lunatics, congenital cripples, and those with functional and organic diseases.

In the light of these facts, it is necessary that we "walk worthy of the vocation wherewith we are called;" that nursing mothers be taught that milk which is the product of percolated tea and beer is decidedly poor nutrition, and laudanum, paragoric, "soothing syrup," *et id omne genus*, are not the influences to exert on the formative brain of an immortal soul, either ante or post natal; that all parents understand, that their traits and appetites, as well as their diseases, are handed down to their progeny, to the third and fourth generations, and that it is their duty, not only to keep their children from eating poison, but to inculcate such fear and loathing for them that they will never for the love of life, touch them.

Guardians and teachers must impress upon the minds of the young and old that physical destruction is a crime against all good, and that over all the gateways to it rests the stamp of ignominy and disgrace.

Doctors of medicine must remember that they hold the throttle of the narcotic engine, and that the forces they let loose may hurl their patients down the road of appetency to ruin. Alcoholic prescriptions, chloral and opium, by the mouth and hypodermically, are already, in the candid mind, undergoing the most solemn inquisition. These narcotics should never be resorted to without the most serious and comprehensive consideration. It is safe to say that, so far, the world is not the better for their having been in it.

Philanthropists—temperance people generally—must observe that little can be done with a hatchet in the branches of the tree, but that the "ax must be laid at the root;" that damming a river at the mouth is a fruitless job and a failure, if the mountain streams are not choked also; and that the love of alcohol, whisky, wine and beer, is but the creation of—thus far regarded—"innocent forces," exerted a long way back from the saloon, and that prohibition and restriction must inevitably fail—as so far they have—unless the work include causes as well as effects—tea, coffee, tobacco and opium, as well as alcohol.

People are gradually coming to unders and that it is an unsafe thing to go boating in Niagara river above the falls. Boatman do not know how far up-stream the mighty force reaches that is more powerful than all human self-resistance. Consequently for many miles above that infinite water power, you do not care to assert your "right" to self-indulgence in boating. You know that only in "total abstinence" from that pleasure is security.

It is a hopeful sign that there is a growing knowledge regarding the grasp resident in the stream of the narcotics, which, before our very eyes—and alas, by our *individual and social help*—is hurling men and their families over the awful cataract of appetite and disease.

We cannot do better to-day than to heed the danger-signal set up by Buddha, three thousand years ago:

"Shun drugs and drinks,
That work the wit abuse;
Clear minds, clean bodies,
Need no Soma-juice."

THE NATURAL AND DIVINELY APPOINTED FOOD OF MANKIND AND ITS RELATIONS TO THE SEXUAL FUNCTIONS.

And God said: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which the fruit of a tree yielding seed; to you shall it be for meat.—Gen. 1: 29. Thou shalt not kill.—Ex. xx: 13.

I chose the above heading as a fitting introduction to a train of thoughts suggested by an article on sexual continence in your October number, not because I desire to introduce the sacred writings to strengthen my position in controversy, but because there is a large class for whom I pen these thoughts who seriously regard as important this revelation given to man during the innocent childhood of the race.

We are a combination of matter and spirit not yet perfectly combined or harmoniously related to one another, the psycho-chemical change is now being wrought out and the two separately considered are exactly opposed to each other and utterly dissimilar in quality and expression, and each seems to contend for the mastery, sometimes one taking control and then again the other assuming sway over the entire individual, until the force of one or the other, called forth by circumstances, is spirit, and the result is knowledge and power gained by the experience. A brief period of rest and then another effort is essayed, all the time leading toward the final goal, whether we count by single experience or single life-times spent in this momentous effort for the grand prize, namely, perfect being. The poet has embodied the above idea by putting into the mouth of an angel the following words expressive of how that perfected one passed through the stages of mortal existence:

Twelve times I came (to earth) beneath His (Deity's) potent sway,
Torturing the unwilling dross that round me lay,
Until I conquered; for when once the sway
Of being holds the primal course.
It needs must give to matter potent force,
Whereas the outward, by its slow decay,
Consumes that force and takes the will (of the spirit) away.
Full oft the spirit striving still must fail,
But I was lowermost within the scale
Of grosser mortal being; now I please
To tell you that, by slow degrees,
I wrought the changes in the outward clay
That gave me power at last the earth to stay.

Now, what does the earth represent and symbolize but our low and passionate nature? In other words, the senses, that department of our earthly nature which, if given unbridled sway, will soon destroy us physically? Its chief and most seductive power, it seems to me, lies in the eating and drinking propensity, leading to and culminating in the sexual propensity, or rather giving force and power to it, and I hold and it has been the result of practical experience with me, that until this power is brought under control and made to conform to natural and divine law, the latter will never be subdued to the extent of being the servant to, instead of being the dictator to mankind. Therefore I throw out this idea to all who wish to conquer self. Would you attain to sexual harmony, call it continence or anything you choose, wherein the sexual function becomes the true and willing servant of the spiritual nature and performs its part and

duties under the guidance thereof, for noblest uses and ends, as a department of the divine creation. Then first subjugate the gustatorial propensity and the sexual will be easily disciplined, for I believe in the present stage of human growth and development the greatest vice, or that department of matter which holds the most potent sway over the human spirit, is the sense of taste and when that is subjugated all else will be clear and easy.

Long and painful experience in the past has taught me that the consumption of animal food in any form, or the products of the animal kingdom, such as cow's milk, eggs, butter and cheese, all these are aids to and stimulants of the sexual nature, and if consumed, it means practically that you must sexualize for good uses or otherwise, or you must suffer corresponding hygienic deterioration; this is why so many advocate the doctrine of sexual moderation (irrespective of procreative uses) for the preservation of health, for if there burns the flame of sexual desire, stimulated by unspiritualized food and drink, it would seem obvious that the repression of it, after it is generated into life and being, cannot but be productive of ill health and morbid discontent. But it is for those who desire to overcome this condition that I wish to give the value of my experience in this momentous matter which indorses all above. I have made use of the term unspiritualized food; by this I mean all food taken from the animal kingdom and all food that has been artificially heated by fire, as in the process of baking, roasting and boiling, whereby it becomes merely the corpse of its former self, and as such gives nutriment chiefly to the sensual nature of man and supplies but little, if indeed, any at all to sustain that part of our structure whereon the higher and nobler attributes of our nature may harmoniously play, and discourse the sweeter music of the soul and of all music. Sexual purity seems to me to be the sweetest production of the innermost felicities of our being in the truly conjugal life. The heavenly sweets, the fruits of this tree of life cannot be known or tasted by those who will persist in living as they like to, rather than as is best for them to live. "I do not like this" and "I do not like that" is the rule of the man or woman governed by the sensuous nature. These can never see the kingdom of heaven wherein the spirit of Christ abides. Our likes and dislikes must all be subjugated to the will of the Father as revealed to us by law—in nature the outer world and revelation in our spirit, the inner world; the one comes to us as a teacher called science, and the other as a subtle power, called the inner monitor; by obeying these two messengers from the kingdom of order and harmony we shall doubtless be saved and all our woes depart.

A deep study of the external world has convinced me that physical health and harmony will come to the world when men shall partake of their food and drink as nature prepares it for them. We have lived in conformity to this natural law now for three years, and are delighted with the blessed results, all sickness and pain having departed from us since the observance of this law. We eat no food that has been killed by fire; *i. e.*, its life-force and principle evaporated by intense heat; all our food and drink is the product of nature, and it

is astonishing how pleasant and agreeable it is to entirely subsist on fruit, nuts, and grains; after the habit has been acquired and a taste therefor attained, the compensation to ourselves and posterity will be sound teeth, sound digestion, a sound osseous, muscular, and nervous structure, and a healthy mental or spiritual organization. How simple is the law of life; a child can understand it, and all approximately healthy children prefer and love this regimen. That we have been the victims of hereditary perversion in diet as in other things, who can doubt? That we all inherit abnormal appetites and desires, who would deny? And I am persuaded that our leading and most seductive vice lies in improper eating and drinking too much, too often, and improper substances, the result of which are, in the main, that the body gains the upper hand and control of the spiritual or better nature, and diseases of various kinds and degrees are the common product, together with a train of vices which attach to the individual; most prominent among this is an unwholesome sexual proclivity. I venture the assertion, strengthened by personal experience, that two moderate meals a day on purely natural food will smooth the way for the harmonious control and government of the physical organism, the whole man or woman, so that when the spirit is willing, so also will be the flesh and the true Christ spirit; the spirit of harmony will be born in us on earth, for old things will have passed away, and, behold, all things will become new. G. K. HINDE.

ANAHEIM, CAL.

MODERN WEHR WOLVES.

When the indignant Constance fairly stormed Austria with scornful words, she heaps above "slave" and "wretch" and "coward," "Thou ever strong upon the stronger side! Thou, *Fortune's* champion!"

It was a woman's instinct which made her think those epithets so damnatory; the same instinct outraged which acting naturally, gives the infinite patience to motherhood: the instinct to protect the weak, the helpless, the forlorn—no matter how they come to be in that state. Ever worrying against that instinct is one often found in men. It is doubtless a useful one. Among the lower animals it secures the survival of the fittest, by going to death a wounded member of the herd, or of the family. This instinct is certainly "on the rampage" now. I plead with the editors of a brilliant and popular journal against exasperating the public who have no chance to observe Guiteau, by representing his antics to be those of a sane man. I said "whatever duller people may think, you bright newspaper men who know what sanity is, *you know* that creature is not sane." "Well, I don't care whether he is or not. Hang him for being crazy, then. Hang him! What use is he, anyway?" Still, sister women, since that sister of Guiteau cares enough for him, to—with her husband's agreement—mortgage all their property to defray the expenses of his trial; to daily attend to his comfort and to his safety—for she sits always so as to screen him with her own form, so far as possible—suppose we let the man have a fair trial under the laws of our country? He cannot have it as public opinion stands. The newspapers re-

spond to the demands of the public mass on the one side, and also try to respond to the pressure of certain powerful, but individual, influences from the other. The really intelligent and civilized public opinion seldom makes a part of either pressure. Just now the makers and organs of public opinion are between a very powerful faction of respectable politicians, who are greatly damaged by admitting the "insanity" plea, with its corollaries, and on the other side, the great popular mass which is seized for the time with lycanthropy. The blood-thirst seems always latent in the human heart. I have heard kind men and women rave upon Guiteau until I thought a slight further rage would make them spring down upon all fours, like a mediæval wehr-wolf. Newspapers edited by disciples of Christ, and by usually brave and honest men, have the past week seized upon Dr. Spitzka's strong defensive testimony; have torn, disjointed, mouthed and mangled it, and then have spit upon the unrecognizable fragments. If the cause is so weak, brave comrades, why take it at such odds? "But society must be protected," say the timid, the weak, who have some excuse for cowardice. It must; but it is not to be protected by hanging a lunatic—the hand that executed the malevolence of wise men, statesmen, editors, whom he foolishly believed. Society must protect itself by an ingrained sentiment, making it impossible that a weak and brain-fevered invalid, dwelling in a sick-chamber, should bear three successive children to a monomaniac; for although the Government has brought on witnesses to swear the senior Guiteau one of the sanest men that ever lived, we at the Capital, must discount a little on a brain that believed in fleshy immortality; in the instant healing of the sick by his abjurations; in the propriety of changing a son's opinion by slaying him, "as Abraham did Isaac." I confess, last summer, I was lycanthrope enough to have torn out the lunatic's eyes and heart if that would have given General Garfield one easier breath or one other day of health among us. But General Garfield is dead!

"Eternal rest give him, O Lord, and let perpetual light shine upon him!" Why add to the sum of human misery, without gaining one advantage thereby? I thought it dreadful to celebrate the Yorktown festival within thirty days after our President's funeral. It seemed to me the city should be shrouded still in black, and the bells toll every day. Then I thought how he loved his people, and this dirge of Edgar Poe's floated on the winds of memory:—

"Let no bell toll, lest his sweet soul amid its hollowed mirth,
Should catch the note, as it doth float up from the evil earth!"

And that protest seems to me yet more needed now in behalf of one of the gentlest, bravest and loveliest spirits that ever left the world too soon.

STACY.

TRUTH is an immortal and an eternal thing. It bestows not a beauty which time will wither, nor a courage which may quail before a human tribunal, but only things just and lawful, from which it divides and destroys all that is unjust.—*Epictetus*.

A CHRISTMAS THOUGHT.

"Beneath the angel strain have rolled
Two thousand years of wrong."

As I sat in church on Christmas morning with these lines of the hymn-book meeting my eye, the words of Scripture falling from the minister's lips struck me with a new significance:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. *They shall not hurt nor destroy* in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi: 6-9.)

We have perhaps been giving to passages like these a far away and fanciful interpretation, as symbolizing the general state of peace and good-will, or perhaps that some miraculous change was to be wrought suddenly in the nature of things, but what if these prophecies are to be literally fulfilled? What if the love at the heart of things, which was incarnated two thousand years ago, is so to work through the souls and lives of mankind and be diffused among all creatures, that all fear, all destruction, all course animal cravings shall cease, and there shall literally be peace between the creatures as it was in Eden? Shall it be that we shall cease to hunt, to oppress, to destroy life, not merely in cruel sport, but also by ceasing to use flesh and other animal products? Shall long years and ages of tenderness and gentleness, and child-like innocence on our part, win all creatures over to be our fearless friends? Shall the flesh-living appetite die out even of the wild animal so that he shall literally eat straw like the ox? Is this hideous reign of sin and strife and pain, the horror of war, the tortures of animals, the tragedy of womanhood, all to be gradually obliterated by the light of the Son of Righteousness, the spread of Messiah's kingdom? If so, what are we doing to hasten "the coming of that day?"

Some one has said, and we think there is an undertone of prophecy in it, "Christianity, in its divine service to a troubled world, does not break a twig, bruise a flower, crush an insect, or disturb a honey-bee in the garden of life. As it goes from sacrifice to duty, from teaching to burden-bearing, the echo of its angelic song is everywhere heard:

"On earth peace, good-will to men,"
For lo! the days are hastening on
By prophet-bards foretold,
When with the ever circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song,
Which now the angels sing.

M. L. GRIFFITH.

THE ideal of morality has no more dangerous rival than the ideal of highest strength, of most powerful life. It is the maximum of the savage.—*Novalis*.

Subscription and Advertising Rates.**SUBSCRIPTIONS:**

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

Single copy, one year	- - - - -	\$1.00
Six months	- - - - -	50
Three months	- - - - -	25

ADVERTISEMENTS:

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

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

CORRESPONDENCE:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may some times 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. JANUARY 1, 1882. No. 5.

THE Moral Education Society of Washington will hold their ninth anniversary meeting Sunday, January 22, 1882, at 2 p. m. in Lincoln Hall. Addresses will be made by the President, Rev. Frederick A. Hinckley, of Providence, R. I.; Mrs. H. R. Shattuck, of Malden, Mass.; and May Wright Sewell, of Indianapolis, Ind. All are invited.

THE ALPHA sends holiday greetings to dear friends and patrons and hopes their stockings were all stuffed full of Santa Claus' most precious gifts, temporal and spiritual, and may the new year bring to all happiness, prosperity and mental and moral illumination that will ease every pain, lighten every burden, and give them strength to successfully stand for self-conquest and true freedom. The truth shall make you free.

THE ALPHA received a Christmas gift of \$10 from one of its generous friends, and its editor many precious tokens of love and good will.

THE National Woman's Suffrage Association will hold their annual convention in Lincoln Hall January 18th, 19th and 20th, afternoon and evening.

THIS is the season for purchasing winter underwear. Let no one pass by the Alpha garments without considering their superior claims. They are the very best we have ever known. They are fitted perfectly, and are warm, soft, elastic, giving perfect and even protection to the whole surface and very durable, which makes

them in the end economical as well as comfortable and hygienic.

WE CALL the attention of our readers to our list of pamphlets advertised on last page of THE ALPHA. They are most excellent, and as their titles indicate are calculated to help mothers and fathers and young men and women to much useful information on subjects that are of vital importance, and yet not generally taught with the purity and freedom these are so remarkable for. We offer to any person buying fifty or more copies of those that we publish at 50 per cent. discount. These terms will make missionary work easy and inexpensive to those that feel called upon to spread the truth.

"POLLY COLOGNE," by Mrs. A. M. Diaz, D. Lothrop & Co., publishers, Boston, Mass., is a charming story for all children old enough to own a doll or a dog. It is a history of the travels and adventures of Polly Cologne, a rag baby, and with real silky hair, and Rover, a dog belonging to Annetta and Jemmy Johns Plummer. It is full of fun, and is written in the chaste style so well known to Mrs. Diaz's admiring readers. It is a choice holiday gift book, and should, as the publisher remarks, "find its way in and out of many a child's stocking during the Christmas and New Year's holidays." Little ones will be sure to admire it, as well as children of larger growth. Price, \$4.00.

TO OUR CORRESPONDENTS.

We have been sorely pressed in several directions for some weeks passed, and have found it impossible to reply promptly to all our correspondents. Will they pardon this seeming neglect, and not infer that their letters are not welcome, and do not cease writing because they do not get a response every time? One pair of hands can only do a limited amount of work. Twenty-four hours are not enough to complete the duties of some days, and until the income of THE ALPHA warrants the employment of an assistant, a piled-up desk and neglected letters will look reproachfully into our faces, and sometimes disturb our slumbers at night. But we would not have friends of the cause cease to write on that account. We cannot do without their words of cheer and encouragement.

ONE of the ladies of the Washington Moral Education Society and a member of the National Suffrage Association has investigated the status of women in business, the professions and taxation without representation, and finds in the District of Columbia there are eleven female physicians, one lawyer, one editor, four law students soon to graduate, one notary public, three solicitors of claims, one

book-binder, and any number of confectionery, milliners and dress-makers, toy and fancy good merchants, and then she has not named the hosts of correspondents, and more than one-third of the taxes of the District are paid by women. The collector reports that women are more prompt in paying taxes than men. This is a pretty good showing for a ten-mile square District.

WOMEN as journalists have ceased to be novelties. The announcement of a new paper with a corps of young lady editors, is such a matter of course in these days as scarce to cause a ripple of surprise; so when the mail brought us the fourth number of *The Corry Enterprise*, edited by Margaret Katherine Kern and Florence Lincoln Yost, it seemed almost an expected event. Young ladies of liberal education will make their talents earn their bread, and a sprightly, witty weekly newspaper is only a natural outcome for the instruction and amusement of the dwellers in Western Pennsylvania. The number before us has an article on "What Women Have Done in Journalism," from Matilda Joslyn Gage. We unite with Mrs. Gage in our congratulations and commendation of this particular effort, and wish the paper a long life and abundant success.

BOSCOBEL, WIS., December 10, 1881.

DEAR MRS. WINSLOW: I desire to write you a few lines concerning one of the mottoes placed under the name of THE ALPHA, to wit: "The divine right of every child to be well-born." Several weeks since I gave a few numbers of THE ALPHA to a lady to read. Later I called for them, and inquired if she liked them. "I do not," replied the lady; "I think they are free-love, or lead to that." "Have you read them?" I asked, eagerly; "You surely have not read them!" "I read them some, and looked them over," was the reply. "Looked them over," I repeated, in perplexity; "What can one know of a paper by looking it over?" "Well," returned the lady, "I read this much: '*The divine right of every child to be well born.*' What does that mean, if it does not mean free-love?" I think my answer must have been somewhat incoherent, for I was truly and painfully surprised. I regard what is commonly known as free-love as an extremely odious and degrading doctrine; and so grave a charge made against a moral work, and based upon a professedly superficial reading, seemed to indicate a reckless disregard for the rights and reputation of others, strangely at variance with the profound sense of justice that hitherto had marked every speech and action of this lady.

I am unfamiliar with the aphorisms of the free-love faction, hence do not know if the motto in question is inscribed upon your banner, or what bearing or relation you can have with free-love.

Now, if you can afford the space in THE ALPHA, I would like you to give an explanation in your own clear, direct way, (always so free from ambiguity,) of the full meaning of this inscription and its relation to THE ALPHA.

Yours with much esteem,

EMILY G. TAYLOR.

P. S.—I wanted so much to speak of the Guiteau trial now

going on at Washington; I believe the unfortunate creature insane—irresponsible, yet who would dare to come out in the face of the popular cry for blood, and ask the blind populace to look well into their own hearts and find there the germ that may yet produce many future assassins? E. G. T.

If an editor of a reform paper could be surprised at anything, we should share that emotion with our friend on this occasion; but, being accustomed to the most obtuse misinterpretations of the objects and labors of our life, we will pass lightly over this portion, and proceed directly with our explanation.

"The divine right of every child to be well born" means that our Heavenly Father does not do for us that which it is best for us to do for ourselves, and that He has given man not only power over the products of the earth, the beasts of the field, and every living thing, but likewise power over the destiny of their children, and, through them, of the whole race, for weal or woe.

Knowing this, expectant parents will see that they have no right to curse their unborn babes with the poorest material and the degeneracy and perverted tastes of their own lives. They will know it to be their duty to put their hearts and lives in order before they dare beget children, and see to it that only the best and highest conditions they are capable of are transmitted; that physical health, mental activity, pure love, benevolence, justice and patriotism absorb all that is low or base in their natures, and thus bless their children with the very best gifts they have to bestow, and not merely a conscious existence, with painful inharmonies of soul and body; for, "What man is there of you whom, if his own son asks bread, will he give him a stone, or if he asks a fish will he give him a serpent?"

Our motto means, according to the immutable laws of transmission and pre-natal influence, that if children are begotten while the parents are dominated by lust, jealousy, avarice, injustice, tyranny, a wrathful temper, alcohol, tobacco, opium or any perversion, the child thus begotten will surely manifest such qualities in its life. It will not only curse the parents by wayward conduct, but will have a right to ask, where did I get these passions and appetites? this weak will? Why did you not do better by me? All this means that careless and selfish generation can blast the life of a human being, and that no amount of love in after life can wholly atone for it.

This is why a skeleton dwells in every household. Why out of our most respected and Christian families come so many drunken, defaulting, licentious, and dishonorable scions. Yes, Guiteau is an example, prominent just now before the world. With an erratic and fanatic father and a poor invalid mother, confined to her room and bed for one and a half years before her unfortunate son Charles was born, with her

mind wandering with brain-fever, her head shaved and all sunshine shut out of her life, what else but a Guiteau could result from these conditions? The testimony goes on to show that this state of health continued with this unhappy woman for years, and while confined to her room she bore three children. Happily Charles was the only one that survived.

Could the world look upon a more shameful marital panorama than was revealed in our court-room by the testimony of Mrs. Scoville, Guiteau's sister? It is enough to make the stones cry out and call down the judgments of Heaven; and yet such wrongs as this are being perpetrated daily, all over our land, through ignorance and sin, which is proven by ~~the~~ vicious, insane, idiotic, depraved, and irresponsible beings that are being multiplied in our land. And women, wives, and mothers, just "look over" THE ALPHA and decide there must be evil intent concealed in its mottoes and teachings. O woman!! woman!!! what hope is there for our race, but greater depth of misery, while you are wilfully unconscious of the power you hold over its destiny for good or evil?

As to there being an animus of free love hidden in our doctrine, it may be we have not declared our creed with sufficient emphasis. We will improve this opportunity.

We believe in monogamy, one to one, God's primal law of marriage, which, in a true marriage, shall last as long as both the partners shall live. This union, in order to be perpetuated, must be founded upon pure love, justice, mutual forbearance, and the *indivisibility* of the two. Such a contract will continue, not only to the end of this life, but will find a loving union in the world to come. It likewise means that children need fathers as well as mothers, and the two have equal responsibilities in endowing, educating, and providing for their needs during the helplessness of childhood and the impetuosity of youth.

It is a pity that words are not used legitimately, as you say free love has come to mean "an extremely odious and disgusting doctrine," synonymous with promiscuity, and yet there is no love that is not free. It must be attractive and reciprocal. We cannot help loving that which is lovely, nor hating that which is odious to us. This should be a reason for married people not to terminate the graces of courtship with the utterance of the marriage vow, but to continue to make themselves the most agreeable and obliging in their own homes by delicate attentions, kind solicitude, neatness and tastefulness in person and in dress, pleasant reading aloud or intelligent conversation, should cement the ties of life and make the marriage bond a garland of

flowers and not the clanking chain it is to many souls.

We hope these hasty words will make plain to intelligent women the quality of love we recommend to all families.

C. B. W.

Is a private letter, from which we are permitted to make some extracts, Parker Pillsbury says:

Where nature can teach, I now study her lessons as never before. My training in childhood and youth was on a farm, and raising animals an important part of our business; but I was quite old before I knew in how many momentous senses nature was mother, if God was father of all animate creation, nor is it many years since I came to the conclusion. Now, I think it is irresistible and unalterable that continence is the law between the sexes, except for procreation. This is the great question of to-day.

My own conviction or rather confirmation is so recent that I have never become a champion in the cause, and then charity toward the young in their utter blindness, as well as almost uncontrollable slavery to passion, inherited from parentage and fostered by early and unnatural indulgences in riper years, will continue, I fear, to make me cautious of venturing too fast and too far. The difference between three-score and twelve and the strength and vigor, power and virility of mid-life, is so great as to warrant prudence on my part in treating on such a question; but do not presume that I ever tamper or trifle, or fail, when I do speak, of uttering the truth, and I trust you know me now well enough so that you will not suspect me of preaching beyond my invariable practice; and you, like the old anti-slavery society of 1830, must begin by declaiming "Immediate and unconditional emancipation!" And *emancipation* is the one word that expresses just what is meant—no more, no less.

It seems to me love is not divine till it far transcends all that human beings must share only with the vilest brutes. In my own experience I do know there is a love so exalted, so holy, so truly spiritual and celestial that none could afford to descend into the arena where male brutes contend for mastery and kill all that stand between them and the indulgence of mere animal desire.

Nature's law here is imperious in defence of the female—the *weaker*, and reason surely should govern man as wisely and as well.

I will yield to none in my love of woman. Jonathan might have love for David passing that of woman—no David was even yet entered on my list of friends.

This subject is to me most vital, if not *the* most vital to all reformatory effort. He who wrote "Be ye clean that bear the vessels of the Lord," had a clear conception and apprehension of the fitness of things, if not a divine inspiration.

A temperance lecture from mouth and lungs foul with tobacco may be good words, good thoughts. But as streams cannot rise higher than their fountain-head, so a convert to the example of such a lecturer would not

be one who could be safely trusted, even with his best and truest doctrines.

And whoever expects to redeem the human race while preaching or practicing the sexual act—for indulgence, needs to study hard and well the scriptural injunction I have just quoted.

Ardent spirits may arrest temporarily some forms of disease; but they must be diseases engendered by their use. So, sexual intercourse may possibly be sometimes a necessity, or seemingly, but I think only on the same principle, if at all. And I could wish that every woman of any age should insist on that demand, thus keeping herself in complete harmony with universal nature on that sublimest of problems.

Heartily but very heartily yours,

PARKER PILLSBURY.

THE OMNIPRESENT WOMAN QUESTION.

MATILDA JOSLYN GAGE.

Governments, up to the present date of the world, have looked upon women as a class to be legislated for in a different manner from men. Their rights have not as yet been recognized as the right of humanity, but as something separate and distinct from human rights. Therefore, all effort of woman to have her rights of self-government recognized has been set off under the general head of "the woman question."

But as the woman question is the question of human rights and human advancement in the broadest sense, it is found connecting itself with every question that arises—educational, scientific, religious and political. It is no matter of surprise, therefore, to those who watch the progress of events, to see that Congress has already been agitated upon it. That august body, the Forty-seventh Congress, assembled in its first session December 6, 1881. Scarcely had the voice of the clerk grown silent, after having read the President's message, ere New York's new Senator, Lapham, one of the two men chosen in place of the seceding Senators, Conkling and Platt, threw a bomb into that body by a proposition for the appointment of a standing committee in the Senate for the consideration of the rights of women citizens.

This bomb, proposed by the National Woman Suffrage Association, is the first assault upon the Forty-seventh Congress by the women citizens of the nation, but will gradually be followed by others during this and the following sessions.

Scarcely was this bomb thrown ere the opposing forces of Senators exhibited their opposition. On December 16, Mr. Hoar's resolution for a special committee on the rights of women was taken up, Senator Vest, of Minnesota, a man who, before the war, refused to recognize the rights of the black man, and, during it, the rights of the Union, came out, as might be expected, in opposition. But the disgrace to the Senate does not so much lie in the fact that one member, and such a member, should be found in ridiculing opposition to the inherent rights of women citizens of the nation, as that members—"grave and reverend seigneurs"—should be found laughing at his stale wit and inane falsehoods. The telegraph reports him as proposing that a considera-

tion of the rights of women should go before the Revolutionary Claims Committee, "as they would do ample justice to it. If there was any revolutionary claim that should go to that committee it was that for woman suffrage [laughter], for it would revolutionize society, religion, and woman's proper position in the family circle. The Committee on Revolutionary Claims had had but one bill in thirty years, and needed some stirring up. What could stir up this most venerable and respectable institution more than a delegation of the 'strong minded' with short hair, shorter skirts, invading its dignified room and demanding attention, while it illustrated the ecstatic of female suffrage." [Renewed merriment.]

Mr. Vest said, moreover, if the ladies could ever obtain a report from that committee the public, himself included, in view of that exhibition of the power of female blandishment and female influence would surrender at once, and female suffrage would become constitutional and legal. Insisting that the committee needed this sort of regimen and medicine, Mr. Vest moved to refer the whole subject to that committee.

Mr. Morrill explained that there were now five or six committees without rooms, and the main purpose was to secure a room in which delegations of ladies could be heard.

Mr. Hoar said they would find a room, no matter what obstacles might be raised against them.

Mr. Vest's motion was rejected—21 to 31.

Mr. Bayard moved to refer the resolution to the Committee of the Judiciary. He said he voted for Vest's motion with reluctance, because he was not disposed to treat a subject of this character in a spirit of levity, but he had so voted in order to remove the subject from discussion.

He regarded woman suffrage as presenting a question which struck at the very roots of the present organization of society. It was a many-sided one, and some of its aspects were not fitting for discussion in a public forum like the Senate. Claims of religious, social, and political rights were all bound up in the consideration of such a measure. You could not segregate the question and leave it untouched by all these questions by which it is surrounded.

Mr. Logan thought it but just that the lady citizens of the United States should have a committee specially charged to hear their views. The matter was then dropped.

Thus the subject lies in the Senate at time of writing this article, but the women of to-day are too wise to be frightened at the chatter of a monkey or the antics of a wind-blown scarce-crow. They simply consider their opponents of the Vest pattern as beneath contempt, and proceed calmly with their work.

The annual Washington convention of the National Woman's Suffrage Association will convene in Lincoln Hall, that city, January 18, 19, and 20, where ways and means for the continuance of our moral warfare will be discussed. The object of this association, in thus convening every winter during the session of Congress, is to press upon that body their duty to secure to woman the exercise of her inalienable rights of self-government,

Our present demand is the submission of a sixteenth amendment to the national Constitution which shall protect women in the exercise of their rights, in every State. By a resolution passed at the annual business meeting of the association, in Boston, last May, a committee, representing different sections of the country, will convene in Washington, two weeks before the date of the convention, to do such preliminary work as will best tend, not only to the success of the association, but to the promotion of our cause before Congress. We earnestly desire the appointment, by both Houses, of a standing committee for the consideration of our claims, as the first duty of Congress, and as their next and pre-eminent duty, the submission of a sixteenth amendment to secure national protection to women citizens in the exercise of their right of voting.

Women were never more thoroughly aroused, never more deeply in earnest than at this time. With propositions for securing suffrage to women by State action, now pending in Indiana and Nebraska—a similar amendment having been lost in Wisconsin, after much discussion, by a close vote; in Colorado a similar proposition having passed the senate, and in Kansas, the house—with eight other States and one Territory having recognized, or enlarged woman's school suffrage rights, during the past year, and the Territory of Washington having passed a woman's suffrage bill in the house, while in many other States the question has been agitated by lectures, discussions, petitions, &c., woman has no cause for discouragement, but on the contrary every reason for hope of full victory soon to come. For the purpose of pressing this work towards this victory, every woman, for whom it is at all possible, should make it her sacred duty to be present at the Washington convention. A preliminary meeting for officers will be held on Tuesday evening, January 17, and a business meeting upon Saturday, January 21.

Many women who have never attended our Washington conventions have announced their intention to be there this year. From six different States, at least, new comers into our ranks have expressed this determination. Two of these are young ladies, scarcely out of their teens, bright, witty, cultured, who will devote their lives to the advancement and enfranchisement of their sex, and to this end have very recently established a paper. Another lady, herself also the editor of a daily and weekly paper, writes that she expects to be present and would like to say a few words to women themselves on what they should do to bring about the revolution in their behalf and to prepare themselves for it. Still other ladies will be present not to speak but to listen, and to publicly identify themselves with the work and demand of women for freedom.

The action of the Woman's National Christian Temperance Union, at its recent convention in Washington, favoring suffrage for women as the only method of bringing about their own ends, was very significant of the current—public opinion. These women have labored by petition and prayer for years, but aside from public sentiment to receiving and having women on the platform, they have accomplished little or nothing, and are wise enough to have learned by experience.

Men respect power; they fear power. A politician is very suave to the power which holds the ballot to enforce its demands, but cares little for moral suasions outside of the ballot. The Woman's National Christian Temperance Union have learned this, and now asks for the power to enforce its work. For years this society, together with all other bodies of working or talking women, have been part of the irregular forces of the Woman's Suffrage Convention. They were aiding enfranchisement, but doing it somewhat after the manner of the man during the Revolutionary war, who, on being asked what regiment he belonged to, replied, "no regiment." "What company then?" "No company." "What are you doing?" "Fighting on my own hook." But all the time he was a skirmisher—a part of the irregular forces of the patriots.

So this body of women and all similar bodies, missionary, club, congress, temperance, and what not, though they may think they are fighting on their own hook, are in reality part of the Woman's Suffrage Convention—irregular forces. But as the Woman's National Christian Temperance Union has seen, so will all in good time see that for woman to work effectually, even for others, she must hold the ballot in her own hands.

FAYETTEVILLE, N. Y., December 17, 1881.

THE DIFFERENCE.

The New York *Herald* says that the National Conference of Charities, at its late session in Boston, reported 50,000 idiots in the country, or one to every thousand people, and an expert said that a defective brain or nervous system led to idiocy. Undoubtedly, this is the case. A defective brain or nervous system in the parents leads to idiocy in the children.

The number of insane is much greater. Even a new State, like Minnesota, with no more than five per cent. of its land occupied, has two large insane asylums.

We were impressed by a remark made by Dr. Phebles during his lecture in this place. He said he never heard of but one insane man in China. Here is a nation whose record runs back 20,000 years, an old, effete nation according to the braggart Western nations, and yet while the Europeans and Americans are running into insanity and idiocy by the hundred thousands, the old heathen nation keeps on the even tenor of its way, with a population so thick that they almost trample each other, and yet insanity is almost unknown among them. But western or Christian civilization, as it is pompously and falsely called, is being forced upon the Chinese, and we shall soon see among these benighted heathen, all the signs of Christian civilization, such as whisky, tobacco, fast living, hotbed schools, children prematurely old, boy men, insanity, idiocy, delirium tremens, a bloodthirsty spirit and a prevailing notion that their manifest destiny is to make everybody think, believe and do as they do, or be shot or bayoneted. —*Worthington (Minn.) Advance.*

TRUTH is to be sought with a mind purified from the passions of the body. Having overcome evil things, thou shalt experience the union of the immortal Divinity with the mortal man.—*Pythagoras.*

KINDERGARTEN.

THE MISSIONARY KINDERGARTEN.

A correspondent pleads with us in behalf of the kindergartens as a legitimate and hopeful department of church work. She pleads so earnestly a cause in which we are so interested that we are glad to pass on her words to *Unity* readers: "If every liberal church would but have a kindergarten under its protection, it would be doing better missionary work than in sending a man to preach to the parents occasionally. Let the little *gamins* be gathered into a Garden of Eden, for a few hours each day, shield them from harmful influences, surround the receptive mind with bright things, teach them to play the tender, thoughtful games that will as surely kindle within them bright thoughts and feeling as friction will the match. Once interested in these things of beauty, their little hands will do something other for their owners than thieving. Happiness is the normal state of childhood, and if it be not outraged it will be happy. There is no room for a mind preoccupied with the beautiful for corruption. Trying to reform the grown-up people in society, is like trying to cure an ulcer by outward application—it will remain until the cause is removed by inward remedies. One inward remedy for society is the kindergarten—apply it to the poor, forlorn children of the world, and the poorhouses will eventually become vacant, and there will be no more drunkards' graves."—*Unity*.

KINDERGARTEN CHRISTMAS ENTERTAINMENT.

The pupils of the National Kindergarten and School gave a most delightful entertainment last evening in the lecture-room of the Congregational Church. The Christmas tree was unusually beautiful with its many lovely gifts, prepared by the pupils for their parents, and its silvery spray of tinsel. The children played and sung a number of motion plays in a pleasing and graceful manner, but, as usual, the chief interest centered around the little orphans, who were the invited guests of the school and who participated in the enjoyment and the exercises of the evening. The crowning feature of the festival was when the tiny Santa Claus boys came in, drawing three wagon-loads of gifts from the pupils to the orphans. A lovely little girl, dressed to represent an angel, stood up holding the reins of the largest load, while two others gave out the gifts. Mrs. Pollock received also some presents and many congratulations. Such occasions cannot fail to make deep and lasting impressions of charity and good-will to men in the hearts of the little children. The directors of the orphan asylum have about decided to introduce the kindergarten system with the younger children in their care.

UNCLE MOSE met Jim Webster on Austin avenue. "I heard bofe yer parents was dead. What did yer git from 'em?" asked Uncle Mose. "Lemme see," said Jim, pensively; "from my fodder I's got dose heah crooked legs, and from my mudder I inherits a weakness in de chist."

SAVING MOTHER.

The farmer sat in his easy chair
Between the fire and the lamplight's glare;
His face was ruddy and full and fair;
His three small boys in the chimney nook
Conned the lines of a picture book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and steeped the tea,
Deftly, swiftly, silently;
Tired and weary and weak and faint,
She bore her trials without complaint,
Like many another household saint—
Content, all selfish bliss above
In the patient ministry of love.

At last, between the clouds of smoke
That wreathed his lips, the husband spoke:
"There's taxes to raise, and int'rest to pay—
And ef there should come a rainy day,
'Twould be mighty handy, I'm bound to say,
T' have sumthin' put by. For folks must die,
An' there's funeral bills, and gravestones to buy,
Enough to swamp a man, purty nigh;
Beside, there's Edward and Dick and Joe
To be provided for when we go.
So 'f I was you, I'll tell ye what I'd du:
I'd be savin' of wood as ever I could—
Extra fires don't do any good;
I'd be savin' of soap, an' savin' of ile,
And run up some candles once in a while;
I'd rather be sparin' of coffee and tea,
For sugar is high,
And all to buy,
And cider is good enough drink for me;
I'd be kind o' careful about my clo'es,
And look out sharp how the money goes—
Gewgaws is useless, nater' knows;
Extra trimmin'
'S the bane of women.

I'd sell off the best of my cheese and honey.
And eggs is-as good, nigh about, as the money;
And as to the carpet you wanted new—
I guess we can make the old one du;
And as for the washer, an' sewin' machine,
Them smooth-tongued agents' so pesky mean,
You'd better get rid of 'em slick and clean,
What do they know about women's work?
Do they calkilate women was made to shirk?"

Dick and Edward and little Joe
Sat in the corner in a row,
They saw the patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in.
They saw the quiver of lip and chin—
And then with a wrath he could not smother,
Outspoke the youngest, fairest brother:

"You talk of savin' wood and ile,
An' tea an' sugar all the while,
But you never talk of savin' mother!"

CORRESPONDENCE.

OIL CITY, PENNSYLVANIA, November 4, 1881.

MRS. C. B. WINSLOW, M. D.:

DEAR MADAM: As one groping in darkness but anxious to learn, I thoroughly admire your brave little journal, and cannot afford to forego the pleasure and benefit of reading such choice and rare and necessary discussions as its pages present.

Wishing you the fullest possible prosperity, I am, yours truly,
J. C. J.

CORNICANA, TEXAS, November 8, 1881.

DR. C. B. WINSLOW.

MY DEAR MADAM: Inclosed I hand you \$1.00, for which please send me THE ALPHA one year. I am more than pleased with the frankness with which such vital subjects are treated in the paper. Would to God that every human would read and obey, and what a heaven on earth we might have.

With earnest wishes for great reform in our land, I am,
yours truly,
FRANK N. D.

46 WEST 45TH ST., NEW YORK CITY, Dec. 19, 1881.

MRS. C. B. WINSLOW: Please forward pamphlets to equal amount overpaid. If the precious truths of life set forth in THE ALPHA could have come into my life ten years ago, I might have been a more useful woman; but there was no one to teach. What balm is there for a heart broken by the loss of a lovely boy of seven years, not through "a mysterious Providence," as we are so often told, but through ignorance and lack of care? Yet, oh, so fondly loved!

Please send pamphlets to the address given above and oblige,
Yours, respectfully,
A. E. K.

GARRETT, DEKALB COUNTY, INDIANA.

EDITOR: I was much pleased with THE ALPHA. It seems like meeting an old friend in a land of strangers. I have felt that I was all alone in my views, for I have always thought that sexual intercourse for any other purpose except reproduction was prostitution. It rejoices my heart to know that the public are awakening to the importance of the subject, for it underlies all moral and philanthropic reform. It is useless to preach Christ while the church ignores the fundamental principles of Christianity. I want to take THE ALPHA and some tracts I see advertised, for they seem to bring society near to me. I have been trying to teach the principle for the last ten or fifteen years, but found but little sympathy; in fact, I thought it useless to say anything. I had made up my mind to let the enslaved women hug their chains until their own galling would make them conscious of their condition.

I will send stamps for copy of ALPHA. Address
P. BUTLER.

SO. NEWBURY, GEORGEA CO., O., Nov. 19, 1881.

MRS. WINSLOW: Inclosed find 30 cents in stamps. * * * I inclose \$1.00 for renewing my subscription to THE ALPHA. No other publication comes to our table which so arouses my most devoted enthusiasm as does THE ALPHA. Its gospel is the North Star to woman—to enslaved humanity. My profoundest gratitude goes out to the powers that set these lights in our moral heavens. I only regret the scantiness of my purse which so cramps my benefactions.

May the scintillations of THE ALPHA reach deeper and deeper through our murky atmosphere until every soul is touched and lighted. As surely as "God is Love," so surely will this new gospel bring to dawn the God in humanity.

Hopefully, trustfully,

SOPHIA L. O. ALLEN.

PHENIX, MICH., November 21, 1881.

DEAR MRS. WINSLOW: I received the card, and note what you say. I am glad to help in the cause, and think, probably I

can get more subscribers. I lend my copy freely, and drop a few words at the same time, and it all bears fruit.

The subject is one I have been interested in for some time, and I am only sorry I had not known how far mothers are responsible for the physical and moral well-being of their children, before I became a mother, for I have learned it through a hard and bitter experience.

About seven years ago, an untrue story told by a malicious person about me, so affected my health that I lost sleep and appetite. I think now, as I look back, that I was nearly insane. My baby, born a few months later, was so feeble that she lingered only a few days.

I now see what wrong I did, in allowing my grief to overcome me at a time when I should have done the best I could for the little life just commencing; but it was my first baby, and I was ignorant of these great truths.

I now feel as if I must make my experience a stepping-stone for the help of other mothers, that they may be able to do better for their little ones; so I am working in the cause in a quiet way.

I need not dwell upon the intense grief that I experienced when I first realized my own part in the matter, but peace has come to me; and although I sorrow for the loss of my baby, yet it seems to me as if the veil between us is so thin that she must know my pain and grief, and how earnestly I try to help other children to a better inheritance of mind and body.

Wishing you all success in your great work, I am, yours truly,
W. V. DELANO.

OFFICE OF RESIDENT PHYSICIAN,
NAPA STATE ASYLUM FOR THE INSANE,
NAPA, CAL., December 8, 1881.

DR. C. B. WINSLOW,

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

MY DEAR FRIEND: THE ALPHA for December lies before me, and oh, such a grand paper it is! I love it for its elevating and inspiring truths. I earnestly hope that you will be enabled to press on in your truly noble and Christian work. I almost think that if I were a clergyman I would abandon denominational doctrines and preach only the precious ALPHA truths. About three years ago I read Dr. Cowan's "Science of a New Life," and was converted and greatly blessed, and ever since have been thirsting for more knowledge and light upon the important subject of my sexual nature. A few weeks ago my good friend, Mr. L. W. Frisbie, a noble and earnest disciple of Alphasism, placed THE ALPHA in my hands. To me it is more valuable than any book I ever read. My hopes and aspirations are enkindled anew with THE ALPHA'S inspired truth. The pamphlets which I sent for arrived, and I found them intensely interesting. I have them all in continual circulation among the employees of this institution. I am confident they are a means of great good. I am an officer here, and daily see the dreadful sight of hundreds of human beings who wish they had never been born. Of the 1,000 unfortunates here, it is safe to say that a majority were begotten in ignorance and in lust. Lessons of a lemn import can be learned from each creature here. Two insane asylums in California already, and both overcrowded! It makes one think that our grand State University had better be converted into a moral education society, and substitute professors of astronomy, etc., with teachers of heredity.

Through your kindness I had the great pleasure of a call from Mr. N. E. Boyd last week. We had a very cordial Alpha talk, and encouraged each other in our work for humanity.

I inclose you a year's subscription from a lady friend. I wish to ask of you the favor of sending specimen copies to three of my chums and college-mates. With all my heart I desire to be a co-worker with you.

Sincerely yours,

GEORGE R. W.

M. E. PARSONAGE, TAMAQUA, PA., Dec. 12.

MY DEAR DR. WINSLOW: I want to send, for your encouragement, two communications which have touched and cheered me inexpressibly.

The first, as you will see, is from a young man just before or about the time of his marriage, and was received in August of last year.

"Mrs. M. L. GUFFITH.

"DEAR MADAM: I first wish to thank you for your noble pamphlet. May God bless you for writing it, and I know that He

must have inspired you to write it. My wife, who comes to my new home prepared for her, will have occasion to bless you.

"Mrs. G., we men are not wicked, except as thoughtlessness and ignorance are criminal; but we need just such things as you have written, to show us the truth. I understand that you have a society called 'The Moral Education Society;' I want to help you in your good work. How can I do it? * * * May God bless you in your noble work.

(Signed) * * * B. A."

The second letter is from the friend of this young couple and was received a few days ago :

" * * * You remember the young man that I gave your address to before his marriage? His wife has her first baby, and although a small baby, and she a very small woman, both are doing very well. She was only sick one and a half hours. She followed the directions given in one of the pamphlets, and was set apart from the time of conception. I thought you would be glad to know that people are being helped by your words."

For which I give thanks upon my knees to God that He has permitted me the joy of service.

Faithfully yours,

M. L. G.

HEREDITARY.

Among all the reforms of modern time and the advances in civilization, none perhaps bear a more vital relation to human welfare than heredity. The great varieties of religion surround this fact. What is "original sin" or the "old Adam" but that which inheres in being badly born? In what consists the force of the "immaculate conception" except it be that of being born beautiful? Some consider immortality in the light of heredity or a continuous chain of consequences in the unity of the race. Paul says the body is the temple of the Holy Ghost, but it is the creator of a new life. The cross itself dates not from Christ, but from the sex principle thousands of years ago. What can straighten out a man that has been crooked? What agent can be called free or responsible whose childhood flows from turbid waters? Is there anything more influential than sex, or more necessary for men to understand? And yet nothing is more trifled with. Knowledge on these subjects should be in the curriculum of the common schools.

The other day we ran across two books, which side by side furnished some curiosity. One was a family genealogy in a family Bible. The other was the pedigrees on the American Short Horn Herd Book. What beautiful names and what perfect stock the latter contained. There were "princes" and "queens," "dukes" and "kings," from the Rose of Sharon down to the Pride of the Prairie.

In the other category there were thirteen scrubby children. On the street they are called gamins. They were born and "conceived in iniquity." One died a murderer, one was an idiot, one girl was a confirmed invalid, one was a decrepit pauper, and the rest were ciphers—did not know why they were born, by accident, food for wayward influences, floating sacks with holes to put food in, ready for a little money or glory to kill or burn or steal.

This was "scrub" stock the other was "thorough bred;" this was the difference.

Two illustrations alone will suffice. A few years ago while traveling through New York we attended the ex-

hibition of two typical animals. One was the hereditary influences in a child of ten years, and the other was a calf belonging to Mr. Campbell of the New York Mills.

When the boy sat down to the table he would instinctively begin to go through with the motions of a gambler, shuffling his cards, and then in deep reverie would he stop and stare, then he would deal them in his imagination around the table. When he arose to walk there was a chronic stagger and reel of a drunkard, while his eyes were bleary and unsteady and blood shot. Now this boy was born so.

The next day the calf above referred to had been advertised for sale. Gentlemen from England and France came across the water not to lose the prize of the finest specimen of the finest pedigree extant. The calf was sold for \$2,700, the largest price ever paid for so young an animal. But the calf at any price was cheap and the boy was dear.

Cannot parents learn something from the prenatal influences that made the difference between that calf and that boy? Right generation is greater than regeneration. It is encouraging that in Boston they have inaugurated a school of heredity.—*Industrial Liberator.*

VOICE OF THE MOTHER.

BY EVA A. H. BARNES.

Voice of the mother, thy pathetic thenoday
Comes from the depths of a nature sublime,
Comes anguish-laden and prayerfully human
From the abyss of an ignorant time;
Self-abnegation hath left her in fetters
Wrought all unwisely and wrought to her woe,
Wrought by her will, as a sign of her loving,
Chaining her still to the darkness below.
Yet for herself would her foot-steps ne'er falter,
Freely she giveth her life to her love,
But when fair baby hands uplift appealingly,
Then wrestles fiercely the eagle and dove;
Light floods the valley! amazed she gazeth
Over the pathway her footsteps have trod,
Over the pathway that lieth before,
She in her agony prayeth to God:
"Grant me, O Father, from out thine abundance,
Wisdom and strength for the work of to-day!
Grant to my children a priceless inheritance,
Right to be born in a holier way;
Pardon, oh, pardon, the sins of the past time
Wrought in my ignorance, fruitful of pain,
Grant me atonement through wise generation
Till through pure lives we shall bless thee again!"

THERE has been a department created in connection with the National Woman's Christian Temperance Union, called the "Department of Study of Hereditary Tendencies," and the friends of THE ALPHA can greatly assist the cause as well as confer a great favor if they will communicate to the superintendent of the department, any well-defined facts or incidents relating to the hereditary influence of alcohol or tobacco. Address Mrs. M. L. Griffith, Tamaqua, Pa.

LIST OF PAMPHLETS

Published by the Moral Education Society, and for sale at the Office of THE ALPHA, No. 1 Grant Place, Washington, D. C. :

THE RELATION OF THE MATERNAL FUNCTION TO THE WOMAN INTELLECT.
By AUGUSTA COOPER BRISTOL.
Price 10 cents.

PLAIN, SOBER TALK ABOUT OUR SEXUAL NATURES.
By N. E. BOYD.
Price 10 cents.

PRE-NATAL CULTURE.
By A. E. NEWTON.
This pamphlet of 67 pages contains scientific suggestions to parents relative to systematic methods of moulding the character of children before birth.
Price 25 cents.

THE CANCER AT THE HEART;
A DISCOURSE
BY
FREDERIC A. HINCKLEY,
Resident Minister, Free Religious Society, Providence, Rhode Island.
Price 10 cents.
For sale at—
No. 1 Grant Place,
Washington, D. C.

THE MYSTERY, AND HITHERTO AND BEYOND.
Two essays read before the Washington Moral Education Society.
BY MRS. EVELINE L. MASON.
These essays are the result of ten years' study of the religions of all nations and all ages, and shows how constant has been the effort to recognize the feminine element in religious worship, and just as they have succeeded has civilization advanced and each time the aggressive force of man has crushed the idea, humanity has fallen back into darkness and barbarism.
Price 15 cents. For sale at the office of THE ALPHA, 1 Grant Place, Washington, D. C.

THE BETTER WAY;
AN
Appeal to men in behalf of Human Culture through a wiser parentage.
BY
A. E. NEWTON.
Price 25 cents. For sale at No. 1 Grant Place, Washington, D. C.

THE TOBACCO VICE,
WITH SUGGESTIONS HOW TO OVERCOME IT.
BY HANNAH McL. SHEPARD.
Price 10 cents. For sale at No. 1 Grant Place, Washington, D. C.

A PRIVATE LETTER TO PARENTS, PHYSICIANS AND MEN PRINCIPALS OF SCHOOLS.

Send a 3-cent stamp.
BY SAXON.
A physiological treatise on sexual ethics and the conservation of the spermatic secretions.

DISINHERITED CHILDHOOD.
BY
MAY WRIGHT SEWALL.
Price 10 cents.

HEREDITY AND TRANSMISSION.

BY MRS. MARY L. GRIFFITH
Price 5 cents.

SUGGESTIONS TO MOTHERS;

OR,
WHAT CHILDREN SHOULD KNOW.
Price 10 cents.

FOR SALE
THE RELATION OF THE SEXES.
By FREDERICK A. HINCKLEY.
Price 10 cents.

THE NEW LIFE.
By FREDERICK A. HINCKLEY.
Price 10 cents.

MOTHER TRUTH'S MELODIES.
By MRS. DR. E. P. MILLER.
Price \$1.50.

FATHER'S ADVICE TO EVERY BOY AND MOTHER'S ADVICE TO EVERY GIRL.
By MRS. DR. E. P. MILLER.
Price 10 cents each.

VITAL FORCE.
By DR. E. P. MILLER.
Price 20 cents.

CHRONIC AND NERVOUS DISEASES OF WOMEN.
By DR. BOSCH.
Price 25 cents.

THE DUTIES OF THE MEDICAL PROFESSION CONCERNING PROSTITUTION

AND ITS ALLIED VICIES.
the Oration before the Maine Medical Association at its Annual Meeting, 12th of June, 1878.
FREDERIC HENRY GERRISH, M. D.,
Price 25 cents.

MOTHERHOOD.
By MRS. L. B. CHANDLER.
Price 10 cents each.

THE WOMAN QUESTION,
BY LIZA BURT GAMBLE,

Is a pamphlet of 26 pages, written in a clear, logical style. The argument for the higher education and political equality with men is irrefutable, and claims the attention of all progressive and philanthropic minds. Only by the equality and emancipation of woman, can a race of noblemen inhabit the earth. Send for a copy.

Price, 10 cents; 12 copies for \$1; \$9 per 100.

A LIBERAL DISCOUNT TO THE TRADE.

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.

OFFICERS.
DR. CAROLINE B. WINSLOW,.....President.
MRS. ELLEN M. O'CONNOR, }
DR. SUSAN A. EDSON, }.....Vice Presidents.
E. L. MARON, }
MARY E. HART,.....Rec. Secretary.
ELLEN H. SHELDON,.....Cor. Secretary.
JERUSHA G. JOY,.....Treasurer.
RUTH C. DENISON,.....Auditor.

SUSAN A. EDSON, M. D.,
No. 1308 I STREET,
WASHINGTON, D. C.

ALPHA UNDERGARMENTS.



Constructed in accordance with physiological principles, covering the body evenly from neck to waist and ankles—made from warm, soft and elastic fabric.
Samples of material with price list sent by mail.
Orders accompanied by cash will receive prompt attention.
The garment for women is the result of careful study for years, and while the odd and peculiar construction of pockets in vest is acknowledged, that feature is earnestly presented as of great importance in the arrangement of sanitary clothing. For children's wear the "Alpha" is not surpassed by any garment in the market.

ECRU ALPHA GARMENTS FOR SPRING AND SUMMER WEAR.

Fabric—heavy and light English Lisle Thread; half bleached, which insures unusual durability in underwear of Summer grades.
Delicate in texture, made to fit the figure perfectly of excellent workmanship. An unusual opportunity to clothe the body lightly, comfortably and healthfully during warm weather.

Address
ALPHA MANUFACTURING CO.,
Woburn, Mass.

THE WOMAN'S JOURNAL.

A Weekly Newspaper, published every Saturday in Boston, devoted to the interests of Woman—to her educational, industrial, legal and political Equality, and especially to her right of Suffrage.
LUCY STONE, Editor.

T. W. HIGGINSON,..... }
JULIA WARD HOWE,..... } Editorial
MARY A. LIVERMORE,..... } Contributors.
H. B. BLACKWELL,..... }
Mrs. FRANCES D. GAGE, } Occasional Contributors.
Mrs. H. M. T. CUTLER,..... }

SUSIE C. VOGL, Advertising Manager.
TERMS—\$2.50 a year, \$1.25 for six months, 65 cents for three months, in advance, 6 cents for single copy.
This is the only weekly paper of the kind east of the Rocky Mountains. It furnishes a medium of communication for those interested in the various phases of the questions to which it is devoted, and hence is invaluable as a bond of union, and source of intelligence on its special topics.
BOSTON OFFICE—No. 5 Park Street, where copies are for sale and subscriptions received.
CLUB RATES—10 copies one year, \$20.00.
Specimen copies sent on receipt of two cent stamp for postage.

BURNZ' PHONIC SHORTHAND.

THE VERY BEST.
A complete Self-instructor in the latest and best mode of stenographic reporting.
The text-book used in the famous Cooper Union short-hand classes.
Sent, postpaid, for \$1 00.

HELP FOR YOUNG REPORTERS.
Containing full directions for taking and writing out short-hand notes, no matter what system is used.—Sent for 50 cents.

Proof corrected for authors who desire their works issued in any form of simplified spelling, without new letters.

BURNZ & CO.,
PUBLISHERS AND DEALERS IN
Fonographic and Phonetic works and Reporters' materials.
24 Clinton Place, New York.