

When one possesses this supreme ideal, (and its possession is voluntary with every one of us,) one will also possess an ideal of every phase of life, and among them, and most important of all, an ideal of marriage. As all ideals are spiritual, our ideal marriage will be a spiritual marriage. It will be the spiritual union of two congenial beings, each having its own personality, but each incomplete without the other. When such a standard becomes general, true marriages will be the rule instead of the exception.

There are undoubtedly persons who have experienced the ideal marriage late in life. They have by earnest effort made their marriage what it was not at first. But it will not do to choose carelessly with this hope in prospect, for when the beginning is insecure the end is more likely to be a growing apart than a growing together. The better way is to experience the ideal marriage first; to wait until it comes; to run no risks; to unite yourself to no one unless you are sure that that one will help you to realize your ideals.

That old lady had realized true marriage, who, when her granddaughter inquired how grandfather had asked her to be his wife, replied: "Asked me, did you say? Why, my dear, he never asked me at all; we both knew our own minds and so we married." At the moment when this loving couple found that they "both knew their own minds," their spiritual or ideal marriage took place. With these, as with other fortunate ones, earthly marriage followed, but whether followed by civil marriage or not, true marriage is realized when two spirits find and love each other. They may go through life materially separated. Circumstances or duty may forbid their earthly union. They may never meet in the walks of life. But they are none the less truly married. And when duty does not forbid the earthly union they are doubly fortunate, while the world is blessed in the children of such a union.

On this point there may be danger of a misunderstanding, and I wish to make my meaning clear. The so-called free love doctrine, though plausible in theory, is in practice very corrupting. It teaches that a man or a woman is free to love where he or she chooses. The consequence is, that if one ceases to love the companion to whom he is bound by the marriage tie, he ceases to live with that companion and unites himself for the time being to some one whom he may then happen to think he loves.

Corrupted still further, this practice leads to a miscellaneous relation of the sexes which destroys all the sacredness of home life. The difference between this and the ideal marriage is two-fold. In the first place, duty is entirely ignored in the former, while it is the prime factor in the latter; and in the second place, free love means free earthly love, while the ideal marriage means free spiritual love—a difference that separates the two by a chasm as wide as that which, in *Paradise Lost*, divides the upper Heavens from the abode of lost souls beneath.

The love that leads a man and a woman to forget their duty to husband or wife, to forget their duty to children and home, to society and morality, and blindly seek each other's companionship until divorce or separation

ruins the fabric of two homes and breaks the hearts of human beings, this is quite a different love from that which leads a man and a woman, though spiritually united, still to be true to their earthly duties and to the moral law, waiting until the time when it shall be right for them to be happy together, even if they wait till death.

The former is earthly love, and may be followed by earthly marriage. The latter is spiritual love, and is itself ideal marriage. It is the highest form of friendship, and in its essence is pure love combined with true respect. It is free from earthly passions, and is the spiritual joy of one being in the companionship of another. It is the only marriage worth having, and the only one with which a man or a woman who possesses an ideal will be satisfied. When we have such marriages as these there will be no questions of incompatibility and no need of divorce laws.

The practical question becomes, therefore, "how shall we make these marriages the rule instead of the exception?"

I believe that the true answer to this question is to be given by women, for women are endowed with a greater spirituality than men, and it lies with them to draw their brothers upward towards a higher spiritual standard. Woman must first try to make herself worthy of being the partner in a true marriage and then try to make men worthy.

Every young girl who holds an ideal of marriage should ask herself, "How shall I make myself worthy of my ideal?" and in answering this question she must not assume that she will need to reach perfection before she can be worthy of it. It is enough if she is earnestly seeking perfection, for, with all human beings, what they are striving towards, not what they have attained, is the test of character.

The first duty of every young girl in this direction is to have a high ideal of a husband. I once heard a lady say that her ideal husband was a man who should be worthy of becoming the father of her children; and perhaps no ideal could be higher, for every true woman must desire (if she is to be a mother at all) to be the mother of good and pure children, and of these she cannot be certain unless she gives them a good and pure father.

In the next place, the young girl must be good and pure herself, so that she may be worthy of becoming the mother of such children. A good rule of conduct would be, never to do anything which shall bring a blush of shame to your cheeks when afterward you think it over. Such acts, however small, are degrading to our higher selves.

There are many girls who are thoroughly innocent and pure-minded but who do many little things which are just this side of wrongs. To-day, many of our good young girls are indulging in acts which, though apparently harmless, will really degrade their maidenhood and cloud the possibilities of their future womanhood. Most of these girls do not mean any harm. Their morals are irreproachable. But if they only knew how imperceptibly but surely these acts lower the moral standard, they would desist, or they would never begin.

Their motive is a desire that gentlemen shall like them. They like to be popular with young men; they fear that if they hold themselves in the dignity of their maidenhood, gentlemen will shun them; they will be called prudes, and finally become old maids. This fear may be only vaguely formed in the mind, but it is there; and for it mothers are largely responsible. To get married has so long been the *ultima Thule* of a girl's life that the dread of being an old maid has become her chief motive power, though thanks to the noble women who have had higher motives, this is less common than it was fifty or even twenty years ago.

We who are striving to promote the ideas of this Moral Education Association would earnestly exhort every young girl never to allow these familiarities herself, and to dissuade her girl friends from so doing. Better be unpopular with the young men, better be laughed at as a *prude*, for the popularity gained by these means is productive of no real good and may lead to real evil.

It is to the many girls who are endowed with the moral sense and whose education and surrounding have made it possible for them to have ideals if they will, that these words apply. It is they who are capable of becoming all that a true woman can be; and it is they also who can teach young men to conduct themselves as they ought.

There is nothing more beautiful in life than the happy wife of a good man, but there is nothing more terrible than the unhappy wife of a bad man. Girls do not think of this when they are indulging in flirtations with this one and that one, going to the theatre with one man and to a dance with another, regardless whether their escort is worthy of their company. I do not mean that they should receive no attentions from young men, for from these very pleasant relations may result. But I do believe that no girl should accept attentions from men she knows nothing about, or whom she does not respect, and even if she does know and respect them, that she should never allow them in any way to encroach upon her self-respect. Should a young girl be in doubt as to a certain act, let her ask if her ideal self would or would not do it, and guide her conduct accordingly. Her best self should always be her criterion.

All of us have noticed the style of conversation indulged in by young people. The froth of the ocean is not more ephemeral than most of this talk. Watch two girls who have been talking together and notice the change that comes over them when they are joined by a gentleman. Instead of remaining natural, they immediately assume an artificial air, and their conversation, which previously was upon one topic or another, changes to a shallow stream of small talk.

At such times a girl's opportunity for imbuing the minds of young men with pure and sensible thoughts is very great; but instead of improving these opportunities, many girls indulge in platitudes which are far below even their ordinary thoughts.

The effect on the young men is to increase their self-conceit, and to give them a very low idea of woman's abilities; and its effect on the girls is the same, though perhaps to a less degree, as that produced by their

indulgence in the familiarities of which I have spoken. It lowers the moral ideas, stultifies the intellectual powers, and, more than all, clouds the ideal faculty.

How much better it would be if young people would be natural and simple together, talking sensibly and acting sensibly. They would then be better prepared to live together, for when these arts are used to attract admiration before marriage, they must often be kept up after marriage; and every one knows how miserably such attractions fail after man and wife have settled down to the everyday affairs of life. Then the husband will either become weary of the shallow woman who has neglected all the nobler traits of her character in order to please him, or he will make the best of it—according as he is noble or ignoble. The wife in her turn will either keep on in the old way and become that most pitiable being, a silly, ignorant wife and mother, or she will spend her days in regretting her past, or again, she will, like him, drag through life making the best of it. It is from such marriages that the ranks of divorce are filled; marriages devoid of high motives or ideal aspirations, marriages that are not marriages.

There is one other influence which goes far towards preventing true unions. Young girls spend far too much thought upon marriage, whereas if they would think less about it and cease planning for it, the more likely would they be to meet with its highest realization.

A young girl need only remain true to her ideal and the rest will come about without her seeking. Until the question comes directly to her, the less time she spends upon it the better.

Instead of being her chief thought, it should be in the background, while some absorbing occupation, either in the shape of study or business, or work for humanity, should be the object of her daily endeavors. Marriage should be secondary, gladly accepted if the right kind comes, but not allowed to interfere with the affairs of life until it becomes the primal question.

This attitude of women towards marriage will go far towards helping the solution of the divorce problem, but there is something else, more important still.

The best and purest girl, she who holds the highest ideal, cannot be sure of realizing true marriage unless she has been taught the sacred laws of her being, and unless she knows to a certainty the character of the man who offers her his love.

Ideal marriage is not one-sided. The man must be striving towards perfection as well as the woman, and of this she must be certain before she takes the marriage vow.

As the first important factor is the possession of high ideals, the second is the possession of knowledge—knowledge of the laws of life, of what married life is in all its phases, of its possibilities, its dangers, and its sorrows, as well as of its joys. How few men understand women! How few women understand men! And yet no man or woman ought to marry without each first knowing the whole life of the other.

In the past, women have taken too much on trust. They have not required that purity and honor which they have most often been ready to give. All this should be changed. There should be no deceit and no with-

holding. All should be open and clear and fair. Men and women ought to look upon marriage as a sacred trust, not to be violated, not to be abused. They should mutually respect each other's wishes in every particular; but at the same time they should first consult the highest good of both and the highest good of those eternal spirits which may be committed to their care.

Thus holy, thus ideal will marriage become when it is preceded by love, respect and knowledge, accompanied by an earnest striving towards spiritual perfection. And when this comes about divorces will be unknown.

I would say then that the only sure way to prevent divorce is to make divorce undesired. Bring up young men and young women so that they will accept none but the true marriage. Teach the boy to look upon his girl companion as his equal, and to regard marriage as a sacred trust. Teach the girl also to look upon marriage as a sacred trust, but one to which men owe a duty as well as women. Teach her to demand of her future husband the purity that he demands of her. Teach her to preserve in every particular her self-respect. Then when a man who is unworthy of her asks her to be his wife, she will refuse such a man, no matter how great the attraction. She will set a high value on woman's love and woman's helpfulness. With Mrs. Browning, she will answer:

"Do you know you have asked for the costliest thing
Ever made by the hand above—
A woman's heart and a woman's life,
And a woman's wonderful love?"

Do you know you have asked for this priceless thing
As a child might ask for a toy?
Demanding what others have died to win
With the reckless dash of a boy?

You have written my lesson of duty out,
Manlike you have questioned me;
Now stand at the bar of my woman's soul
Until I shall question thee.

You require that your mutton shall always be hot,
Your socks and your shirts shall be whole;
I require your heart to be as true God's stars,
And pure as heaven your soul.

You require a cook for your mutton and beef,
I require a far better thing;
A seamstress you're wanting for stockings and shirts,
I look for a man and a king.

A king for a beautiful realm called home,
And a man that the maker, God,
Shall look upon as he did the first,
And say: 'It is very good.'

I am fair and young, but the rose will fade
From my soft young cheek one day—
Will you love me then, 'mid the falling leaves,
As you did 'mid the bloom of May?

Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.

I require all things that are grand and true,
All things that a man should be;
If you give this all I would stake my life
To be all you demand of me.

If you cannot be this—a laundress and cook,
You can hire with little to pay;
But a woman's heart and a woman's life
Are not to be won that way."

RACE DETERIORATION.

REVIEW OF AN ARTICLE IN THE JANUARY NUMBER OF THE AMERICAN JOURNAL OF OBSTETRICS AND DISEASES OF WOMEN AND CHILDREN ON "THE EFFECT ON WOMEN OF IMPERFECT HYGIENE OF THE SEXUAL FUNCTION," BY DR. CHARLES FAYETTE TAYLOR, OF NEW YORK.

Dr. Taylor says: "Civilization is hard on woman. Stimulated to efforts beyond her strength, ambitions excited which she cannot reach, with opportunities restricted, directly and indirectly by her sex, whatever she has gained in civilization it cannot be denied that she has lost tranquillity; and in losing tranquillity she has lost much. All through animated existence nature requires repose for her most serious processes, and the most serious part in keeping the race alive woman enacts. She comes up to full womanhood with the endowment of her generative capacities as an ever-present influence, controlling her growth in mind and body. In ripe womanhood her sex is overshadowing, and when her fruitage is past its influence still surrounds her like a glory to her latest day.

The rapid progress of present events leaves little time for men to adjust themselves to the constantly varying situations; while women are made to sustain a strain which is always heavy and sometimes more than they can bear. It is not for me to adjudge the responsibility or to declare the perfect remedy. It is enough, for our present purpose, to ascertain the facts. And I believe the fact to be that the imperfect sexual hygiene of women is a prolific source of evil to them in particular and to the race in general; for men, on the whole, get along very well in civilization, notwithstanding some strong evil tendencies. At least enough men survive in healthful vigor to sustain a vigorous race. If race degeneration shall actually come, it will come through degeneration of women, and the one cause tending more than all others, in my opinion to woman's degeneration, is her ill-regulated sexual life.

The part played in the economy of life, by male or female, varies greatly in different creatures. The lion spider watching for prey, is the female. The male spider is too insignificant to be generally noticed. He lives for one purpose only, and after fecundating the female she directly dines off his succulent body. The female bee is a veritable queen, contact with whom by the male is always instant death. In the domestic economy of these wonderful creatures, the ants, the workers, are undeveloped females, the males having but the function of impregnating the females and then dying. On the other hand many male birds take an active part in incubation and rearing their young—sitting on the eggs, while the female is in search of food, as well as assisting in gathering it and feeding the fledglings. These few examples are intended to illustrate the truth that it is not accident that determines the relative time and occupation of the energies of male and female in propagation, but that these relations are determined by the law of the organisms involved.

In the human species, we know that the woman is largely engaged in carrying, nursing and rearing the young. But we do not always appreciate the extent to which her organism is thus involved.

George and Mary are two young persons, reared in the same village, attending the same school, studying the same lessons, and, up to a certain time are not very different to casual observation. They marry; he to enter with renewed energy and ambition on his usual avocation and his determined course of life; while with her, the very blood is changed in its course, and for two years through gestation and lactation, she maintains a second being, and all her thoughts and feelings are moulded to accord with this new revelation. And yet not new; for heretofore her bodily powers have been largely engaged in preparing for this period, and marriage is only a consummation of the absorbing influence of sex over a woman's life. In this proportion is woman's generative function more controlling than man's.

* * * In very few women are there any important acts of their lives which don't relate in one way or another to their relations to the opposite sex. If this be true, it is inconsistent with the theory expressed by some that women are less under the influence of their generative functions than men. And this, notwithstanding the efforts made among civilized women to repress the sexual feeling. The very fact that it is considered necessary to surround women everywhere with a double wall of protection, proves the necessity for it. From the earliest

age, every influence is brought to bear to hedge in women from the chances of their sexual function; religious, moral, educational, general law and social ethics. Social ethics require in most civilized countries practical seclusion from opportunity, out of marriage, to exercise the sexual function. There must be the need of such ethics in a strong natural proclivity or the rule would not exist.

* * * The sexual feeling exists in women much more largely than is commonly believed, though its presence is marked by a great variety of circumstances; chief among these is the perversion of feeling from the directly erotic to those which have their origin in the erotic sense, but find expression in feelings, which being perverted, are not recognized as sexual. Hence the common disposition to cultivate esthetic sentiments to the exclusion of almost everything of an intellectual or practical nature among so many women; music, the love of the drama, attempts at painting, affectation in ceramics, and especially the absorbing attention in the article of dress. This is a consequence of suppressed sexuality. The exclusive cultivation of esthetics, by intensifying feeling in general, increases the liability, of the sexual feeling, to become intense along with other emotions; for one emotion is readily convertible into another, especially when a person is undisciplined in his mental processes. * * *

The general result of all the various forms of imperfect sexual hygiene is general perturbation of the generative function in modern women, and the consequent loss of that tranquility without which no woman can live a strictly healthful life. The effect on the mind in producing instability of purpose is quite as unfortunate as on the bodily health and vigor.

From this point the writer proceeds to cite cases of women who have come under his medical observation and care, suffering from super-sensitive sexuality, many of them of mature age, but having no knowledge of their physiological organization or the cause of their diseased conditions, yet suffering in various forms with nervous diseases, paralysis, &c.

There is much that is excellent in this article, and the results deduced are doubtless true, but I do not agree with the writer's premises. He begins with the statement that "civilization is hard on woman." Civilization means "the state of being refined in manners from the grossness of savage life and improved in arts and learning." It is not civilization, but barbarism which is hard on woman, and she is suffering to-day because she is obliged to live under its ignorant and evil conditions.

This writer asserts woman to have lost "sexual repose," and that—

If race degeneration shall actually come, it will come through the degeneration of women, and the one cause tending more than all others, in my opinion, to woman's degeneration, is her ill-regulated sexual life.

It is well known that in barbarism, as in a very great degree at the present day, the regulation of woman's sexual life has been entirely under the control of man. As slave, dependent, inferior, the concubines of the Old Testament, the inhabitants of the harem; as factors of the polygamous marriages of Utah, and the weak and disfranchised sections of our licensed monogamy of to-day, woman's sexual life has always been regulated by man. And in no place than in this medical journal, devoted to "Obstetrics and the Diseases of Women and Children," can be found a stronger or more pitiful expression of its direful result, disastrous to both man and woman. This journal shows how much civilization, in a masculine way, is endeavoring to remedy and overcome the abuses of barbarism. It is as wonderful as it is horrible and absurd to see how man is applying his

scientific knowledge to remedy diseased conditions which his ill-regulated sexual life has brought upon the race.

This journal contains advertisements which prove that man is suffering from the result of his ill-regulated sexual life, and that he lacks a healthy equilibrium in that respect. Until both sexes learn the physiological laws governing their generative functions and live accordingly, we may expect to see such evil conditions.

The titles of medical journals and lectures of medical colleges, having special departments devoted to its consideration, apparently assume that women and children are the only diseased portions of humanity; while in fact, if one will read and listen, the conviction cannot fail of being forced upon the mind that a majority of these diseases, considered especially as feminine and infantile, are invariably the result, directly or indirectly, of the abuse of the sexual functions, the chief responsibility of which rests upon the ill-regulated sexual life of man.

Here, in this journal, is case after case cited of operations performed, medical treatment given, and diagnoses made of "diseases of women and children," resulting directly from this cause. A woman suffering from "puerperal chorea" is brought to Maternity Hospital, London, "aged twenty-three, in labor with her third child, "Euemic," and lived in poverty, with unhealthy surroundings, and had suffered ill-treatment from her husband." Barbarism is so hard upon this woman that to her "poverty, unhealthy surroundings, and ill-treatment of her husband" must be added the conditions of maternity.

A case is cited by a surgeon to the "British Lying-in Hospital and Royal Maternity Charity," of London, of a Professor Porro, of Pavia—

Who, after having performed the Cesarian operation, proceeded to remove the uterus together with the ovaries through the cervix to prevent the possibility of future pregnancies recurring in a patient presumably the subject of such deformity as to make delivery, except by the Cesarian section, impossible, and thus obviate the necessity of again submitting the patient to such a dangerous operation.

Would it not be wise for medical men to pause a while in their mad career, endeavoring to perfect themselves in surgical operations and mechanical appliances, in order that they may artificially deliver woman by the Cesarian section and skillfully remove ovaries and uterus, and devote some of their time and scientific knowledge in instructing humanity in a more righteous and physiological mode of life which shall render such butchery unnecessary?

Barbarism is so hard upon this woman that, notwithstanding her deformity, preventing natural delivery, she can only be spared the possibility of another operation by the removal of her procreative organs. Masculine civilization and science has made the operation possible—barbarism makes its necessity probable.

We find here cases cited of women and children suffering from syphilitic diseases:

The symptoms and a clear history showed that the husband had become syphilitic, and in the *sixth month of pregnancy* had infected his wife. Child died at three months of age, autopsy showing unmistakable signs of syphilis.—The husband of an undoubtedly healthy woman acquired syphilis half a year after his marriage, and his case was long-continued and obstinate,

In fifteen years twelve children were born, the first seven died in the seventh and eighth months; then one living, which died in two months of syphilis; two years later, the ninth, living, syphilitic but cured; two years later a healthy child, the tenth; two years later, the eleventh, with severe syphilis, but which lived, and again after two years, the twelfth, which gave no decided syphilitic signs.

Diseases of women and children, forsooth!!

Dr. Taylor mentions the abnormal sexual conditions of the boys and girls, occupants of an "asylum for weak-minded children," which he visited. The matron, after more than a year's careful investigation, makes her report to him that this tendency to evil "seems to be in them," showing they had inherited conditions from the ill-regulated sexual life of their parents, which had deteriorated their mental faculties and cursed them with abnormal sexual tendencies.

Dr. Taylor truly says that "all through animated existence nature requires repose for her most serious processes; and the most serious part of keeping the race alive woman enacts." But how many wives, expectant mothers, understand this requirement of nature during the processes of maternity? How many husbands, expectant fathers, appreciate the "serious part which woman enacts in keeping the race alive," and control the conditions surrounding her that she may enjoy that "repose which nature requires for her most serious processes," in even as careful manner as they care for and protect their domestic animals? Is it Mary's fault entirely (taking the example offered by Dr. Taylor) if her children suffer from lack of sexual repose? As stated, until marriage she stood side by side with George, "attending the same school, studying the same lessons, and up to a certain time not very different to a casual observer." The fact that she stood on an equality with him before marriage, studied the same lessons, &c., shows that until marriage the difference in sex had no controlling power. Her studies were no more directed toward the consideration of her possible marriage and maternity than were his toward his possible marriage and paternity. But after passing the border land of marriage, which to George was only an incident in his life, Mary's line of life is peremptorily changed—losing her individuality, and realizing by the termination of the swift-flying honeymoon that henceforth her existence must be entirely merged in certain absorbing duties, with little choice as to their routine, and seldom power even to direct or control their results. For to her comes maternity, possibly accidental and undesired, but "for two years of gestation and lactation controlling her life, in the maintenance of another being."

The average woman, whom Mary is supposed to represent, is usually, upon marriage, ushered into the duties and responsibilities of wifehood and motherhood, with the added cares of housekeeper, frequently as maid-of-all-work, her maternal functions seldom relieving her from the duties of cook, chambermaid, washer-woman and seamstress. She is thus immediately cut off from the previous opportunities of study and lessons. She grows dissatisfied and irritable, and becoming the domestic and physical drudge of the man whom she married as an equal and a lover, she deteriorates mentally and physically, and her daughters are born with

weak nerves and enfeebled physique; in a condition to suffer more keenly from similar inharmonious conditions, and intensify their transmission from generation to generation, as the increase of nervous diseases testify. Inharmonious surroundings and disturbed mental condition undoubtedly affect woman more appreciably than man. Routine life, with lack of change and interest of thought, are psychological influences which depress the nervous centres and act disastrously upon herself and children.

In an article in this journal on the "The Hygienic and Dietetic Regimen of Uterine Therapeutics," by Dr. Bigelow, of Washington, D. C., he says:

Every day gynecologists are admitting that a woman's psychological condition and surroundings are controlling factors in her well-being; if these be congenial, though she suffer from uterine disease, she will do much better without interference than she could do with local treatment and irritating associations. There are hundreds of trials in the every day life of a woman which a man cannot appreciate, and it is not until such a one can be withdrawn from their presence that she can respond to even the most scientific treatment.

George, after marriage, enters "with renewed energy and ambition on his usual avocation, and his determined course in life," considering Mary only as an important means by which he may retain his sexual repose; the keeper of his house, and, perhaps, accidentally the mother of his children. Having no thought or possible comprehension of her existence as an individual possessed of intellect, abilities, desires, energies and ambitions similar to himself; possessed of an individual soul endowed with faculties capable of education and direction; possibly disposed to indulge and cultivate "aesthetic sentiments, music, the love of the drama, attempts at painting, affectations in ceramics, and the fine arts generally," which Dr. Taylor is pleased to consider the "consequence of suppressed sexuality." Nature seems very kind even in this crude civilization which environs us, if the cultivation of these beautiful arts will prove a means of expression and dissemination of the sexual instinct which we are just beginning to learn, should only be allowed action for the purpose of procreation.

If as Dr. Taylor says, "One emotion is readily convertible into another," instead of shocking woman with the statement that her love of the beautiful, and endeavor to make it a part of herself, is only a perversion of her "erotic" nature, she should be encouraged in its cultivation, and when this is done, when she can make these things the growth of her energy and ambition, a purpose in life, a means of development toward which she should aspire to perfection, and as a means of pecuniary independence, instead of a mere smattering of ceramics, a dawdling over the piano, a little of each and all to "pass the day and hour away," she will not become the victim to the suppression of her sexual nature, which Dr. Taylor presents in the cases cited of bed-ridden, paralyzed and nervous women.

In a pamphlet publishing an address before a medical association, by Wm. Goodell, A. M., M. D., professor of clinical and didactic gynecology in the University of Pennsylvania, he presents in strong language what he considers the causes of woman's physical decay, and what he believes to be its perfect remedy. The causes

are: "Faulty system of female education; the decay of home life, and the unwillingness of our women to become mothers."

We deduce from his lecture that he considers the remedy for the social diseases expressed in woman's enfeebled physique, child-murder and divorce, to be: A lower standard of intellectual development for woman; cultivation of stay-at-home-ateness, and submission to masculine regulation of her sexual function—resulting in prolific child-bearing.

In describing a summer jaunt, visiting seaside resorts, where he was forcibly reminded of the necessity of his protest by the childless people whom he met, he says:

The men generally seemed to be hale, often in rude health; the women were pale and sickly—they had thin lips and sharp features, and those hollow, wistful eyes which sometimes looked painfully simian in expression.

He considers the home-life and the wives of to-day to compare very unfavorably with those of fifty or seventy-five years ago, "when women would have from five to fifteen children, and they were hale, hearty and robust."

The women of that day, it is true, bore large families, but few of their children, those even belonging to their generation, possessed the vitality and nervous force of their parents. If man of that period in his progress towards civilization had considered the needs of his wife during her procreative processes, allowing her that repose which he had even then learned necessary for the well-being and development of his stock, the granddaughters of those wives and mothers would not to-day be suffering from inferior physique, debilitated nervous systems and sexual diseases. How many New England wives during their time of gestation and lactation, covering a period of sixteen or eighteen years, during which, with an average family of eight children, they were "enacting the most serious part in keeping the race alive," were allowed, "sexual repose," or were excused from the arduous duties of ordinary home life on a New England farm, spinning, weaving, knitting, baking, brewing, and all the various and numberless duties involved in its domestic economy? Is it a wonder that with this strain upon woman's nervous and physical powers, retribution should fall upon her daughters? That when the opportunity should come to these of intellectual development, slowly reached by patient and persistent struggle through woman's intuitive desire to become a true companion and help-meet for husband and sons in advancing civilization, her girls are suffering from the results of her overtaxed physical powers, and the tired body resents in numerous diseased expressions the previous antagonism of her physical and intellectual nature?

Sphinx-like, woman has lived in the deserts of barbarism, one of the factors of life's problem, waiting for conditions when her voice could be heard, and without fear of stake and fagot, she could speak to her brothers and through reason entreat of them for the welfare of the race, to accept in their lives the true and pure physiological laws which should govern their mutual relations in regard to their generative functions.

In closing this article, which I wish might be placed in the hands of every woman, Dr. Taylor presents means which he considers needful to aid women suffer-

ing from diseased sexuality. They are very good doubtless as remedial for present conditions, and as such they are given here:

As many women cannot marry and others ought not to marry, how women can live in health and comfort, while avoiding the pains and perils of married life, is a matter of deep concern and should engage the earnest thought of all who are interested in the well-being of the race. That the normal condition of a woman is to be married, and be the mother of children, there can be no doubt. And there can be no doubt also that she is liable to severe nervous strain when her generative organs are not employed. I do not for one moment wish to be understood as believing that an unmarried woman cannot exist in perfect health, for I know she can. But the point is that she must take pains for it.

The sooner women come to know that it is not all one whether they marry or not, the sooner will they begin to adjust their lives to the necessities which nature places on them. And the first truth to learn is this, that the use of the generative function is a physiological demand. * * * There is nothing, in my opinion, which is equal to daily use of the muscles to actual weariness as an equipoise of the generative demands. * * * And the value of muscular action, as a relief to an overlaid nervous system, implies more interest in practical matters and the avoidance of much of those æsthetic and emotion-producing occupation which seem to be about the only things that civilized women most do crave. Let education be more practical and not carried beyond a girl's physical and mental capacity, and let things be learned for their own sake and not merely as a means of exciting some form of emotion.

Above all, let women know more about themselves; let the generative function be no longer a sealed book to them, but let them be taught everything interesting and necessary for an intelligent person to know. In a word, KNOWLEDGE AND LABOR are the remedies for neutralizing the evils connected with the health of single women in civilization, and there is nothing which, rightly known, is not modest, elevating, and promotive of virtue.

When the day arrives when women shall understand the requirements of all their functions, so that they will know how to adjust themselves to whatever situation in life they may be placed, and when unmarried women, young or middle-aged, shall clearly see that to be well in body and mind, they must do something, day by day, and every day, that is in the nature of effective bodily effort as a counterpoise to sexual inaction, they will be healthy and strong. And then, and not till then, can it be truthfully said that civilization is not hard on woman. May Heaven speed the day!

The masculine idea that a woman is intended by nature to become necessarily a wife and mother more than is a man intended by nature to become a husband and father, crops out from every sentence both in Dr. Taylor's article and Dr. Goodell's lecture.

The rapid and reckless generation of the human race in past time was a necessity of earth's development, changing by increase of numbers out of the tribal and patriarchal tent life into the higher development of villages, towns and cities of our present civilization. The selfish necessities of life developing mental ability and intellectual demands. The average woman of two or three hundred years ago not having even the alphabet to tempt her into the fields of literature from which her male companions were also mostly debarred by the hedges of ignorance. A pictured presentment of landscape or human form, a rarity in the household. Impossible even for the sun to shine within the dwelling-walls for lack of crystal, framed for windows. The beauties of earth, air and sky, seldom impressed upon the woman's vision in her daily routine of household cares. What wonder then that, even in feeble effort, the average woman of to-day endeavors to make beauty a part of her daily life "being about the only thing which civi-

lized women most do crave?" If her brothers would, with gracious hand and word, welcome her into his life work, assisting her to strengthen and develop her abilities to become an independent being, aiding him in civilization's advance and reaching towards the same immortality which he claims, allowing her to regulate her sexual life according to her desire for motherhood, the conditions which are depicted in medical journals and crowd our daily news columns with record of crimes would soon be a thing of the past, not needing the scientific, medical and humanitarian consideration of an advanced civilization, which could thus be devoted to more agreeable pursuits.

Life upon this planet must mean something to its inhabitants, something of advantage to the soul in its progress through earthly discipline and development. In woman's relation to such purposes she is still living under the *egis* of barbaric belief that she is not possessed of a soul, and is only one of the material means for man's advancement towards civilization and immortality, having no position in life save that of female of the human race.

In no single instance, which I have cited of the consideration by medical men of these "Diseases of Women" through which the "deterioration of the race will come," do I find one warning word, one admonition in regard to the regulation or control by man of his sexual instinct. Dr. Taylor speaks of the "sexual" and "generative function" of woman. It is a step out of barbarism to consider sex functional. And when man becomes sufficiently civilized to consider the creation and generation of life, apart from the "erotic nature," which term fitly expresses its quality during barbarism, being derived from Eros, the Cupid, who was the son of Nox and Erebus, (Chaos and Night) and "distinguished by his debauchery and riotous disposition," then we may reach a diagnosis of diseased sexual conditions from which the hygienic physician of the future will be able to lift the race into a purer and healthier atmosphere. "May Heaven speed the day!"

ELLEN H. SHELDON.

WHICH? WHOA, OR WOE?

BY MRS. E. L. MASON.

Complaint is frequently made against women of the present day on the score of their frail health and the small families which they bear, and so many invidious comparisons are instituted between the hard working, large family-bearing mothers of the past generation, and the "frail and barren or nearly barren women" of today, that it may be well to submit to the public a few words on this subject. It seems the more desirable that a new view of the case should be presented, as Clarke's book on "Sex in Education" is still being served up here, like cold victuals, while more newly unfolded facts relative to the case seem to be held in abeyance. No one talks much of the later book on "Brain Building," nor of a score of better things yet, which show the true cause of the decay of vital force. These startling and needed facts are held in abeyance, while numerous careless persons who are bound to say something put together

the fact that women are better educated than they used to be, and the fact that there are more children among the degraded than among the educated, and deduce from thence that education of women is detrimental to increase of population among that class. In a newspaper article there is not space to suggest what might be said on that topic; so, passing by that side of the matter for the present, we will just accept the fact that no result comes without a sufficient cause, and then make a few suggestions in answer to some one who styles himself "Old Foggy," and who calls "excessive fruitfulness a blessing," and "excessive barrenness" the reverse.

Now if the man who calls himself names were a good farmer, he could remember the fact that a year of "excessive fruitfulness followed by a year of excessive barrenness" is the condition generally known among fruit-bearing trees, and that one of the commercial evils against which the farmer has to contend is, that one year apples are so plenty that no one will buy them, so that the farmer makes nothing out of his crop, and the next year they are so scarce that he has none to sell, and so he makes nothing out of his crop. The result is that what with the "excessive fruitfulness and the excessive barrenness," excessive growling at the trees prevails all the time. But a few farmers are getting wiser nowadays, and know enough, when the fruit year arrives, to so *conserve* and so to store up the forces of the tree by preventing waste through excessive fruitage, that comparatively less, but vastly better apples are borne in the year of abundance, so that the result is not glutted; and, in addition, such vital force is conserved that the tree is not exhausted, and does not require the whole season to recuperate, but, on the reverse, gives forth life after its improved kind at the coming time of generation. Now then—

The fact that the dear mothers of the past bore children almost yearly, and worked all day and every day, and gave forth as much vitality as if there were not almost continually a little life under their hearts, hungering and starving for the sustenance of which their constant toils constantly robbed it—the very fact that these mothers *did* give out in laborious drudgery the life that ought to have been stored up inwardly for the high creative work which it was their great duty to perform—is one definite cause of the small vitality evinced by the abused fruit of such blunders.

Then, again, there is always a "golden mean," which orderly nature takes care to preserve. Excessive fruitfulness is naturally followed by excessive barrenness, that from the two extremes the average may be found, which is the golden mean.

This is not the best way of sustaining human equilibrium, but it seems to be nature's method of rectifying our *blunders*. If orderly conditions had existed, and if some of our mothers, or (as every child of us who has been brought into the world carried those saints down to the valley of the shadow of death, and as this ceaseless toil and travail was self-sacrificing agony enforced by an ignorant idea of sacramental duty,) let us say, if these *fathers* had been a little more thoughtfully reverent, and these mothers more wisely self-poised and self-protecting, then *fewer* and *stronger* children would have

been born, and more and stronger children would be now borne by the intellectual women of to-day. This is *one* factor in the problem which puzzled the "Old Fogey."

But *bon courage, Mes Amis!* for while it is true that this result comes not causeless, it also may become true that this bemoaned result may itself become a cause of better *results* for the next generation.

Who can prove that it is not quite the fortunate thing that in these days of money-greed and business whirl, and of the whisky and other poison—influences which are steadily paralyzing the brains of the mass of men—who can *prove* that it is not rather a fortunate thing that there are bright women who, in the quiet of childless homes, are solving some of the social perplexities which have drawn forth from men the puzzlingly opposed cries of "whoa" and "woe?"

Surging over the land from certain Solons comes the cry of woe as they mourn for Rachel's children, "because they are not," and high above that distress comes from another class of malcontents the cry of *whoa* of "over-population." What ails these men? Have they an attack of the farmer's ailment of chronic grumbling? Or is it a general uneasiness, like that which overwhelms cattle before a storm which is coming to clear the air? Look out, *mon braves*, there *were* people who "fell in the wilderness for murmuring," and there were others who were called brutish, because "they would not consider." But women, in the leisure of their homes, have at least escaped that sign of brutishness which is evinced by the lack of the pondering, considering element of character. They are doing a big business in that line, in these days, and from it has resulted the conviction that the "excessive fruitfulness" in the past and the reversed condition in the present are, in part, cause and effect, and, what is infinitely more to the purpose, is that in the intelligent freedom of their new enlightenment as to the dignity of their high emprise as mothers of the race, these women are turning and overturning in their minds all the abuses which are founded on the brutish *inconsideration* which Jehovah's word condemns; and they are doing this in a manner which will insure to the future, *not* an "over-population" of criminals, lunatics, and insane, but just such a bracing up of the *quantity* and *quality* of the human supply as will meet the demand of a newly-aroused social intelligence, in which the "Old Fogey" may or may not have a part, according as his mind wakes up or continues to slumber on the pillow of the past ages.

For The Alpha.

THE FATHERS OF OUR DEAR CHILDREN.

There has been a great deal said and written about the mothers of the present and rising generation, of their influence and responsibility, which is, as yet, but too lightly understood and appreciated. But what of the fathers of the present and future little ones! Is their responsibility and influence any less than that of the mothers? And have they no preparation to make for the good of the race?

It is a very common idea the mother exerts most of the influence on the character of the family. At least, it is left in a great measure to her, or to drift as it may.

Fortunately the prospective mother has often some one to advise her, and instruct her with special interest. A mother, sister, aunt, or some friend is solicited for the welfare of the little expected stranger, and feels it a duty incumbent on her; as well she may. But is the father instructed in like manner by his friends, of the duty and responsibility that nature devolves on him at this interesting period; and years before this period, if it must be said? Has the young man been instructed in a thorough knowledge of the laws of life, and strictly warned of the effects of impure morals on the physical system, and that a violation of the sacred use of the sex function is a wrong, and even an outrage on his posterity; that he not only weakens the vigor of the life forces, and strength of character, in himself, but is liable to transmit the same tendencies to his innocent children, to perhaps necessitate in them a greater conflict? A knowledge of these things presented to the young man may prepare him for a state of mind worthy the position of husband and father, and render him a blessing to himself and to others. The husbands and fathers should be at least free from all kinds of vice, so that they could be able to impart the purest characteristics and the most vigorous physical constitution. For life is too precious and costs too much to the mother, to have only a poor germ for a foundation to build upon.

And here let me say that if every young man could look upon this germ that God has prepared in him, and see the decided activity and apparent life on being magnified some two hundred diameters, he would certainly feel that it was a precious charge, and would experience a responsibility for the care he took of it.

Do not say the father does not give largely of his character to his child, when he supplies the first element of motion; and that motion, when mingled with the ovum in the matrix must pervade the whole embryo, and thus become part and parcel of it; as if by a law of correspondence the magnetic influence of the parents blend and harmonize each other, thereby transmitting the better qualities of both, so that the father here, again, helps to give shape and character to his unborn child.

During the whole foetal period, the influence of the father approaches the sublime. His image, his character, his manly dignity, is imaged on his child as through a glass, through the increased nervous sensibility of the mother. She absorbs his magnetic sphere, and is sustained to a great degree on the strength she derives from his influence. And as his development in nobility of character, and depth of tender care and sympathy exist, will it naturally reflect on the new existence, soon to be an independent, separate individual, with a right to all the best characteristics of both parents. It having then to unfold and blossom out to future usefulness, happy the parents, and happy the child of such parents.

When fatherhood, as well as motherhood, is considered with that degree of sanctity and veneration that is due them and the Author of our existence, then shall we be blessed with thankful, noble, sweet children; so that their presence will make a paradise, and a world of such, a heaven on earth.

RIVERSIDE, CALIFORNIA.

D. S. H.

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LORING MOODY, secretary of the Institute of Heredity, has issued a small work on that subject, in which he embodies much of the experience of a lifetime in reformatory work and the great wrong done to humanity by entailed defects of soul and body, and makes a strong plea for a more careful study of human possibilities by way of stirpiculture. His exhortations fall short in our estimation in one important particular, in the conduct of life. We hope, as he pursues his subject, light will dawn upon him, and show him the necessity of a still higher and purer standard of social life. We shall not realize great improvement in health or joy till we inhabit the realm of *good* uses only without regard to indulgence.

ANOTHER step toward the emancipation of woman and justice to humanity has been taken by the government of Switzerland. We clip the following from the *Geneva Continental Times*, of January 18, 1882:

An important instalment of "woman's rights" has been conceded in this country, where the law making both sexes of full legal age at twenty-one came into force with the new year. In many cantons the age of majority for men has hitherto been as high as twenty-six; and, as women were altogether denied majority, no matter how old they were, the number of "wards" was very great. The duty of guardianship in most cases devolved on the communes, which have now been relieved of much thankless labor; and for the future Swiss women, at home and abroad, whether unmarried, married or widows, will be civilly emancipated on their twenty-first birthdays. In the town of Saint Gall alone, fortunes to the amount of upwards of ten millions of francs were transferred to women, formerly in wardship, under the new law, on New Year's Day.

OUR friend and co-worker for moral education, Dr. Aurelius E. Gilbert, of Louisville, Ky., has organized a Physiological Institute in that city, and issued simultaneously a monthly paper, *The Illuminator*, with this motto: "While ye have light, believe in the light, that ye may be children of light." *The Illuminator* is devoted to the interests of humanity and the higher education in the science of life, heredity, prenatal culture, transmission, paternal responsibility, &c., &c. It is a bright, clean sheet, and certainly stands on a high plane. We welcome it to the field, and expect it to do valiant service in the battles for reform. Price \$1 per year. Published monthly.

THE ALPHA is under many obligations for kindly mention in exchanges—columns devoted to women in popular papers and correspondents. Notably among these are Mrs. Hester M. Poole, of the *Religio-Philosophical Journal*; Mrs. Harriette R. Shattuck, in the *Boston Transcript*, and Geo. B. Walden, in the *Napa (Cal.) Asylum Appeal*; May Wright Sewall, in the *Inter-Ocean*; Mrs. Eveleen L. Mason, in the *Milwaukee Republican and News*, and others, whose courtesy and good fellowship call for more extended notice than these hasty words. But time and space are limited, and we can only say we are charmed to be so kindly referred to and so cordially indorsed. It shows progression in the march of ideas and ideals in reform, and foreshadows a time when man will be raised to a sounder physique, and a higher and holier moral plane, and children will inherit what rightly is theirs, and designed for them by our Creator as their primogeniture or entailed dowry.

"Marriage and Parentage and the Sanitary and Physiological Laws for the Production of Children of Fine Health and Greater Purity," by a physician and sanitarian, is the attractive title of a new book from the publishing house of D. M. L. Holbrook, New York. Our readers will be pleased to know that the contents of its fourteen chapters are still more pleasing and more than fulfill the promise of the title-page. It is a wise, chaste, practical and useful book—one that will delight the hearts of parents having sons and daughters who are verging towards a suitable age for forming life unions. It gives plain, common sense instructions on sanitary and physiological law to be observed by themselves and selected companion, and the higher moral obligation to their observance, to enable them to bless their children with sound health, cheerful, happy tempers, good mental condition and pure moral tendencies. Indorsing Herbert Spencer, the author quotes:

The first wealth is health. Sickness is poor spirited and cannot serve any one; but health or fullness answers its own ends, and has to spare, runs over and inundates the neighborhoods and creeks of men's necessities.

High health and overflowing spirits render any lot in life tolerable; while chronic ailments make gloomy a life most favorably circumstanced. Is it not amazing that the world at large, and writers who make conduct their study, should ignore the terrible evils that disregard of personal well-being inflicts on the unborn and the incalculable good laid up for the unborn by attention to personal well-being.

Of all the bequests of parents to children the most valuable is a sound constitution. Though a man's body is not a property that can be inherited, yet his constitution may fitly be compared to an entailed estate, and if he rightly understands his duty to posterity, he will see that he is bound to pass on that estate uninjured if not improved.

We like the book thoroughly, and rejoice that there is demand for such healthy literature, and hope it will attain the popularity it deserves. Send for it, fathers and mothers, for your own good, and for the sake of those that are to fill your places after you are called "up higher."

MY DEAR DR. WINSLOW: I wish, if you see proper, you would discuss in THE ALPHA the question as to whether the loss of blood which accompanies the periodic ripening of the ovum in woman is natural and necessary or not. A friend has suggested that it is the consequence of long ages of sexual excess and abuse, and a little reflection emphasizes the plausibility of this theory. Is there any reason why this period should be marked by the suffering and loss of vitality which now accompany it? Mammals of the lower orders suffer no such manifestations, and their anatomy and physiology in respect to the reproductive organs are similar to the human, are they not? I have heard of at least four women who never had any accompaniment of this kind. Three were single women; two quite healthy; the other died, it was *said*, from this cause. The fourth was a married woman, but childless. There was at one time, I believe, somewhere in this State, a water cure which it was claimed, *cured* women of this symptom, as of disease. I should like to have the thoughts and knowledge of others on this point.

Yours as ever,

M. L. G.

Our conclusions, which have been reached by study and professional experience lead us toward the same conclusion as that of your friend; but scientific investigation has been very unsatisfactory on this subject. Physiologists generally assert that menstruation is an *excretion* from the membrane lining the uterine cavity, and depends upon the ripening and escape of an ova. But Carpenter and Dunglison both assert that the ova perfects and escapes from the folds of the broad ligament at any period of the month, and does not depend on this function. Still, it is generally conceded to be a physiological and necessary function, and physicians have, from all time, felt themselves called upon to induce a regular flow by medication and other means, in their young patients, when it does not appear at the usual

age. But one medical writer, and one only, so far as I know, has suggested that this function in women did not originally exist. M. Roussel, a French physician, a writer in the early part of the present century, says: "Originally the menstrual flow did not occur in women, but was produced artificially by too succulent and nutritious a regimen, and afterwards propagated from generation to generation."

Some writers have supposed menstruation to be the result of the erect attitude of the body. There are many instances known and on record of perfectly healthy women that never had any appearance of it. Foderé attended a woman 35 years old, with her fifth child, who had menstruated but once, and that in her 17th year.

Dr. Hume, of London, reports a case of a woman who married at 17 years, and never menstruated till after she was the mother of three children. Dr. Harris, also of London, says he knows a mother of a large family who has never performed that function. These may be called anomalous cases, but they serve our point, and may form a nucleus for much important information on this subject. Our American squaws never suffer from menorrhagia or uterine hemorrhage. The peasant women of Germany and other European countries, who labor in the fields, seldom sustain any loss of vitality from this cause. So it is with healthy, muscular and natural women everywhere. The average women of the present day lack firm muscular and vascular tissue. We do not know of the water cure you refer to, but we do know that uterine hemorrhage and menorrhagia are controlled and cured by the tonic effect of cold hip-baths.

All this testimony goes to confirm the words of M. Roussel, and to prove that much of the suffering, devitalizing losses and consequent debility of many refined women is the result of unnatural abuses, passed down from generation to generation. Dunglison says, "women possess the advantage over lower mammalia by possessing the privilege of a permanent aptitude for sexual intercourse at all times." He should have written that by continual perversion, this condition has been attained, and the "privilege," so costly in attainment has bought the whole race to the verge of ruin. Dunglison further implies that what he calls a woman's "privilege" has been "attained and increased by the impression of the male influence on the functions of her ovaries and ought to be more intense than in lower orders of mammalia;" which admission clearly shows that the author more than half admits that the stimulating influences to which civilized women are subjected engorges the pelvic contents, and results in devitalizing losses and untold suffering, which is forced and unnatural, and consequently wrong.

THREE SORROWING WOMEN.

Lately the unhappy and innocent sister of an insane man, yielding to an impulse that had long haunted her, poured forth her regret, her remorse, for another's deed to the widow of a man slain by her brother in an excess of mania. She felt that her brother was incapable of comprehending the true nature of his dreadful act—in- capable of feeling for it—sorrow or remorse. Therefore, she took upon her own blameless soul the sorrow and remorse she knew would be on his, could he once clearly see what he had done—for theirs is not the stock to generate sane murderers. The yearning whence came her letters of pleading anguish, was most natural, most womanly, most Christian; and natural, womanly and Christian would it have been for the happier of the two women to have written her at least a sisterly line, instead of "authorizing" some man to make a cold and reproachful reply. Mrs. Garfield, like many another loving wife, has lost her husband. He was not perhaps dearer to her than was that poor man crushed by the caving in of a sewer, last week, to the wife whom his humble and constant labor protected from utter want. But, unlike many another loving and bereaved wife, she has received in her sorrow, the tears, the honors and the offerings of millions. It is a poor sort of chivalry which is shown by those newspapers which defend and extol the happier woman while they deride and insult the anguish of the other. They pile up insult upon her suffering, by saying, "it would have been a relief to Mrs. Garfield and to others, could Guiteau have been found insane." Who that was in the court-room, watching with common intelligence for any five consecutive days, will deny that the verdict was rendered and the sentence pronounced in obedience to the infernal yell going up through the length and breadth of this "civilized" land: "Hang him—crazy or not crazy?" It is easy to deny to a sheet of paper and a bottle of ink. I should like to look the man or woman in the face who will deny this. Yet the newspapers pretend the country would have been glad to have had Guiteau found insane.

STACEY.

INCIDENTS.

I am incited by the quoted article in the October number on sexual continence, to write a word. I know a woman, who from teaching an intermediate grade in a public school of one of our large cities, was promoted step by step up to the grammar room, then to the high school, then to the model department, then lifted over the heads of able men to the highest gift of the board, that of city superintendent of schools. The State then took up the case, and appointed her to a professor's chair. Her intellectual brilliancy or attainments was not her winning power. She did not excel in them. But it was her wonderful magnetism. Restive, mischievous, wide-awake, half-grown young people, exhaust the magnetism of those who would control them more than any other class, but hers was simply inexhaustible and extended not only over them, but over their parents, and every one she came in contact, and she made them love her.

If sexuality always goes with magnetism, then she

must have had a great deal, but she did not grow thin, nor pale, nor pine away, nor lose her health, nor get married, (she had offers,) nor stain her reputation in her efforts to regulate it. In other words, self-control did not hurt her a mite. And to-day, on the shady side of fifty, she is plump, healthy, and magnetic as ever, and so strikingly pure and high-toned is the influence of her very presence, that a male physician (that I knew to be quite ready to echo the common remark, "Oh! they'll all do it, give 'em a chance,") said to his wife, "I don't believe a thought of sexual things ever enters the mind of Miss——."

Would any one argue that had she married at thirty-five or forty her children would have inherited less of her health and magnetism (or sexuality) than if she had married at eighteen, because her sexuality had lain idle so long? Nay, rather would it be increased, together with great powers of self-control. This is not an insolated, but rather a representative case, and I hope a few (at least) examples could be found among the other sex. We see, then, that either magnetism does not depend on sexuality, or, else, if it does, self-control need not injure people.

I heard a physician say he had a consumptive patient whose sexual desires increased as the disease advanced up to the time of death. That physician—old school—attributed it to the disease. "When doctors disagree, who shall decide?" Facts, not theories, must establish truth. What a pity it is that facts on these matters must be so concealed behind the curtain of false modesty and false education.

CORRENTE CALAMO.

BEGIN AT THE BEGINNING.

The world is full of reformers—full of good, earnest men and women who are trying to make life a blessing, and health and happiness the presiding genius of every home and every heart; but they begin at the wrong end. They think more of *re-forming* than of *right forming*. They fail to realize that generation is nine-tenths, and regeneration only one-tenth. Take a child who is born of wise, kind, good and intelligent parents, and under proper prenatal influences, and another born of low, vicious, depraved and illiterate parents, and gestated under vile, wicked and drunken conditions, and rear them both alike, and the difference between the two will show the all-powerful influence of right forming and right beginning, as against re-forming and wrong beginning.

All this is freely granted when we are stock-raising, or improving fruits or flowers, but when we talk of stir-piculture, the cry of obscenity and vulgarity is hurled at us, and we are coolly told that God creates us just as we are. He makes the idiot, the insane and the blind, and does it all for some wise purpose of his own! But here and there comes a thinker and lifts the veil of darkness and old-fogyism, and shows us that humanity is *just what we make it!* If the lame, the halt and the blind, the insane and the idiotic are allowed to perpetuate themselves, the world will always show a large percentage of these unfortunates, who will need a perpetual re-forming, and yet never can come up to the right formed, though millions of money and years of care be bestowed upon them.

So we must begin to-day, this very hour, to right form. We must begin with ourselves. We must ask, what is my great fault? Wherein can I make myself healthier, better and wiser? If drink be the besetting sin, become a teetotaler at once. If tobacco, cast away the pipe, cigar, snuff-box or quid, and say henceforth I'll be clean and free! Our every act and word has its effect upon others, and we cannot be too careful of the influence we wield.

The greatest work of the age is that which begins at the beginning—at the right forming of our race. Only to-day I was reading of a hanging in Clinton, Kansas. In the audience of 10,000 people, collected to witness this *murder by law*, were nearly three thousand women! And these women were the most eager among those who pressed and crowded forward to see the awful spectacle. A reporter, in speaking of them, says:

"I will tell something which is not generally known. There are three thousand women in that crowd, one thousand of whom, at a low estimate, are married. They are nearly all farmers' wives, and a physician could safely state that at least two hundred of them are *enceinte*. Of these two hundred, three-fourths will feel the effects of this hanging till the day of their death. Their children will bear the accursed marks of Cain forever and forever. They will be cowardly or cruel, timid or murderous, deformed and hideous. A just judgment on their murderous or morbid natures, which they fed by coming here to witness this hanging."

When we remember that everything we see, hear, feel or experience is making its impress upon our minds and through us on that of our unborn children, we begin to realize how much depends upon right forming. In view of this we should have beautiful homes, beautiful thoughts and beautiful deeds scattered lavishly on every hand.

"A large, lean and attenuated mother had a child, beautifully formed and perfectly symmetrical in limbs and development; and it was supposed to be owing to the presence of a beautiful French lithograph in her sleeping room, before the birth of her child, the faultless form of the naked child making its impress on the mother's mind, moulding her own infant into perfectness and beauty." The Spartan women exercised in the gymnasiums, and became strong and vigorous, preparatory to the birth of their children, so that they might bear strong and healthy children. If the mother studies music, poetry, painting, mechanics or any other art or science, during gestation, her child will be likely to incline to the particular subject she most exercises herself in. If she cultivates a sweet, gentle, mirthful and happy feeling, this, too, the child will inherit as its birthright. We are all making footprints on the born and the unborn, but the impressions made on the beginnings of life are most important of all. So, my friends, study to right form; then, the reformings will need to be but very few.

"Sow the seed with a hopeful heart
Sow the seed and the plant will start.
Sow in hope till the reapers come
Ready to gather the harvest home."

ELMINA DRAKE SLENKER.

SNOWVILLE, PULASKI CO., VA.

For The Alpha.

THE BALM OF DEATH.

Each water-course is dry,
The fountains fail to-day,
And the burning land where the balm drops clear,
Is many miles away.

And one ungentle word
Can sear the heart like flame;
And would such blot, a bosom bear
That boasts a human name?

I did not know that grief
Had poisonous darts in store,
And that a kind and honored heart
Could pity feel no more.

A frail bark nears the shore,
Death comes, a shadow, mild,
Peace, and a softly dripping oar,
I go to meet my child.

ALHAZA.

CORRESPONDENCE.

LEICESTER, MASS., Feb. 7, 1882.

MRS. WINSLOW: I have received the January and February numbers of THE ALPHA, and it is quite time I was sending you a return. Please enter the accompanying two dollars as the payment for 1882.

I am glad to see evidence that your difficult but indispensable work is meeting with an increase of favor and making some headway. But it is, in a large sense, "an evil and perverse generation," in the midst of which you work. The exceptions thereto keep shining out, to encourage you, and make us all feel sure that the right shall come uppermost. Yours, very respectfully,
SAML. MAY.

CLARA, PENNSYLVANIA, February 10, 1882.

MY DEAR MRS. WINSLOW: I am in receipt of THE ALPHA for February, and as I read column after column of brave, soul-inspiring words, I could not keep back the glad tears or repress the prayer of thanksgiving that arose to my lips for the blessing granted humanity through the medium of THE ALPHA and its noble editors; and while we, looking about us, see the ignorance and superstition, vice and crime of society under its male regime, and scarcely have the time or courage to cast our longing gaze toward the Omega of this work, yet, reviewing the landmarks of reform for the last quarter of a century, we can see that the position of women before the world has advanced much. Colleges have been opened to her, where, side by side with her brothers, she may fit herself for any work in the world for which she is capable or has the taste; but when she comes to take up that work she is not generally as well paid for the same achievements, neither does she meet the encouragement from society she deserves, but all this now can be remedied by women themselves, if they will but unite and take their stand with half the moral courage shown by the founders of the woman's rights movement, inscribing on their banner the old watchwords of "equal rights for all," claiming that governments receive their just powers from the consent of the governed, and that taxation without representation is tyranny. While man made laws allowing dram shops to open at every street corner to swallow up the weak ones, soul and body; while society and public opinion allow these degenerate men, weak in spirit and foul in body, to go on perpetuating their evil lives in the pitiable offspring that swarms about their homes, so long should every mother's voice be lifted in behalf of a religion, a government, and a social fabric that shall recognize the woman element; that shall look upon woman as an individual and not as a *thing*—a mere appendage for man's convenience.

Fearing to unworthily intrude upon the valuable space of THE ALPHA, I will close. Yours for truth,
EVA A. H. BARNES,

SPELLING REFORM.

EDITOR OF THE ALPHA: My thanks are cordially tendered to the Moral Education Society for their offer to publish in ALPHA articles setting forth the advantages of spelling reform. I trust it will not be long before the simplified spellings which appear throughout the columns of the New York *Home Journal*, the New York *Truth-Seeker*, the Chicago *Tribune* and many other papers, will also be adopted by ALPHA.

Spelling reform has passed the age of ridicule and also that of adverse argument. Leading educators, philologists and men of learning in England and America declare that a simplification of English orthography is greatly needed; so much so that universal education is an impossibility without it. The conductors of ALPHA are working not so much for the present as for future generation, and so are spelling reformers; but the future cannot be helped except through the agency of the present, and so we must ask the fathers and mothers and writers of to-day—who perhaps are content with their present ways because they have learned to endure the ills those ways have brought and have adapted themselves to both—to examine the new modes of thought and action which we propose, for the sake of the unborn millions who will surely come.

Radical reforms are necessarily of slow growth, and the spelling reform will, in the opinion of the writer, be no exception. It will begin with a revision of certain classes of words and with simplifying the orthography of a few words at a time. That lazy inertia which shows activity only in searching for a reason why not to do it, says: "Oh, you spelling reformers are not agreed to what should be done; you have not made a perfect alphabet yet;" but those who really desire to help will not wait for the perfect plan which cannot come for many years. Spelling reformers are agreed upon a simplified spelling for hundreds of words which now puzzle the reason and memory. They have begun by proposing to carry out logically and consistently some of the rules which now prevail to some extent in spelling. One of these rules is, that final e denotes a lengthening of the preceding vowel, even when separated from it by a consonant. Thus, final e in mate, mete, dime, note, cute, gives the long sound to the a, e, i, o, u, and distinguishes the words from mat, met, dim, not, cut. "Now," say spelling reformers, "let the rule hold good always and don't use final letter e unless the preceding vowel sound is long. Don't write, 'You are a live man; long may you live!' and spell the adjective and verb alike." This rule will also apply to words ending in ive, ile, ine and ite, as have, motive, ductile, examine, composite, etc., which should have no final e. The observance of the following six rules would make consistent the greater part of our orthography:

1. Omit a from the digraf ea when pronounst as e-short, as in hed, helth.
2. Omit silent e after a short vowel, as in hav, giv, activ, etc., except words ending in ce.
3. Write f for ph in such words as alfabet, fantom, etc.
4. When a word ends with a duple letter, after the regular short sounds of a, e, i, o, u, omit the last, as in shal, clif, eg, etc.
5. Change ed final to t when it has the sound of t, as in lasht, impresst, etc., except after ce.
6. Omit useless leters; that is, those which neither hav a sound themselves nor modify the sound of a preceding leter; thus, spel, det, taut, gard.

The subject of spelling reform has been already brought before the governments of England and the United States. An elaborate report concerning it, covering thirty-six pages, has been published by the authorities at Washington, which may be obtained free by addressing the Department of Education, Washington, D. C. The publishers of the *Home Journal* have issued a statement of the claims of what they term "Sensible Spelling," together with numerous letters indorsing the spelling reform movement, which they have received from learned and distinguished persons. This pamphlet can be obtained for ten cents, and further information will be given to any person inclosing a stamp and addressing Spelling Reform Rooms, 24 Clinton Place, New York.

Every poor speller in the land should help this orthographic reform. Good spellers are usually so puffed up with their acquisition (which simply indicates a good memory for form and order, but no extra amount of reasoning power,) that they are slow to perceive the native ugliness of their idol. But both good and bad spellers should place at the top of each sheet of

note paper they write on, "Spelling Reform," and then spell as nearly according to the rules for simplified spelling as they can. Let them at any rate spell hav, giv, liv, as here printed, for by these three spellings do we especially know our friends.

ELIZA B. BURNS.

YREKA, CAL., February 1, 1882.

MY DEAR MRS. WINSLOW: Manifold duties and a newly-developed taste for painting must be my excuse for tardiness in remitting subscription for THE ALPHA.

Ever since our return from Oakland, where we spent the greater part of the summer, I have been promising myself the pleasure of writing to you. I wanted to tell you of our trip to the wonderful Yosemite Valley while yet under the inspiration of its mighty grandeur, combined with a beauty so exquisite that when looking over the dizzy heights of Glacier Point 3,500 feet down into the peaceful shades of the green vale below, bearing in its heart the constant flow of the beautiful Merced river, I could think only by comparison of the Garden of Eden.

And as I viewed the opposite crags of Eagles Beak, over whose left wing thunders the Yosemite Falls, it was easy to imagine that the Creator of the universe had loosed the bands of the milky way, with all its nebulous matter, permitting it to fall in one grand meteoric shower upon the world.

This fall is in three leaps, the first 1,600 feet, second 434 feet, and third 600 feet, making altogether 2,634 feet; appearing from a distance like one continuous fall of meteors or sky-rockets, silvery instead of luminous, continuously shooting out of the very heavens, as it were; especially do they have this appearance from underneath the frowning walls of Eagles Beak, where to one looking upward, this mighty avalanche of falling meteors leaps forth from a narrow channel in the summit of the concave rocky heights as if from a tiny window in the sky, shooting straight down, till, bursting midway, they are caught in a cloud of crystal foam, arising from the second fall, when, seemingly condensed by friction, they form into new balls or rockets, which shoot out in every direction and finally break, to be upborne by ascending clouds of snowy spray, that are at times illumined with all the prismatic colors of the rainbow; these wondrous arches of God's promise forming and reforming one above the other, above, around, and on the seething waters and glistening rocks beneath, until the heart stands still in rapturous awe, and the soul cries out: Oh! Divine Father and Mother of Nature and Eternity, if Paradise holds for the immortal spirit such scenes of loveliness as this, let me be worthy to enter in—I ask no more!

Alas, that in this beautiful world there should be so much of sin and misery, and that man, the highest in the scale of intelligence of all living creatures, should be the only one to violate the God-given laws of nature—man, whom we are told is made after the likeness and in the image of God, and in whose soul exists the possibilities of the perfect man, even as Christ, the Son of Man, was perfect.

Ah! how long will it be before even the majority of intelligent and educated men and women shall comprehend that the power lies within the heart of humanity, to make of this world a veritable Paradise—a heaven upon earth.

When we contemplate the degraded condition of ignorant masses, especially in foreign countries, the ultimatum of this long promised and greatly desired condition seems far off indeed, and almost hopelessly unattainable.

Viewing the question of perfect maternity and paternity, from which condition alone can be developed offspring perfectly organized in mind and body, I am convinced that the infinite sacredness of the generation and birth of each and every human being must become; not only the all important study of future scientists, but that the glorious motto of THE ALPHA, "The divine right of every child to be well born," shall be reverently taught and believed as one of the first principles of man's religion, based upon the laws of pure, unselfish love, as given by One who suffered and died, that human beings might be led to grow like unto Him whose image they bear.

When our young women shall learn to think only with reverence of the sacred destiny of wifehood and maternity, when they shall shrink with intuitive loathing from men of impure habits and sensual natures, when they shall never marry except from that highest quality of affection founded upon respect; when men shall learn to cultivate that virtue and chastity in their own characters which they desire in a wife; when, honor-

ing themselves, they shall wisely seek for life companions whom they can love and honor as only a true wife should be honored; when husbands and wives realize the incalculable responsibility of bringing into existence, not a mere piece of animated clay, a toy or plaything, but human souls, destined to live for all eternity, indelibly stamped with whatever characteristics they may bestow upon them; when parents shall possess the moral courage to instruct their children, in language loving and true, regarding the holy mystery of human genesis; then, and not till then, may we hope for the star of peace to dawn over a higher and purer civilization.

May God and His good angels speed the day, and aid the faithful hearts and hands who are working through the medium of THE ALPHA, or in any wise and conscientious way for this desired end.

Yours with sincere affection,

J. P. C.

SOUTHOLD, February 6, 1882.

DEAR MRS. WINSLOW: I have just been reading Mrs. Blackwell's "Moral Education of Youth," and while in the main the book is most excellent as far as it goes, it seems to me to fall short at a very important point, and thus is lost a golden opportunity for suggestions on a most important matter, continence in marriage.

I can't see from her reasoning but that we must understand (although she nowhere mentions it directly) that after marriage any and all sexual indulgences may be allowable. I do not think it necessarily follows that because a man has been strictly pure and virtuous until he is 25, if he then marries he will be moderate in the indulgence of his animal passions; on the contrary, he may then possibly run into greater excesses; then, too, it seems to me her reasoning is somewhat illogical. After giving us many and strong evidences that sexual continence throughout life is not only not injurious, but seems in some cases to be really beneficial, as witness the Shakers and prisoners in well-ordered prisons, pp. 97-98; she then says, on p. 103: "The unmarried life, after 30 years, is often injured in mind or body; the exceptions arising from character or occupation, etc., do not refute the general statement. It must necessarily be so. As sex is a natural and most powerful human force, there is risk of injury in permanently stifling it. Marriage being its true method of expression and education, the character is injured through lack of development. The illegitimate exercise of the sexual powers is a source of direful, social and national evil," etc. The above may not express all her meaning, but as I understand her, she believes that only through physical sexual intercourse can the mind and body be fully and properly developed.

So do I believe that a happy, harmonious marriage is the only way in which the mind and consequently the body can ever reach its highest development; but I believe this end will be reached just as surely, though the husband and wife live in entire sexual continence to the day of their death. It is the spiritual intercourse, the harmonious intermingling of soul and mind and spirit that brings the "best and highest development," not the mere physical act of sexual connection which the lower animals practice in common with man. She says, that sex as a human force, if not developed by the sexual act may be permanently injured. I understand this to be her meaning. So far as my observation goes facts do not support theory, but rather prove the contrary. She leaves us to understand that in marriage no amount of indulgence is "illegitimate." In a legal sense perhaps this is true; but in a moral sense, I had almost said, it is no more true than out of marriage.

Please, dear ALPHA, give us your comments, and if I am wrong set me right. As I said before, the book is excellent in the main and should be read by every father and mother in the land. It is a long stride in the right direction and I hope that it may have a wide circulation. I hope you feel strong and hopeful in your good work; if I had two million dollars to give to any good cause I should certainly devote it to the cause of sexual reform. Yours, in sympathy,

S. C.

NAPLES, ONTARIO CO., N. Y., Feb. 11, 1882.

DEAR MRS. WINSLOW: In reference to spiritualized food in the last number of THE ALPHA, no slight, as to the spiritual meaning of the term, was intended. I see the use that might be made of that form of expression, and thank M. L. G. for calling attention to it. What was meant was the kind of food best calculated to develop the spiritual in our natures at the expense of the animal, for if we cultivate the animal at the expense of

the spiritual we shall become mere beasts, as shadowed forth in Rev. 17:13. Far be it from me to wish in any way to disparage the revealed word or will of God. I never created a tree or plant; can only do what God has given us the capacity to do, viz: to work with Him. While infidelity to God is so rampant in the world, we cannot expect fidelity to any of God's creatures, especially women to be the rule (only the exception).

The only sin committed by Eve in the Garden of Eden was allowing herself to be mentally controlled by Adam (for he evidently desired to taste the forbidden fruit else he would have refused it and told her better) instead of mentally saying "Lord what wilt thou have me do?" She allowed herself to be controlled by Adam's disobedient spirit symbolized by the serpent. God never tempts people to make a wrong use of the good things He has given us; but says, "try the spirits to see whether they be of God." I can see good results already from Guiteau's crime, causing a widespread investigation of causes. Job said, "The cause ye know not ye should search out." Ignorance and selfishness combined is the very embodiment of the spirit of disobedience that was coiled up in Adam's bosom that made him mentally draw Eve into making the first move to screen herself, (as has so often since been done,) hence his answer: "The woman Thou gavest to be with me, she did it."

Riding in a stage coach the other day, in which was a railroad defaulting lawyer, a Democratic editor, two ladies and four others, who took no part in the conversation, the lawyer was very sarcastic on women's silliness, remarking that no matter how much insult and abuse was practiced upon women by men they did not know enough to resent it. I answered if they did resent it, they were called quarrelsome. Like Adam, no matter which horn of the dilemma a woman takes she is always to blame.

I bid you God speed in your good work. Thine for justice and right.

ELIZABETH M. ATWELL.

P. S.—I saw a horse passing the street yesterday with a hump on its back and sloping hind parts. I inquired what was the matter with that horse, and was told that its dam was frightened at a dromedary before its birth.

E. M. A.

MOHINE.

MY DEAR MRS. WINSLOW: I have just finished reading your replies to Dr. Foote, and cannot refrain from dropping you a line to thank you for your candor and courage. Again I would say, as I often have, God bless you in your glorious work.

My very soul was stirred with indignation as I read his article and thrilled with joy as I read yours. One can easily see why he writes as he has. Oh, the selfishness of man in general. I remember seeing his "Medical Work for the People," a few years ago, and that was sufficient to convince me of his weak points.

O, my dear co-laborer in this grand and glorious cause of purity, I only wish I could help you in your arduous work; but as I know no other way, will most gladly give you encouraging words. I send you by same mail as this a little sheet that came to me from some hand, so that you may see its great defects. So great the error mixed with what is good and true, no wonder ignorant people are at a loss to discern between the right and the wrong. But I dare not impose upon your limited moments. I only want you to know and feel that, although far away from you, I am looking with a watchful eye, and never forgetting you, my dear, when I thank our dear Father for His wonderful goodness to His straying children, ever asking Him to bless you abundantly and all such earnest workers for the good and true. Most lovingly,

M. E. STEWART.

BINGHAMPTON, February 13, 1882.

MRS. WINSLOW: To say that I am pleased with the sentiment of your paper, THE ALPHA, would but half express my feelings. I have been a subscriber for the *National Citizen and Ballot-Box* for several years, always took great pleasure in reading its contents and to learn that so many of our sisters were awakened in the interest of our sex and contending for our rights. But when I came to read your paper, and those articles on Moral Education reform, I thought what a noble work your association were doing. May your paper have a wide circulation and the riches of God's blessing rest upon you and crown your labors with success, is my prayer. Inclosed please find \$1.00 to pay for your paper one year. Yours for progress.

MRS. I. L. DILDINE.

LIST OF BOOKS

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.

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THE MYSTERY, AND HITHERTO AND BEYOND. Two essays read before the Washington Moral Education Society.

BY MRS. KVELEEN L. MARON. 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.

HEREDITY AND TRANSMISSION. BY MRS. MARY L. GRIFFITH. Price 5 cents.

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