

The Alpha.

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

VOL. VII.

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A HIGHER VIEW OF LIFE.

When we contemplate the manhood of our time, it seems as if progress in the past civilization was one-sided.

Man has developed a high state of culture in art and science, has taken up almost every subject and elucidated its relation to himself and nature; he has in the past from the wild crab-apple produced the highly-flavored Baldwin, Bell-flower, and all our fine varieties of the apple. He has in horticulture produced wonders as well as in floriculture. In fact, it is no more a difficult task to produce almost an endless variety of anything in the vegetable kingdom. In the animal kingdom it seems that wonders will never cease; rabbit-fanciers will by their knowledge breed long-eared, short-eared, white, black, brown or mixed colors. The dog-fancier, by obeying the natural laws of reproduction and proper selection, will produce a dog to order, with just so many white spots, so many brown spots, with gray or black streaks on the back, with two feet white and two black, or just such a dog as may be demanded. The pigeon-fancier will propagate just the color and shape he desires. Among our domestic animals it is a well-known fact that it is in the power of the breeder to produce a cow for milking qualities either for butter or cheese, and for fattening for beef. With sheep all that is required is the knowledge, and any specialty of wool or mutton can be produced. Among horses we see what has been accomplished within the last generation; thirty or forty years ago one that could trot a mile in three minutes was the best, now you will hear sportsmen talk of 2:15 or 2:20, and the three-minute horse is nowhere for speed. How strange that all below man has been improved, while man in his physical, moral and social nature should remain about as he was long ago. It is true that intellectually he is far advanced, and is still advancing rapidly. Is there not a fault somewhere that would be obviated had his social and moral progress been equal to his mental? Have we ever stopped to inquire, whilst it is in the nature of all animals to be improved in structure and form, that their points of beauty are within the range of man's will as well as the qualities desired, how it is that man's moral and social nature alone should be beyond improvement.

History shows that man can become improved in his physical form and muscular endurance. We do not think that any attempt has ever been made to improve the race morally and socially by any well-directed effort through the domain of pre-natal culture. This is the only way that manhood can annihilate the misery and degeneracy of this kind, such as idiocy, lunacy, scrofula

and tendency to tobacco, alcohol, opium, chloral and a thousand other weaknesses, to say nothing of our infant mortality. Look at the percentage of deaths to the births before the age of five years; surely, my brothers and sisters, there is a great wrong somewhere, and it is and must be the business of our lives to find the remedy, and if not found in pre-natal culture, where can it be found? Such a hap-hazard humanity as is now extant cannot be that which is only a little lower than the angels. Have we ever searched for the cause as we have in other matters? Have we gone back over the pathway of man's existence, in the long ago, and traced him from the rise of civilization through generation after generation to find where his hereditary tendencies originated? Would his intelligence to-day be what it is if in the culture of the mental, no more effort had been put forth than has been in advancing our moral and social traits, or in other words had it been left to chance as our moral and social traits have been? Not having searched for the cause, are we not in our day and generation, directly responsible for the evils that afflict ourselves and our children? Would our little ones sicken and die as they do, if our progenitors and ourselves had obeyed the pre-creative laws more in accordance with high and holy aspirations? Would we to-day see the pure and holy marriage relation held at so slight a value as it is? For we can certainly credit the daily reports of husbands killing wives and *vice versa*, and the numberless elopements and suits for divorce. Cannot all this inharmony be traced to the lustful passions, that seek gratification on merely the animal plane? Has humanity progressed beyond the animal? When we examine into the sex relation, we feel appalled at the misery that arises from the brutish animality of men. Look at womanhood and see the sufferings caused (as every physician knows) by unholy sexual practices. Woman as the negative of the human family, with few exceptions, is far in advance in her social and sexual development.

Through her holier and higher intuitions, as well as through her superior spiritual organization, she is enabled to come into rapport with the divine essences of the universe by which she is advanced far toward the higher plane of existence. She can, through her aspirations, grasp the idea of a more pure and holy motherhood than is possible to-day under the tyrannical tendencies of men, who as yet are far down on the plane of impure animal lust and lewd self-indulgencies. While men, with a few exceptions, remain upon their low plane sexually it is impossible for women to advance the race to that state of purity and holy love where the spiritual elements of her nature can be constantly receiving from

the all-pervading Majesty that soul-essence which will elevate her offspring from birth to that ennobling sphere of thought and action that will not only make them a little lower than the angels but angels indeed compared to the present generation, who in their begetting are the offspring of marital lust and procreative misdirection. What can be more degrading to a pure, aspiring woman, who is looking forward to union with a man whom she loves as her other self, and as the prospective father of her children, one who as a lover was the tender and considerate confidant and friend, one in whom she could see no fault, but viewed him as he appeared, with his animal sensuality masked for the occasion, for whom she would give up father, mother and all the most tender ties of a loving home, than to find after her marriage the reality to be so utterly at variance with what she had a right to expect? Instead of a kind, solicitous companion, to be united to a creature so low in his tastes and so tyrannical in his nature as to demand as *rights* indulgences that would be an insult to the brute creation! How thankful we are that there are noble exceptions among men, for we know there are many who are looking forward with faith and hope that a time is coming when a purer sexual life will be lived by men, and that they will yet progress to that sphere of purity wherein their nobler aspirations for a purer humanity may meet the longings of their sister women. *Then*, and not till then, can offspring become what God and Nature designed them to be.

The deific force in nature has ever propelled the race onward and upward through all the past, until within this present generation there are many who, through their intuitive faculties, are enabled to sense a higher and nobler destiny for the children of earth in the future. The negative or female element being more advanced by the deific force through their intuitional natures than the male or positive element, as a sequence are to-day fitted to take a higher stand in the moral and social arena. We do not wish to be understood that there are no exceptions in the former as well as the latter, the exceptions are in each case owing to pre-natal influences. These are to be deplored, and the only true method for each and all that have been blessed by better ante-natal conditions, or by the exercise of their will-power is to use their best endeavors to help those that are struggling against their hereditary tendencies and show them the better way to moral rectitude and social happiness. To elevate ourselves into a higher and purer sexual life we need an enlarged love, a love that shall grow brighter and purer as the years pass on. In order to cultivate such love men must cease to waste their procreative essences for purposes of lustful gratification; must ever hold before their mind's eye the fact that reproduction is a God-given power and should be dwelt upon as the most sacred of their acts. Just here arises the question that has been asked time and again, and for fear of unpopularity has been evaded as often. Would you have us restrict intercourse between the sexes to the production of offspring? We think the attempt to answer had better be made and let exclamations and ejaculations exhaust themselves. The question is certainly a legitimate one and deserving of an answer. It is of kind a

that requires us to go to the basis of our social being. Our marriage relations are, or should be, based upon love, not that which is born of passion and lust, but on the holiest sentiment of our being; a love that forgets self and seeks only to bless the partners in joys and sorrows; it ought to be of such a nature that it would scorn any indulgence that might in any way result in offspring not desired and prayed for, especially on the part of the mother. Would such love result in the debauchery that a large proportion of mothers are now subjected to? We think not. What then would be the result of such a love union? Would it not tend to elevate motherhood, and give to earth a nobler and better manhood? Would it lead to a desire for a wasteful and lustful expenditure of the purest essence with which God has endowed man? Would it not lead to the use of his will-power, the exercise of which would enable him to govern himself and thereby become indeed the noblest work of his Creator? By resisting the desire for this constant wasteful expenditure of his vitality, by the power of his will, those secretions would again be taken up into the circulation and become vital agents of repair to his physical system, and a stimulus to his brain substance, and the sphere of his thought be changed from the low and debasing to an atmosphere of purer aspirations and holier thoughts, and in his physical system he would avoid premature old age and would enjoy the vigor of youth to the allotted days of his earth life. This would be the result to men by the attainment through their will-power of a true manhood.

Let us see what would be the result to woman. She would be released from sexual debauchery and slavery to man's lust, to which no female of the animal kingdom is subjected. She would be relieved from the constant dread of unwelcome maternity, which, in thousands of cases, ends in her becoming the murderess of her fatal progeny. She would, by this pure sexual life, retain her maidenly charms instead of being the broken-down wife and mother in a few short years after marriage. Her girlhood's roundness would be preserved until past middle life and even to the time when ordinarily her locks would be silvered by age. She would be relieved from the dread common to womanhood of neglect by her husband when her charms fail. This and a multitude of things not necessary to mention she would avoid. Let us see what more a true sexual life would do for woman. It would elevate her into a condition of freedom from lust that would enable her to grow and expand in her love nature so that she would become truly the angel of the household and the help-mate of her companion in the truest sense of the word. It would make her the contented wife and loving companion, vivacious and abounding in a flow of healthful vitality that would bless and cheer the family circle, instead of the tired and weary invalid we so often see ensconced in her easy chair at her home. In her mental sphere she would expand to a degree now unthought of. The oft-dreaded function of motherhood would then become the subject of her most holy contemplation, and again and again would she desire to bless herself, her husband, and the world with offspring. During the period of her gestation no lustful calls would

be made upon her, and she would truly feel that she was mistress of her own person, while in this exalted self-poise she would be the agent of a superior artistic maternity. This state of mental freedom should in no manner be interfered with during the period of lactation, if we as fathers wish to see a happy and beautiful infancy free from the many scourges that now afflict our little ones. If we have not answered the question in full, we think that we have given sufficient reason to warrant an emphatic answer, that the *sexual expenditure should be restricted to the production of offspring*. It is not at all desirable that the sexes should live apart on this higher or true human plane of life. The positive and negative, or male and female sex element is desirable and beneficial when interchanged in accordance with the laws of this higher development of the race. When man's will-power, directed by reason, shall have overcome the desire for sexual waste, he will discover that there is an element in himself, and woman higher and holier than he ever dreamed of an element of love by and through which the sexual elements will be reciprocally interchanged, and they will experience a satisfied gratification compared with which all other sexual indulgences will sink into insignificance. Then will men understand why God slew Onan, for verily he polluted only the earth and himself, but you, my brothers, who yet dwell on the low, animal plane, pollute with your waste the holy temple of motherhood and debauch yourselves as much as he. We have answered the question as we see it to be true. The Grundies, Mrs. and Mr., will undoubtedly hold up their hands in holy horror, and scent obscenity from afar. All we have to say to them is, purify yourselves, so you can live the love life on the higher human plane.

BENNEVILLE L. FETHEROLF.

TAMAQUA, Pa., February, 1882.

HEREDITY.

MARY DEAN.

As people grow old they become interested in heredity.

Yes, my young friend who now despises the old folks that like to burrow in genealogies, on some bright morning of the future you will go to call on Second Cousin Sarah, and she will bring out her young ones for inspection, and one of them will turn upon you his round, fat face, and, to your astonishment, will show you your grandfather's countenance, nose, mouth, forehead and eyes, complete. Or, your sister will lay her new-born babe on your arm, and you will experience an old sensation and a thrill of wonder as the child lifts to yours the bright, earnest gaze of your own father's eyes, with the very same light, the very color and expression that looked upon you through all your childhood. As you grow older you will notice in the various branches of your family old great aunts and uncles cropping up again in the little ones, and a constant reappearance of "those old faces of your infancy heaped over with a mound of grass" that you thought out of sight forever. You will foretell the children's fortunes by their pug noses and loose mouths, or by their straight noses and close lips. And then you will begin to think of heredity. You

will like to study the faces in a collection of antique busts, like Cesnola's. You will look at the Greek faces, with their deep-set eyes and noble roundness of chin and throat, and you will remember friends of yours that have just such Aryan features. And the Semitic faces, with hook noses, receding foreheads and chins, and bulging eyes, will remind you of your sister-in-law, Statira Green, and her folks, who are very go-ahead people; and you will conclude that the old Persians and other Semitic races were a go-ahead people. You will often be interested in seeing traces of various races in one family. You will see the black eyes of the Moors and the yellow hair of the Vikings, sometimes, in the same nursery. You will attribute all traits to heredity. You will say that our paupers are the descendants of the paupers of Europe's middle ages; they are not decent people reduced. You will say that our bald men are descended from the hairless nation that used to live under their black-bean trees in the Black Sea. You will be pleased with the late supposed discovery that Egyptian art and language had their origin in Central America. The commercial agency books will become mines of interest to you. You will look them through to see how well the old Puritan names stand throughout the land. The Pecks, for example, will be names that you will gloat over, because they hardly ever run below F2½. And you will look up the old Huguenot names like Conde, and its corruptions, Canda, Candee and Condy, with much satisfaction in the fact that a great name like Conde keeps on in America as good as it is in France, Spain and Portugal, and very seldom gets below G3 with us.

Young people are too much interested in their own eyes and hair to care about the traits of past generations. Such things are left for the delectation of the old.—*Indianapolis Journal*.

HARRIET MARTINEAU.

There is one name that all women should hold in reverence because it represents the personality of one of the purest, noblest, most unselfish, and bravest of women. There was no reformatory measure set forth during her life that did not find in Harriet Martineau one of the foremost and most efficient workers. She had the clearest mental vision of any person of whom we have record. She seemed to understand almost intuitively the mental, moral, and political aspect of all lands and all peoples that came under her notice; and she always seemed to know the very best plan to take for the abolition of a wrong, and the establishment of a right. Crowned heads, earls, and other high dignitaries, as well as the most common and humble worker of the soil or in the mines, found in her a friend and adviser as well as a true sympathiser; honest to a fault, she never tolerated sham or deceit in anything, or held back a truth because it was unpopular.

With all the tender-loving, womanly traits of character, strongly developed and intensified, she stands as an example of a life of continent Alphonism—where loveliness, sympathy, and pure and universal affection embraces all humanity and benefits all the race.

She was a strong champion of the equality of sex,

and for woman's ownership of herself. When, in 1866 and 1869, in England, two acts of Parliament were passed called "The Contagious Diseases Acts," there was a ladies' national association for their repeal formed, and a protest was signed by Harriet Martineau, Florence Nightingale, Josephine E. Butler, and others too numerous to mention. Though in an almost dying condition Miss Martineau pushed this last best labor of her life forward with untiring energy. She wrote petitions and placards, appeals and essays, and her name was foremost and first everywhere in this battle for woman's purity and her right to respect and freedom. In writing to Mrs. Chapman, in America, Miss Martineau says: It struck me (and I was so cowardly as almost to wish that it had not) that some letters in the *Daily News*, explaining the state of the case, and the grounds (eight) of the protest of the women of England against the acts, would do more to arouse the country to inquire and act than any amount of agitation by individuals. It was sickening to think of such a work; but who should do it if not an old woman dying in seclusion, etc. "I felt that I should have no more peace of mind if I did not obey the 'inward witness,' so I did it last week—wrote four letters signed 'An English Woman,' sent them to Mr. Walker, who still manages the *Daily News*. He was ill in bed when the packet arrived, and his wife read the letters to him.' He says: At first she was horrified, but she ended by demanding the instant publication of every word of them.' I should not have undertaken in my sick condition to write them, and though done under impulse they cost a dreadful effort. Happily I thought of *Godiva* and that helped me through. I know it was a right thing to do, and that it is the fault of the other side, if modesty in myself and others is outraged, yet it turns me chill in the night to think what things I have written and put in print."

I have penned this little tribute for THE ALPHA, because I want the brave pioneers who labored to blaze away for the work that is being done to-day, to be remembered, loved, and appreciated.

Among all the women who have labored for the recognition of woman as an independent individual, and inheriting as her birth-right perfect sexual as well as political equality with man, not one stands ahead of, even if equal to, Harriet Martineau.

"And deeds of week-day holiness
Fall from her, noiseless as the snow;
Nor hath she ever chanced to know
That ought were easier than to bless."

ELMINA DRAKE SLENKER.

PUBLIC MORALITY MEETING IN HALIFAX, ENGLAND.

Editor Alpha:

You may already have worked up the report of this meeting for your paper, but should you not have done so, I offer a digest of it as too good an article to be left out:

The Leeds *Mercury*, of February 7th, contains a report of the meeting, the object of it being to promote the repeal of the Contagious Diseases Acts relating to women. These acts were passed, it is said, under pretext of protecting soldiers and seamen; but the effect of

the acts has only been, it seems, to add depth to the demoralization already existing as an effect of the lack of previous restraint.

The subject is about being brought before Parliament and the repeal of these degrading acts is being vigorously urged by prominent members of Parliament, the noble leader in the work being Mr. Stansfield.

At the opening of the meeting the chairman read letters from W. S. Caine, M. P., and F. H. Bowman, M. P. The former said: "I am anxious to stand by Mr. Stansfield in the noble effort he is making to purify the life of the nation, and I beg you to assure the meeting that, so far as I am concerned, I will spare no effort in or out of Parliament to get the repeal of the Contagious Diseases Acts carried during the present session." In treating of the baleful effects of the law, he further said: "It seems to me impossible, under Christian ethics, to frame a license-law for vice. You might as well attempt legislation to enable a thief to steal honestly."

The chairman stated that the meeting had not been called without very serious and very good reasons; and he argued that they did right to discuss the subject publicly. The great question was whether these laws were laws of justice; for in order to be laws of justice they must be based on morality; and if they were not so based, the sooner they were done away with the better. The acts, in that they only applied to the weaker sex, were a failure and had no sense in them; and they did not even take into consideration the fact that the passions of humanity grew and intensified as they were encouraged. He continued by saying that legislation must provide for the right course, and not for the wrong. It must say to the men in the army, you must be moral; you must act honorably and with self-respect, and in accordance with God's word.

Mr. Stansfield's speech in behalf of morality was as pure and refreshing as a cup of clear water. His strong, stirring language, great power of discussion and enlightened judgment bearing on the subject were calculated to move the moral element in the right direction.

Mr. Hutchinson, M. P., said "that one of the greatest objections he had to the acts was that they ran counter to the prevailing tendencies of opinion, which were to make the bounds of freedom broader as regarded woman; to allow her to rise from the rank of a slave to that of an honored associate of man."

Mrs. Steward said she was asked to convey the thanks of the women of England to Mr. Stansfield for the work he had done in their behalf. "It was a great work, for if no voices had been raised against this infamous law the women of England might have been taken out of the protection of the law, and put into the hands of the police." She made a strong appeal in favor of petitioning Parliament for greater protection to women and girls.

Alderman Walsh moved a resolution to the effect that that meeting expressed its extreme regret at the continuous existence of the Contagious Diseases Acts of 1866 and 1869, which it regarded as destructive of social morality, both in the districts to which they applied and elsewhere; and that that meeting had heard with great satisfaction that the Right Hon. James Stansfield, M.

P., will introduce his repeal bill in the next session of Parliament. It is exceedingly gratifying to have an effort made to elevate the standard of morality. These vital subjects, when misunderstood and abused, send out a poisonous influence, which insinuates itself through the interstices of the body of society, establishing its hell on earth in the face of church and minister. We may guard the household with golden bars and bolts, but the miæna will find its way in. The fountain cannot run higher than its source, and as long as there is one prostitute or paramour, pure morality cannot exist.

D. S. II.

CULLED FROM THE FRENCH REVIEWS, &C.

There is, as we all know, no divorce law in France; only a law of separation, by which, however, though the wife is allowed to live apart from the husband she is still bound to him as his wife. This often gives rise to strange complications, for should she ever re-marry in another country any children she might have would, in France, be considered as belonging to her first husband, unless he legally disavows them, and he would have the right to take them from her should they ever enter the French dominions, they having equally the right to claim a share in his estate. *Le Droit des Femmes* gives an example of the working of this law in the case of the Prince and Princess Bauffremont, who were separated in France. Afterwards the wife left France, obtained a divorce and married Prince Bibesco. They, living in Roumania, had a child. Prince Bauffremont was notified, disavowed the child, transmitted the document to Roumania as disavowing the child of Princess Bauffremont, born in Bucharest. The judgment was returned with the endorsement: "The Princess Bauffremont is unknown in Roumania."

Of course, for there she is known as Princess Bibesco. Still, according to the law of France, she is Princess Bauffremont.

M. Naquet is still urging his divorce bill, but while making concession after concession seems not much nearer his object.

Madam Perree has successfully sustained her examination before the Faculty of Medicine of Paris. She is thirty-two years old, married and the mother of a family, and is the fourth Frenchwoman who has gained a medical diploma. It is said that she was attended during a long and painful illness and cured by an American lady, a doctor, and that Mme. Perree then resolved to devote herself to the study of medicine. Although in France women are admitted to study medicine, they are not encouraged by the faculty to do so. Still they are year by year gaining concessions.

Russia, on the contrary, encourages women to enter the medical profession. Twelve female doctors are officially engaged in teaching medicine to women, thirty in the service of the *Zemstvos* and forty others are serving in the hospitals. Twenty-five who took part in the military operations of 1877 have been decorated by order of the Emperor with the order of St. Stanislaus of the third class.

The readers of THE ALPHA will perhaps remember what has been said in its pages of the Botta prize for

the best work on "The Woman Question," and the refusal of the academy—horrified by the title, "La Femme Libre"—to give the prize to the work adjudged the best by the committee, written by the editor of the *Le Droit des Femmes*. I meet with the following mention of it in the Paris correspondence of the *New York Tribune*. The correspondent says:

"I had the pleasure of meeting M. Alexandre Dumas a few days ago at his hotel in the Avenue Villiers, and the conversation falling upon the awarding, or rather the non-awarding, of the prize for the best work on 'The Woman Question,' established at the French Academy, some five or six years ago, by Mrs. Botta, of New York, I asked M. Dumas for some information on an episode which created no little comment last summer both here and in the United States. 'Well,' said the amiable Academician, 'the books sent in for the competition were referred to me to report upon. I considered the little volume of M. Leon Richter, one of our most radical publicists and reformers, to be the best, though I knew it would not pass muster, as the academy, by its very nature, must be old-fashioned. And then, too, the title, "La Femme Libre," was enough to condemn it in the eyes of my colleagues. I wrote out my report the night before, but when I laid it before the company it was voted down. I was the only one who stood by it; even Legove was against me.'

"Curious to see this report of the author of 'Les Femmes qui Tuent et les Femmes qui Votent,' I have been to considerable trouble to unearth it in the archives of the academy, for not having been accepted it has never been published. The document is long, ably written, and is a vigorous attack upon the lamentable position of French women under the Code Napoleon. The report closes with these words: 'The parallel established by M. Richter between America and France is another reason why his book should receive the Botta prize. Evidently Mrs. Botta, an American citizen, proud of the situation enjoyed by her sex in her own country, would like to see France follow America in these wise and useful innovations. She asks our opinion; we might have refused to give it, but we have not done so. We have evidently had our reasons for so doing, perhaps our regrets. We often very justly invoke the authority of Madame de Sevigne and Madame de Staël, and yet if these two celebrated women were alive, we would not think of giving them a seat among us. We have probably been struck by this contradiction, this injustice, and we must have said to ourselves: If woman is man's equal in intelligence and virtue, why may she not also be his equal in society, in the government, before the law?' When 'Les Femmes qui Tuent et les Femmes qui Votent' appeared, more than a year ago, people said: 'But Dumas is a jester.' This modest report, pigeon-holed at the musty old institute, proves that Dumas is more in earnest than the public imagines."

EMMA A. WOOD.

"We live in deeds, not years, in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

LOVE AND MAGNETISM.

I should be sorry to think that love and magnetism were identical. But how feeble would be the action of the nerves without a force to lift them to the goal of their highest resolves. A heart beating without electricity would be a wheel without a stream. What is the brain but an electrical pile? This subtle fluid may prepare the system for thought, but has no consciousness of its own existence. Its rapid transit through the organization adds fuel to the fires of life, a great amount of heat being necessary to the performance of every vital function. The philanthropist, the bold marine, the sage and the poet must have each his allowance of fuel for his own fire or there would be no intense glow of thought and action: all energy would subside, and if this deadly stupor were to pervade matter death, not life, would soon be the order of the day; universal congelation and chaos would be as inevitable as the hour of doom. The best Vedic hymns in existence expatiate grandly upon the power of heat, how it fosters every tendency toward life and thought, developing the hidden resources of matter, and bringing into prominence the various conditions, textures and affinities upon which its highest powers are predicated.

Electricity confers beautiful and exuberant life upon the most ethereal constitution of mind and body. Sifted through tissues of inevitable tenacity it communicates easily with that potency or process which is bent to soul or can evolve soul phenomena. But if the whole make-up of the individual is sensual, brutish and inferior, the magnetism which gives him activity cannot improve the man.

The most refined and changeless love is accompanied by a mesmeric power which forms an exquisite bond of union, able to defy the power of time or distance to weaken its intensity. This style of affection points to a higher plane of existence.

Our first object in life is to dignify and exalt our nature; we admire a man for his superior qualities, and without the same we shall soon fall into contempt. We should never think of marriage unless forced into the web by an irresistible attraction, and are never happily married unless this magnetic power is so peaceful in effect that a feeling of anger in the presence of the loved object is an impossibility. Salutes of temper, abusive treatment or language only prove that the true affinities of nature are not in action, while the party who exhibits unmarred patience is the one whose affection is of a high and angelic description. Such love may at times have power to calm a demon and prevent the necessity of divorce; but a different line of conduct may be frequently necessary, and then an abused woman should do what she judges to be right without regard to the opinion of others.

Young girls who betray a want of a proper sense of propriety, may sometimes be dangerous to those women whose time is occupied by attempts to out-do their neighbors in cheap splendor, instead of reading and conversing with their daughters in an improving way. All that such families want is a spark of Prometheus fire which can irradiate and compose the soul in a boiling cauldron of disappointed hopes.

One more thought; let no woman become a martyr unless from her own choice, as no individual is under any obligation, human or divine, to undergo suffering, making a martyr of herself when she is completely averse to such a course. A society could be organized for the purpose of strengthening timid ladies in forming such resolutions, as was done long ago in Rome by the matrons of that city. It could be left to nature in this emergency to resort to any expedient which her ample powers and resources might suggest.

ETHEREAL LOVE.

There is no arguing against facts. School-girls have once or twice told me in what a pale and dishevelled condition a cousin or friend has left a parlor, where she had been entertaining the gentleman to whom she was engaged.

True love is always ethereal in its nature, which refined quality is greatly admired in Turkey. And for this reason "Wilhelm Meister" would hardly be a popular book with these fastidious Orientals, although it is considered a wonder of wonders by Americans.

Coleridge deserves praise for refusing to translate the latter part of Faust into the English language. Mephistopheles is certainly a complete devil, and Milton's fiends are refined gentlemen in comparison.

But with regard to cruel lovers, the Greek has distinguished himself somewhat in that particular. I think Dean Swift could bear off the palm. Is there anything in our language to compare with the letters of "Isabella"? What an ascendancy he obtained over her sensitive mind, only to bring her very heart-strings in the most barbarous manner.

All this proves the necessity of strengthening as much as possible the female organization, to prevent this inequality of magnetic relations.

The love of a man, without any malicious design on his part, absorbs the nature of a woman, and her individuality is almost extinguished by the devouring and consuming flame, and all this perhaps occurs when they are only slightly acquainted.

This subject should be viewed in the light of reason when men will learn to

Use them kindly
For they love us blindly,
Puffing us along.

ALPHA.

WORKING AT LOW PRESSURE.

No really good work with body or brain can be done by either men or women unless there is a reserve of strength to give buoyancy and elasticity to every movement. To labor under a sense of weariness is to work at low pressure, and it is a great deal more injurious than what is called high pressure, but as the latter may be. To force one's self to drag along after all interest and buoyancy has failed, is one of the great mistakes which women make in household or business occupations. They ought never to use up their reserve force, but when it begins to be exhausted, pain, anxiety, loss of appetite, mind-weariness, a feeling of being out, are signs that the labor has already gone too far, and that it is time to hold up.

What greater martyrdom can a sensitive, conscientious woman endure than to be always exhausted? It is worse than burning at the stake, for the latter is soon over. Worry will exhaust one faster than overwork, and this, too, ought to be avoided. Before our wives and mothers, who are always ready to sacrifice their own case for that of others, reach this point of weariness they should have rest. It is an error for them to keep themselves up on tea and other stimulants. These are only temporary expedients. The true remedy is rest and change. Every woman should be free a part of every day to devote her time to something recuperative—either sleep, riding or driving, study or light, agreeable work. It requires some foresight and planning to secure it; but once the habit formed no woman will go back to a drudgery that is little above slavery.—*Herald of Health*.

HUMAN SLAVERY.

Professor Felix Adler in his lecture on "The Position of Woman in the Present" offers to our thoughts a most painful theme, one that is calculated to impress the most careless mind. The details are terrible in the extreme. He says, very truly, that "woman in the present is, as in the past, the slave of her master—man," and remarks that if he should say slavery exists to-day, the statement would be received with incredulity. One at ease might smile and shrug her shoulders and say she is comfortable and contented, for some women who have husbands, fathers and brothers to take care of them in luxury think that all their sisters should be satisfied with their lot, while the truth is that many of them have not even the common decencies of life. In Germany, according to an eminent physician, women are placed on a level with men. Eighty-five of these who die from mercurial poisoning contracted in the looking-glass factories of Germany are women. In England, where factory legislation has accomplished so much, an appalling state of things exists. In the "Black country," the chain and nail making parts of England, the reports of the government inspectors have told a terrible tale. In a row of chain shops women alone could be found at work, their husbands lolling idly against the walls. Men marry nailers, as they are called, to live on their labor, and drink up their earnings. The reason women are employed is because more work can be wrung out of them than out of men; they are more docile and submissive. For a week's work they have eight shillings, and after paying their baby tenders, the fires-up at the forge, and other expenses, have three shillings and sixpence left. In the agricultural district women and children are worked in gangs, driven by the gang-master from field to field, far away from home in semi-male attire. But in the collieries, there are the most terrible sights, and the sights in the collieries of Scotland surpass the imagination. Women are compelled to work in mines filled with gas and flooded with water. They seldom live to be over thirty or forty years of age. Little girls of four are taken into collieries, and at six carry loads of a hundred and a hundred and fifty pounds on their backs. The women are nude to the waist and wear a pair of loose trousers. Around the waist is a belt to which is attached a heavy chain dragged between their knees.

With this chain they pull loads of coal through long, low, damp passages, compelled to go on all fours like brutes, hauling in this manner loads 16,000 yards a day. Prof. Adler speaks of having seen a picture in which a man with his bare hands is digging a grave for his paramour. "But what," he asks, "is this to the picture I have drawn?" I should like to see some painter who can dip his brush in this mess of hell and paint naked women with belts about their waists and chains dragging between their knees. That picture would be real. It is not by their husbands alone that they are compelled to this toil, but by the owners of the collieries—the gentlemen of England. He speaks of the law in Switzerland giving to women an hour and a half in the middle of the day, and remarks that no provision of this sort has yet been made in free America. Yet in the old slavery days, a slave woman who had a child was always allowed an hour at noon from field labor. Prof. Adler says it is poverty that makes the woman question and gives it its direst aspect.

A BARBAROUS ENTERTAINMENT.

The municipal authorities of Brussels ought to be ashamed of themselves. They are behind the age, and we believe that if they would take and read *The Herald of Health* for a year it would do them good. A great fair is held in Brussels every year, at which, amongst other things, a silken dress is given by the city "to the woman who imbibes the largest quantity of hot coffee in the shortest time, and at the highest degree of temperature." No one objects to the authorities of Brussels providing amusement for their citizens. But surely some sort of entertainment could have been thought of which would not be positively injurious to those who take part in making the fun. To drink a large quantity of coffee at one time is sure to harm one's health more or less. How much more hurtful must it be to drink it at "the highest degree of temperature" possible? Surely, our Old World friends have not yet lost the barbarity of feeling which causes one man to delight in seeing another hurt—which is never happier than when gloating over another's pain.—*The Herald of Health*.

HOW TO BE A GOOD SHOT.

The Taranaki *Herald* gives an account of a complimentary banquet given on March 15, to Sergeant N. Okey, the winner of the champion belt for rifle shooting. In responding to the toast of his health, Sergeant Okey said: "Perhaps it would not be out of place if I were to say a few words as to what should tend to make a man a good shot. In the first place, he must be steady. There is no use in his taking what is now in these decanters before us. I am one who can say I never drank a glass of liquor in my life, and I consider that it is owing in a great measure to that fact that I am the winner of the belt. There is another thing that tends to make a man nervous, and that is smoking. If a man tries to win the belt he must not take anything that will make him nervous. He must be temperate in eating and in everything else." These opinions *The Herald of Health* endorses, and they apply equally to other things besides fine shooting.

THE ALPHA most heartily concurs in the above.

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CORRESPONDENCE:

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

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

THE ALPHA.

VOL. VII. APRIL 1, 1882. No. 8

EVERY family needs a copy of THE ALPHA, and THE ALPHA needs more paying subscribers.

WE have received a communication from Le Comte Alexander de Lubansky, (with several titles attached,) of Viazna Province, Smolenska, Russia, asking for the names of the members of The Washington Society for Moral Education, and for THE ALPHA to be sent to his address.

Spain has likewise manifested an interest in our work, and has asked for a personal history. We now have two exchanges from Madrid and one from Cuba. So the good work grows and spreads.

WE have been warned that the National Board of Health is again at work with Congress, asking for a little more power and a little more money, to prevent the "importation and spread of contagious and infectious diseases." And still another bill, asking for an appropriation of \$30,000 for a national hospital for the treatment of infectious and contagious diseases, to be located in Washington, and that a certain young and popular physician has been spending time in the city manipulating Congress and creating public opinion in favor of "regulating" vice, he being an advocate for that delightful system. These are warnings not to be neglected. All the friends of purity and justice should be on the alert, and ready for action at a moment's warning.

THE *Shield*, the organ of the National Association for the Repeal of the Contagious Diseases Acts, of England, is dressed in mourning for the death of Serena Nathan, which occurred on the 19th of February.

Serena Nathan, the readers of THE ALPHA will remember, is the mother of Guiseppe Nathan, a devoted young Italian patriot and philanthropist, who died last year. His mother, with true devotion, consecrated her beloved son's entire estate to the British and Continental Federation for the Repeal of the Contagious Diseases Acts, he being an earnest member and worker in that beneficent work. He was a worthy son of a grand, noble, generous mother. Their loss is keenly felt by all the Association.

WE hope our patrons will not forget our offer to sell our pamphlets at 50 per cent. discount when fifty or more are ordered. This, of course, means only those published by the Moral Education Society of Washington, not those we purchase and offer for sale. We expect soon to add to our stock two or three others; they are all good, well written, and set forth the principles of moral education in a clear, chaste style, and will be a great help to fathers, mothers and guardians in instructing youth on questions of vital importance to well-being and well-doing in the conduct of life. We are selling many and hope thereby to raise a fund for missionary purposes, as young men and maidens and children must be reached.

THE Rev. Mrs. Bruce, of Boston, spoke before the Washington Society for Moral Education, March 16, on the workings of the Contagious Diseases Acts of England, and the labors of the British, Continental and General Federation for their repeal. She was a delegate to the International Conference held in London, June 4, 1881; it was an interesting occasion. Wednesday, the 22d, they held a parlor meeting of ladies to present the moral education work of Boston, and exhort her hearers to greater activity in that line in our midst, which is greatly needed.

Sunday afternoon she held a public meeting at Lincoln Hall with a good audience. She spoke most effectively on the control of appetite, beginning with intemperance in the use of stimulants and then of social perversions and sensuality and of the courage manifested in the efforts of philanthropists to meet these questions squarely and educate our youth to a knowledge of a purer and nobler life, where appetites and passions are subservient and not controlling influences.

THE report that the special Congressional Committee to audit the expenses of the sickness and burial of the late President, James A. Garfield, had estimated the services of Dr. Susan A. Edson to be just half the value of Drs. Boynton and Reyburn, created quite a little excitement among the women and right-minded men of Washington, to whom it was well known Dr. Edson had rendered faithful service and was a great comfort to the President, and did for him more than either of the other attendants, sacrificing in her business as much as they, and losing in health and strength by her faithful watchings immensely more. A protest was hastily written, and in a very short time numerous signatures of substantial men and women were obtained; numerous private letters were written to individual members of the committee, and such a strong expression of sentiment against discrimination on account of sex was elicited as did credit to the sense of justice in the hearts of our fellow-citizens. These were salutary influences and told on the minds of the committee, for rumor now says that after a stormy session it was agreed that the award should be equal between the three doctors named above. If this rumor proves true it will be a matter to rejoice over, and a credit to the committee and the Government, that they did not suffer themselves to openly violate that sense of justice that should never be ignored, and justice can never give place to generosity, however lavishly bestowed.

POLICE MATRONS.

EDITOR OF THE ALPHA: As you are interested in all reforms pertaining to the welfare of the race, I send you a sketch of a mass-meeting held at Steinway Hall the 2d inst. to agitate the subject of placing matrons at the police stations to care for the unfortunate women who are now in the pitiable condition of having men only in charge over them. Lillie Devereux Blake, the indefatigable worker for women's emancipation, was the prime mover in this. Her efforts were seconded by Dr. Clarence Lozier and Mrs. Helen Slocum. Like all advance movements the slime of ridicule and misrepresentation must be endured by the leaders. But women are getting the hardihood of men [or rather the moral courage to do right—Ed.] to face these; we have a hope of realizing a better condition, which can only be obtained by such labors of love. I have only been in New York four weeks, after resting awhile from my own work in St. Louis.

I spoke briefly at the mass-meeting to give such encouragement as the occasion demanded. It is only by these various methods that we can reach the public ear.

ANNIE E. ANDERSON.

This movement of the brave women of New York is a right step in the right direction. We sincerely hope they may succeed, and that other cities will follow their example till every police station will have its matron, and every police and criminal court will be similarly equipped. It is time our fallen, vicious or unfortunate sisters were carefully looked after by women more for-

tunate than they. These poor creatures have been so long subjected to a hardening and disrespectful course of treatment by men, and scorned and utterly neglected by women whose lives have fallen in more pleasant places, till it almost seems that the course of sin and degradation is all that is left for them. Now let strong, sensible and true women watch at the portals of justice and see if a measure of self-respect cannot be restored to them, and a glimpse of future brightness and clearness be secured to these blighted and soiled lives. Let good women consecrate themselves to this blessed work. The Divine hand will lead them and angels from Heaven will guide and strengthen them. Washington needs such a movement and presents a broad field for the laborer. Who will move in this matter? Who will be strong and brave enough to press the subject upon public attention till court and police matrons become an established and permanent fact—a necessity? Whoever recognizes the demand and receives the inspirations, let her obey the voice and pass bravely on to the work.

REFORM IN THE MARRIAGE LAWS.

The Newark *Daily Advertiser* in some remarks on the necessity of a revised marriage law for New Jersey says: The looseness of the marriage laws throughout the Union, and their want of uniformity, are one of the scandals of the country, and it is time that some effort was made to stop absolute crime, the product of this evil, and the course of heedless clergymen and magistrates, who marry those who come before them with the readiness produced by combined indifference and a prospective fee. The *Journal* points to the case of the wretched victim, Mina Muller, and her murderer, Kinkowski, and says: "Neither of them were legally free to marry, yet married they were by a distinguished clergyman to whom they were utter strangers, to whom they presented no proof that the marriage contract between them would be legal and proper. He married the pair because they asked him to do it, and the act was bigamy on their part and a gross indiscretion and impropriety on his." What kind of a law should be passed is, of course, a subject of grave consideration, but there should be some kind of preliminary announcement, either by reading the banns in a church, by a card in the papers, or by a system of license that shall be a guarantee to the officiating party that he is right in going ahead. Marriage was once considered a holy sacrament; now it is so loosely entered into as to lose all its sacredness, and from this point we may trace the many unhappy matrimonial lives and the cause of numerous divorces. Let there be a reform.

Yes! "Let there be a reform." Marriage should be hedged about with all the precautions possible, and all the protection given the contracting parties and the public that legal and legislative wisdom can devise. Especially should the responsibility of clergymen and others authorized to perform the irrevocable ceremony be enforced. How much unhappiness, disappointment and suffering would be avoided if marriage could be regarded the sacred thing it is, and not made common by finding

no restrictions to overcome. The young should be taught to look upon it reverently as a sacred institution, that cannot be rushed into, on impulse, without preparation or reflection. They should be taught never to bandy jokes about love or marriage any more than about any other sacred thing, and above all they must keep mind and body pure and health sound to be fit to enter its sacred pursuits. No minister or magistrate should marry a couple without knowing something of the antecedents of the parties, and if any vice or disease or taint is known to be inherent in either the other should be both informed and warned.

We know a most estimable lady that discovered within two weeks after marriage that her husband was a gambler, a drunkard and an epileptic. She was a member of the congregation of the minister that performed the ceremony, and on intimate terms with his family. His daughter was bridesmaid on the occasion. When her horrible fate became known to her she went to her pastor with the trouble, who manifested no surprise at her story; he knew it all before and so did his daughter, the bridesmaid. To the young wife's reproachful inquiry "Why did you not tell me?" he replied, "I supposed you knew it, and it does very little good to interfere in such matters." Can you imagine the shock this poor, fatherless girl received when she realized that her pastor had no legal or moral responsibility in that which was so vital to her? She has often said: "If authority is given to bind two persons together the person having such authority should have the legal and moral right to inquire into the fitness of the parties to enter into so holy a relation, that such a sacred estate be not defiled." In the separation and divorce that followed, my friend's life was blighted, robbed of all freshness and joy; and this is the fate of many. Much suffering might be avoided by wise precautions.

Under proper restrictions there would be no Gretna Greens and the occupation of Squire Beasley and Shelton would be gone. Squire Shelton lived in Aberdeen, Ohio, on the borderland between Kentucky, Indiana and Ohio. During the forty-four years of his magistracy in that town he married over two thousand runaway couples. This may in part account for the activity of the divorce market in these and adjoining States. As every one of these two thousand marriages were consummated in direct disobedience to the authority of parents or guardians or in violation of legal enactments, Squire Beasley succeeds this old man in this business and wears the mantle of his predecessor.

There must be something wrong about this. Few conscientious ministers, but have had serious reflections after pronouncing two persons to be henceforth as *one*.

A very prominent clergyman of New York reports having married a thousand couple, and felt assured that out of that number not more than eight or ten possessed the adaptation that would enable them to fulfil their obligations to each other, their children and society, in a manner to insure the most profitable results.—Ed.

"ALPHAISM."

DEAR EDITORS: I have received *THE ALPHA* regularly for a year, but have not yet learned what it means; and I enclose another dollar in the hope that another year will make some revelation. I find there is a wide difference of opinion as to what Alphaism consists in; and those who have given the doctrine that name have a right to define what they mean by it, and when they have done so, others must accept their definition, and can then judge whether they can accept the doctrine itself. If it means "pure thoughts, elevated tastes, refined feelings, and healthful habits," Dr. Noyes and the most ultra free-lovers, as well as their most bitter opponents, will all agree to it; and so if it means "co-education, co-labor, and perfect equality of the sexes." And it does not appear whether even these are constituent elements of Alphaism, or are merely consistent with it, and perhaps an outgrowth of it. Please give us a little "more light."
H. M. P.

DEAR SIR: I asked the privilege of replying to your letter and presenting what so-called "Alphaism" means to me; premising, however, that the friends of *THE ALPHA* and the members of the Moral Education Society of this city did not assume the name of "Alphaites" for themselves or of "Alphaism" for their opinions, but have been thus christened by others, probably to express a concise opinion of the principles set forth in *THE ALPHA*.

The name was given to this journal as it proposed to begin with the first letter of the alphabet of life, to study and advocate the best mode of life growing out of the rights of children.

Believing the previous methods of punishing criminals, lunatics and, paupers dealing with prostitution by the slow method of occasionally "snatching a brand from the burning," that being considered about all society could be expected to do—that all these means of purifying the social atmosphere are clumsy and ineffectual and that any genuine good can only be accomplished by the prevention of these evil conditions.

It is incomprehensible to me that any person could have read *THE ALPHA* for one year and still be unaware that it was endeavoring to teach continence for men and women, except when parentage is desired.

Dr. Winslow's "Parental Legacies" and her reply to Dr. Foote, Mrs. E. J. Mason's "A New Power for the New Age," and many others set forth in plain terms the necessity for the conservation of vital force by men and women.

You say "there is a wide difference of opinion as to what 'Alphaism' consists in, and those who have given that doctrine that name have a right to define what they mean by it." To me "Alphaism" means a pure continence between married couples, except for procreation. This is the outgrowth of our view of life and the rights of children for its basis.

In my opinion it is a crime equal with murder to unintentionally and recklessly incarnate a life. Until we have some respect and reverence for the creative pro-

cesses in their incipency we will have such reckless murders and atrocious crimes as daily shock us by their recital. Can it be more wicked to recklessly eject a soul from its earthly lineament than in an equally reckless manner environ it therein?

Continence is the highest moral standard ever presented to mankind, is equally applicable to the married as the unmarried, and makes of virtue and morality a living principle, which can guide all men and women, and cannot admit of vice and immorality in the guise of so-called "indulgence" under the marriage contract.

You say that if it means "pure thoughts, elevated tastes, refined feelings, and healthful habits, Dr. John Noyes and the most ultra free-lovers, as well as their most bitter opponents, will all agree to it."

It does mean all of these, as the relation of men and women upon the plane of continence cannot fail of developing a condition of life which will result in "pure thoughts, elevated tastes and healthful habits," &c.

The Oneida Community, represented by John H. Noyes, may claim similar results, but I cannot believe that their plane of life will prove its superiority to the principles of continence. That is merely a masculine institution, controlled by masculine opinion, and, as I understand its workings, for indulgence of sensuality, merely controlling natural results and which, in any phase of life, cannot fail of bringing disease and degradation upon men and women who submit to it. The question of the relation of the sexes has for all time been a troublesome one and has been dealt with in a clumsy manner. The pendulum of virtue and vice has swung through all the centuries, vibrating toward the one side or the other; asceticism and sensuality obtaining popularity in intermittent pulsations. To-day as vestal virgin, surrounded by her votaries, to-morrow the scarlet woman, dealing death and destruction to all her associates. To-day high priestess performing the sacred ceremonies of the temple, to-morrow Mary Magdalene whom only Christ dare pity. Thus has woman been bandied about according to man's pleasure-loving, sensual, or ascetic whim, houris of the harem indulging in lustful sensuousness, or serge-robed and crucified-burdened creatures seeking alms and dispensing charities.

In this latter part of the nineteenth century woman claims a position above what her mere sex has heretofore allowed her—that of an individual, independent life, and intellectual companionship with men.

It is a new gospel of peace which we represent in this principle of continence, and it will surely bring "Peace on earth, good will to men." Heretofore a life of strict morality and virtue, from a religious point of view, has only been obtained by entire separation of the sexes; the holiest men and women being those who, renouncing carnal pleasures, submit to monastic or conventual rule; the promise of becoming brides of Christ in the future life tempting the sisterhood into celibacy in this. The priest, who may at any moment be called upon to administer the holy sacrament, must live in an absolute condition of purity, in readiness for such ceremony, as even the clergy look upon sexual acts as something impure, which idea originates in the knowledge of the improper uses to which it is subjected. As a

specimen of religious opinion upon the quality of love between the sexes, I will quote a statement made by a zealous church-member in this city while urging upon a lady the advisability of attending the revival services which were being held in one of our principal churches. In praise of the young man who was conducting these services the zealot said: "He is such a good young man, so pure; *he never loved a woman.*"

The idea that the affection existing between the sexes is something which is impure has acted like a poisonous miasm upon the race. Love, as one of the passions, classed with Hate, Fear and Revenge, has dealt serious harm with the human family. It must be purified from the dross of such association, and as typified in the restoration of Psyche to Cupid, endow love with life—a soul—and it will then result in the highest good for all.

Rev. Dr. Wines, of Illinois, at a meeting, last year, of the Public Health Association, where the prevention of venereal diseases were being considered, called attention to the "force action of man." "The sexual passion of a man finds vent in one of two directions—*under the seal of marriage*, or outside the seal of marriage. Whatever promotes prostitution strikes a blow at marriage."

Thus is the relation of the sexes under the marriage sanction considered by the so-called religious sentiment as a remedy for illegal prostitution. What wonder at the horrible crimes which are the outgrowth of such a sentiment and such an admitted desecration of what should be the purest and holiest relation of men and women!

To-day, under this gospel of continence, we present a condition of life which will make marriage the sacred relation which it should become. Elevating the parental functions to the standard of the arts and sciences, a generation will not have passed away before the children born of such unions and resulting from such intelligence will so far outwit the present haphazard creations as does the wonderful Corliss engine surpass the first efforts at encompassing steam power.

It is owing to the undetermined status of woman in the social relations that we have this restlessness in all our relations of life; dishonesty in business transactions, demagogism, and chicanery in politics, intemperance and its resultant evils of poverty and crime. Place the relation of the sexes upon the standard of continence, giving to woman equality with man under the law, and you will at once redeem the fountain of life from the causes of its vitiation, which are poisoning the physical, mental, and moral conditions of humanity.

The records of past nations show that they have sunk into oblivion through physical deterioration resulting from sensuality; even the Greek's idea aimed at a physical perfection for the race through destruction of inferior offspring could not sustain that nation in its wonderful condition of intellectual pre-eminence.

To what higher uses can the intellectual or reasoning faculties be applied than that which shall consider the needs of the children? We admire and reverence the architect, artist, poet and historian. We understand their needs and praise or blame their results. But the architectural, artistic, poetic and historical power of parentage is generally left to the control of lust and ignorance.

A clergyman of forty years' experience in this vicinity is stated as having said, that of the great number whom he had religiously and legally united, he had always doubted the fitness of the men for the duties of husbands. A most shameful statement for a clergyman to make, in this responsible exercise of his office. If a liquor dealer is to be held responsible for the consequences of the whiskey he sells, why not equally so a clergyman for the results of the marriages he dares to assume the responsibility of contracting? If so-called men of God will marry a man or woman whom they have any reason to suppose unfit for the relation of husband and wife or father and mother they commit a crime which is of equal magnitude as the sale of liquor, theft or arson. They are *particeps criminis* in robbing the children who may result from such unfit association of the right to a good inheritance of moral and physical qualities equally with a man who would rob them of their goods or lands. They religiously sanction the kindling of the flames of passion in their blood which will prevent the development of physical perfection and deaden their moral perceptions, a worse crime than the burning of a building.

The tiny tombstones of our elaborately ornamented cemeteries marking the tender age at which the unopened buds drop from the parental stem, tell a story which will fill future generations with horror and disgust. Even the artisan who sculpts the sad story on the pallid marble, has a better knowledge of his art, than the parental architects of the functions giving them power to embody their ignorance and disease in the little forms which lie beneath. Let an equal mortality prevail among our domestic animals, and Congressional legislation is called to aid science in discovering the causes and means of prevention of such undesired results.

Sacred history tells us if a holy family. Christ came into the world to demonstrate by his birth and life the possibility of holiness for all. Not until all families become holy families; not until all children have a divinity for their birth-right, can we claim that we are truly christianized.

Hereafter when you are asked for a definition of "Alphism" you need not hesitate to say that, to those most interested in its advocacy, it means as a necessary concomitant of purity of life, and intuitional and intelligent generation of children.—Continence except for procreation.

ELLEN H. SHELDON.

KINDERGARTEN.

Finding that there seems to be an immense confusion of mind with respect to the aim and method of working of the American Fröbel Union, please let me explain it in your paper. I hope the explanation may be copied into other papers.

The Union was begun by about twelve persons of well-known reputation, including the widow and two daughters of Professor Agassiz, Mrs. Professor Gray, of Cambridge; Mrs. George R. Russell, Mrs. Fenno J. Tudor, Mrs. J. Tolman, and Mrs. Augustus Hemmenway, of Boston; Mrs. Charles Willing, and Mrs. R. H. Hare, of Philadelphia; Mr. Thaco, of Pittsburgh; Mr. Cochrane Flemming, of Sewickley, Pa.; Mr. Daniel Austin, of Kittery, Maine, and Mrs. G. B. Loring, of

Salem, (both since dead;) who subscribed from twenty-five to a hundred dollars each, in order to get translated and published "Fröbel's Own Book of Nursery Songs," annotated and illustrated; and Madame Marenholtz-Bulow's "Reminiscences of Fröbel," and her book on "Education by Play Resulting in Work," and other standard literature, by which every one might be able to discriminate the genuine kindergarten from travesties or deteriorations made either by mercenary fraud or honest ignorance; whether Miss Coe's radical corruptions, or Dr. Douai's mechanics, Dr. Douai missing the vital point of recognizing the child's original relation to God, and so being routine instead of order; and Miss Coe missing the child's relation to nature, man, and God, though full of religious pretension and therefore positively bad, while Dr. Douai's kindergarten is only negatively so.

Subsequently, as it was found that the membership was too widely scattered to make meetings possible, it was determined to add an annual membership for \$2.50, returning the amount to each member in standard kindergarten literature. One of the later life-members, Mrs. Elizabeth Thompson, paid Dr. Barnard, through the president of the Union, to send by express or post-paid his precious volume of "Kindergarten Papers" to every one who would become a member. In 1881, the president sent to each the *New Education*, a monthly paper edited by W. N. Hailman, five tracts, written by him, and his "Letters to a Mother," and also paid for the *New Education* of 1882, and on the payment of \$2.50 in 1882, the "Reminiscences of Fröbel," and the "Mother Love" and "Nursery Songs," with the music and illustrations, etc., unless the member notifies the president that she already owns them, when something else will be sent. Any member can also have Dr. Barnard's book at the reduced price of \$2.50, by writing to Miss Peabody for it, who is the president of the A. F. Union.

TO THE FRIENDS OF FRÖBEL.

Since no other places have been suggested as yet, it has been decided to accept without further delay the offer of hospitality on the part of the Detroit Kindergarten Association, with reference to a general convention of friends of Fröbel, to be held on the 21st of June.

All who desire to attend the meeting personally or as delegates of other kindred associations, will please inform either of the undersigned as soon as practicable, so that confusion in the preparation may be avoided.

Kindergarteners and friends of Fröbel are cordially invited to appoint delegates for this general convention; and we suggest that Fröbel's centennial anniversary (April 21st) would offer an excellent opportunity for the general appointment and instruction of such delegates. The occasion would be a fitting one, and the date early enough for the friends at Detroit to prepare to receive them.

ELIZABETH P. PEABODY, BOSTON.

MARY MANN, BOSTON.

J. W. DICKINSON,

Sec. Miss. Board of Education.

W. N. HAILMAN, DETROIT.

January, 1882.

A NEEDED REFORM.

It is to the incessant public and private advocacy of the idea that sex imperils woman's personal safety, which not only teaches to men but makes them believe that to prey upon woman's chastity is one of their inalienable personal rights. This idea is a lesson which women do not teach to men, but one which men teach to each other. Let men but reform their belief upon this point and safety to women and womanhood will be assured. That women cannot walk the streets by day and night in obedience to duty's voice or go and do at necessity's call with the same immunity from harm on account of sex as do men, is both a shame and disgrace to the civilized world. Civilized world I say, because until this one great wrong is righted, Christianized we cannot claim to be.

M. B. F.

WOMAN AND HER MISSION.

It has always been claimed that man was the last, best and most perfect work of creative power; and if it be a mark of superiority to be the last, the very last, then, according to the records these people go by, woman will win to-day for being still more perfect, as she was formed after man himself was. I remember well how like a revelation the idea of woman's superiority came to me some years ago, as I was studying botany and entomology, and saw all along the path of these two sciences how infinitely more important, valuable and superior was the position held by the female plant and insect to that of the small insignificant and ephemeral male; not always small in size, but small in value and usefulness, their main work being to impregnate the females, and then be killed or die off by themselves. The drone or male bee has only enough lease of life in which to impregnate the queen, and then he is killed by the neuters or workers, who are all undeveloped females. The female spiders kill off the males to a great extent, knowing probably how useless in the great economy of spiderdom they are, since they spin no web nor do any good work. The great majority of ants are females; and so of many other insects. Male flowers produce no fruit, and only bloom long enough to fertilize the female flowers, and then wither up and pass out of existence. Of our domestic animals we keep only one or two males, just enough for the purposes of reproduction, and sacrifice the rest, or make slaves (beasts of burden) of them. Of all varieties of fowls we preserve but one or two males to a whole flock of females, and this preference seems to run all along through the various forms of organic existence.

Among the animals in wild states the males have been kept down by their killing each other in rivalry for the possession of the females. And in the savage state of humanity the same mode of suppression was resorted to; but in this late day of civilization, when mind predominates over matter, and intellect supercedes brute force, a more perfect equality of sex must be the result. Woman will no longer be a piece of property, to be fought for, stolen or owned. She will possess herself and inaugurate a new era wherein the higher and nobler qualities of the race will predominate, and war, bloodshed and selfish cruelty be no more.

The beautiful doctrine of non-resistance will never

come in full vogue until woman is brought to the front and gives it to the world by precept and example. Many reformers have attempted to teach it, but they have generally failed of making the lesson effective because they did not *practice* it. They had never learned self-abnegation and self-restraint; they had never learned to bear and forbear.

The coming savior who will really save the world by love and truth will not be masculine in nature or in form, but as Hawthorne says:

"The angel, the apostle of the coming revelation, must be a woman indeed, but lofty, pure and beautiful, and wise moreover, not through dusky grief, but the eternal medium of joy; and showing how sacred love should make us happy, by the truest test of life successful to the end."

Thus slowly and surely is the world growing towards womanhood and motherhood; towards self-restraint and a beautiful, loving, protectiveness that will not only return love for love, but will give good for evil and kindness for wrong and injuries.

"Come one, come all, and cluster 'round
The sunny home and hearth;
Give gentle words and loving smiles,
And beautify the earth."

Elmina Drake Stenker.

A BEAUTIFUL FAITH.

"Beautiful, exceedingly," is the burial of children among the Mexicans. No dark procession or gloomy looks mark the passage to the grave; but, dressed in its holiday attire and garlanded with bright, fresh flowers, the little sleeper is borne to its rest. Glad songs are sung, and joyful bells are rung, and lightly as to a festival the gay group goes its way. "The child is not dead," they say, "but going home." The Mexican mother, who has household treasures laid away in the *Campe Santa*, (God's sacred field) breathes a sweet faith, only heard else in the poet's utterance. Ask her how many children bless her house, and she will answer: "Five; two here and three yonder." So, despite death and the grave, it is yet an unbroken household and the simple mother ever lives in the thought.—*McKie.*

THE backward look is always a demoralizing one. In art and mythology the devil always lurks in the rear; if he succeeds in inducing his victim to look around, his triumph is won. From the day of Lot's wife to this, looking back has been fraught with disaster. Dante found deep down in the eighth circle of hell, the false prophets, and their heads were all turned backward on their shoulders. This is the first sign of decay. The octogenarian planting an orchard, thinking of

"Fruits that shall swell in sunny June,"
is younger than the youth of twenty who cries,

"Make me feel the wild pulsation
That I felt before the strife."

The new year greets us with an invitation to go forward. Life is too sweet to waste it in apologies for past blunders. Errors biographical, as typographical, constantly occur, and to stop to explain and excuse is as profitless in one case as the other. Let the motto of our Unity band be, "We'll Criticise by Creation." Correct the past by better doing in the future.—*Unity.*

A LEETLE HARVARD SONG.

BY MRS. E. L. MASON.

As you and I and John Chinaman know,
By woman, by woman came all our woe.
If we can keep her down and take her crown,
And fill her with sin, without and within;
If we can break her will and cripple her mind,
Then woman, I ween, will not leave us behind
In the race for wisdom and the race for wit,
And will not do things for which she's not fit!

John Chinaman deems this to be the truth,
And so with sly guile and little ruth
He binds her feet, as he thinks quite meet,
Crushing them so that she cannot go;
And says to himself, the cunning old elf,
"We will break her will and cripple her mind,
Then woman, I ween, will not leave us behind."

And Harvard College, with wealth of means,
Has decreed the same and foolishly dreams,
With its little "annex" the soul to vex—
If they can break the will and cripple the mind
Of women who know they ought to go
Wherever the best to the mind is given,
Be it that side earth or t'other side heaven.

But as hast oft been said and often sang
There is such a thing as a boomerang,
And that horrid thing flies back with a sling,
And hits on the head and knocks down dead
The fellow who threw it, and makes him rue it.
So while there is time we had better choose arms,
Which will *not* bring on us the Chinaman's harms.

For Chinese men, as each one of you knows,
By woman, by woman *have come to their woes*.
For they bind her feet, as they think quite meet,
And make them so small they can't go at all,
And they break her will and cripple her mind
Until it's so small it's a thing they can't find.
Then in calm repose they claim, "On the whole,
There is no such thing as a woman's soul."

And their sons are born, and *that* nation spends
Its wealth of means, (as Confucius intends,
To fill to the brim each wee little 'him,"
For the system infernal of a government paternal.
And though broken the will and though crippled the
mind

Of these men whom their women *have* left behind,
These wise Celestials seem never to know
The slave-baby-mothers have made their sons so.

Look out for that thing, the *boomerang*,
Which, as has oft been said and oft been sang!
Can give at need, with wonderful speed,
A back-hand blow which will let us all know,
That though we break her will and cripple her mind,
Pestiferous woman is still sure to find,
In the race for wisdom and the race for wit,
How to do that work for which she is fit.

Then man, wise man, don't clog up the way!
You cannot tell, I presume to say,
How different a "you" would have come to view,
How much better a being we now should be seeing;
If, in the race for wisdom and the race for wit,
Your mother had never been forced to sit,
Wishing *not* willing, but given her mind
To leaving old errors far, far behind.

COURAGE.—There is a very great difference between true courage and the ignorance which detects no danger, or the stupor which is dead to it. In these there is no more courage than in the peak which defies the lightning.

OUR HEROES.

BY EVA L. H. BARNES.

Where now are our noble heroes
Who for justice and for right
Are to stand in the front of battle
And gird them for the fight?
Are to stand with face uplifted,
Ashine with a holy light,
To defend the rights of the human
With the power of a holy might.

Has this, then, the present era,
So sordid and feeble grown?
So stunted in blood and muscle
That its heroes all are flown?
Are there none who for God and country,
And for principle alone,
Will gird on their knightly armor
And list to a human moan?

For ever our times are changing,
And the battle fought to-day
Must be a bloodless battle,
And its heroes all of clay;
No pomp of drums or cannon,
Or soldiers' proud array,
Theirs but the prayers of the weakling
And scoffs from the strong away.

Yet if to the call of the people
There march with steadfast tread,
Knights worthy of the hour
Whose hearts with truth are wed;
The ring of their gallant footsteps
Shall strike with an awful dread
The hearts of the foes of freedom,
By selfish Mammon led.

And the day they march to battle
Shall be marked with a white, white stone;
It shall ring adown the ages,
"They fought for truth alone!"
And up from the hearts of the people
Shall spring a royal throne,
And justice shall be the basement,
And human love the crown.

CORRESPONDENCE.

DOWAGIAC, MICH., March 6, 1882.

MY DEAR MRS. WINSLOW: I have for some time felt that I must write you, renewing my subscription for THE ALPHA, and after reading last evening, M. L. G.'s letter in March number, I resolved the morning hours should be devoted to giving my experience in the matter referred to. I have often thought of doing so, but my time is so fully occupied that I cannot do justice to any subject designed for the public eye. I am very glad she has opened this subject, for to me it seems of the utmost importance that a true knowledge should be reached, and made plain and practical to the masses. As nature is my textbook, I take the ground this monthly loss is not only unnatural, but wholly useless; has really become a diseased condition of our sex. That sexual misuses and abuses have much to do in causing it, I do not deny, but a return to right habits of living generally, and by this I mean not only right in the line of eating, sleeping, bathing, &c., &c., but in dressing the human body rightly! Why, my dear friend, I honestly believe there are more women and girls made invalids by the pernicious modes of dress than all other causes combined; from the crown of their heads to the soles of their feet there is not an organ or function of their body permitted to do its natural work. I know what lacing (not tight lacing, of course, for the woman does not exist that would admit she ever laced herself or child tightly,) alone will do toward bringing about this diseased condition, to say nothing of heavy weights about the hips, and ligatures on the limbs, or the tight, cramping, unnaturally shaped shoes on the feet. But to return to my own experience. Many years ago, quite a quarter of a century, I found I could largely control this monthly loss by habits of right living, as I said before. First

after right dressing (i. e. evenly distributing the clothing, all parts of the body being covered alike by wearing the reform undersuits not only, but the reform dress externally,) comes right eating; and here let me say the habit of using condiments with our food is very deleterious, if not absolutely poisonous, especially the use of common salt.

When I tell you that my husband controls the sexual impulse of our cows by withholding or giving large quantities of salt you can readily see how it must affect the human. I have also experimented with myself, going without condiments entirely, even to the use of sugar, and not having any monthly loss for a year at a time, and my general health becoming better all the while, I am well satisfied that the sexual nature, not only, but menstruation is largely (if not wholly) under our own control, if we but choose to live rightly. I would not ignore inherited tendencies or predisposition to diseased conditions. I know too well what that means, for my life has been a fight thus far to overcome the scrofulous diathesis given me by my parents. Some writers contend this "flow" is necessary to the perfection of the ova, but I know better, for they passed as regularly every month as when accompanied with the loss, and do yet, although I have never passed the change of life, though fast verging on to fifty years of age. This I attribute largely to the non-use of tea and coffee and flesh meats. Least I worry you I will close this part of my letter, and proceed to speak of the natural uses of the sexual organs. Twenty-five years ago I stood upon the same ground you do to-day, and for a long time maintained there should be no intercourse between the sexes, save for reproduction only: my husband agreeing with me before our marriage, saying, "you shall have it all your way."

I have been solicited to give our experience to the public, as our lives are so different from the masses, but there is so much false teachings on this subject, not only, but false modesty, even by those who profess better things, that I have hesitated, feeling I could not make it understood, and it would only be "casting pearls before swine." I have greatly rejoiced all these years that THE ALPHA was opening the eyes and minds of the better classes at least to the grand truths contained in their bodies.

I feel that I have only just touched the mere outlines, but it is all I can do with my limited time. Believe me sincerely yours for the good of humanity,

A. K., M. D.

BELLEVUE, O., March 17, 1882.

DR. C. B. WINSLOW:

DEAR MADAM: I just received a copy of your bright little paper; I do not know why I have never heard of it before. A week or two since a copy of Dr. Foote's *Health Monthly* was sent me, and on looking over its contents I saw an advertisement of "Dr. Foote's Reply to the Alphaites." My curiosity was awakened and I sent for it; thus it was that I learned of you and your grand and noble work. About five years ago I read a paper written and delivered by N. E. Boyd before the Moral Education Association of Boston. I was favorably impressed with its moral tone, and when two years and a half ago I was married to a man of good Christian principles and presented him with these views he saw their merit and accepted them. We believe this is the only way to secure perfect conjugal happiness.

We have been instrumental in making a convert of an excellent young man, who has since been married and entered the ministry. They live a continent life and report to us that their home is "paradise." We are working whenever an opportunity presents itself; yet only now and then does the seed sown show signs of life. We are willing, however, to wait, knowing that "our labor is not in vain in the Lord." I inclose a copy of Mr. Boyd's article, also a few extracts from the doctrines of the Shakers, which no doubt you have seen. We had them printed in tract form, and plates stereotyped by Fowler & Wells, New York; we find them convenient in our missionary work. Any one wishing said tracts can obtain them by sending to Fowler & Wells.

Mrs. E. D. S.

BEDFORD, MASS.

DEAR MRS. WINSLOW: I sometimes feel as if I ought to carry THE ALPHA about from house to house for the people to read, it contains so much truth with regard to the laws of our being, of which the young are so ignorant and the old have had to learn by bitter experience. I hope before long children will learn in the school these laws which may save them from a life of trouble, and their posterity as well. How many hearts have had to ache from troubles engendered through ignorance and consequent disobedience to the laws of life and health?

We have Sabbath schools to tell children about God and how to be good, by obeying the moral laws, while we neglect to teach them about his great physiological laws, whose violation causes all the depravity which makes people desire to disobey moral laws.

Before the meeting of the Institute of Heredity in Boston, I sent the circulars (sent me by Mr. Moody) to four ministers, inviting them to be at the first meeting. I received an answer from one that I will make quotation from. He said: "I thank you sincerely for sending me the notice. The longer I live the more I think of noble birth; not artificial, but real nobility; and the more charity I think is due to those who begin life in misfortune."

How true it is that we should "pity the ignorant and those that are out of the way;" and know, as Jesus said, "that we cannot gather grapes of thorns, or figs of thistles." As Emerson says: "our fate is fixed at generation, but we have got to fight the inborn devils." So I respond and say never propagate the "ills that flesh is heir to" but wait till they are obliterated or fought down before marrying.

How glad I was to meet you and Miss Sheldon in Boston. I hope the Institute of Heredity, which had such a good opening, will live. Mr. Moody wrote me that "it was on trial at the bar of Mammon." All good causes are; there is money enough in the world to do all good things. But while selfishness and monopoly by the "money kings" reign, we shall all grow poorer while they pile up the gold that perisheth.

"Who shall rule us, Money or the People?" is the title of a little pamphlet by Wendell Phillips, which ought to be put into the hands of everybody. My sister and I are Greenbackers, and have been since Butler's speech in Congress, in 1873, on finance.

Yours, truly,

L. H.

GARRETT, March, 1882.

Mrs. C. B. WINSLOW: I want to notice some remarks in your paper. One is that the stability of society rests on the legal union of one man and one woman through life. I think it rests on the number of its continent people, for under this legalized union may arise many of the evils that afflict society to-day through its prostitution. Another is to amend the marriage law so as to shut out all but the moral, mental, and physical, elect or perfect; that would fail to meet the desired end, for although they start right they are liable to degenerate through incontinence.

New remedies must be applied at the root of the evil; the sin of incontinence rests mainly on women; they must arise and unitedly unfurl this banner to the world and steadfastly live up to the principle, or else they must suffer uncomplainingly; for any violation of it will bring suffering and misery; and even if we suffer the penalty, still justice to our posterity cries out let us be stoned if we fail to live continent lives. I am glad you refuse to lower the standard; to do that is to surrender all. I give my heart and hand to the cause.

P. B.

ALBANY, N. Y.

Mrs. C. B. WINSLOW:

DEAR MADAM: Your kind letter is received. I do know in part what you must have endured in your efforts to enlighten the ignorant; ignorance not only of the lower classes, but among those called educated and intelligent; the grossest ignorance regarding the subject you teach, and your paper treats of, and the pity is they have no desire to be better informed, ignoring the subject wholly, because it is too much trouble to do right, and they become more responsible, having a knowledge of the right. I appreciate your able efforts and hope you will be amply sustained financially; but I have no reason to suppose that you will be, knowing your efforts are not valued, but I know you will have done some good. Yours, respectfully,

M. J. K.

CHARLES CITY, March 15, 1882.

CAROLINE B. WINSLOW: I have enjoyed the pamphlets which I ordered from you last month so much I inclose \$2.05 to you, for which please send another package. I am so much pleased with THE ALPHA, each number contains so many grand sentiments, I am thankful that it was sent to me in place of the *Ballot-Box*. Yours for the progression of the whole human family,

T. C. W.

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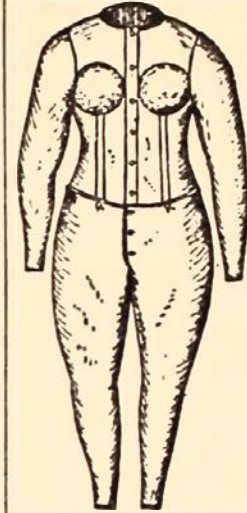
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